

This book contains small texts so if you can't read them please wear glasses or use magnifying glasses.

Thank you.

INFORMATION ARRANGED AND ORGANIZED BY MR.FAISAL FAHIM.

This book contains no page numbers so you may write some numbers or mark a page if you need to use that as reference for later.

Allah (swt) Says : "Invite to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." [Quran 16:125]

Allah also says "'Who is better in speech than one who calls to Allah, works righteousness, and says: I am of those who bow in submission?" (Quran 41:33)

Prophet Muhammad (PBUH) said: "If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406). Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667)

"Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an)". 25.52 Quran

Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the disbeliever is a helper (of Evil), against his own Lord! 25.55 Quran

And I have sent you only as a giver of good news and as a warner. 25.56

Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Allah."

25.57 Al-Quran

"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers." (Quran, al-Baqarah: 159) **Prophet**

Muhammad (PBUH)

said: "For Allah to guide one man through you is better for you than all that the sun has shined over".

The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it." [Saheeh Muslim]

ABOUT FAISAL FAHIM: FAISAL WAS BORN IN BANGLADESH. HE SPENT HIS CHILDHOOD WITH HIS GRANDPARENTS IN BANGLADESH & HE SAW THEM PRAYING 5 TIMES A DAY. HE CAME TO AMERICA AT A YOUNG AGE AND HE IS AN AMERICAN BANGLADESHI MUSLIM. IN AMERICA HE LIVED WITH HIS PARENTS. HE WENT TO SCHOOLS IN NY. HE WENT TO VISIT BANGLADESH IN 2009 & HE SAW SOME VIDEOS OF DR. ZAKIR NAIK ON TV. THE VIDEOS WERE ABOUT SPREADING THE KNOWLEDGE OF ISLAM WITH MUSLIMS AND NONMUSLIMS. HE WAS INSPIRED BY DR. ZAKIR NAIK. HE LOVES ISLAM & BELIEVES ISLAM IS A RELIGION OF PEACE & MERCY. SO HE LIKES TO SPREAD THE MESSAGE OF ISLAM TO NONMUSLIMS AND MUSLIMS.

MESSAGE OF FAISAL FAHIM: SPREAD THE RELIGION OF ALLAH. SPREAD THE MESSAGE OF THE PROPHET MUHAMMAD PBUH. SHARE THE KNOWLEDGE OF ISLAM. SINCE IT WAS A DUTY OF THE PROPHET MUHAMMAD (PBUH) TO SPREAD THE MESSAGE OF ISLAM SO MUSLIMS SHOULD ALSO CONTINUE THIS GREATEST SUNNAH & EXPECT THE REWARD FROM ALLAH ONLY. ISLAM IS PEACE, LOVE, MERCY, KIND, HUMBLE, HONEST & THE ONLY FINAL TRUE RELIGION FROM GOD. I don't want any money or reward from anybody and my reward is from Allah only but I hope this book will help spread the message of Islam, the religion I love and I hope people will be benefitted from this book. So if you like my arranged & organized information of this unique book please pray for me. Thank you.

MAY ALLAH GUIDE US ALL .AMEEN.

The Qur'an is the Final Revelation from God to mankind through the last Prophet Muhammad, Peace be upon Him. The Qur'an has a wealth of information--both worldly wisdom and intellectual concepts--providing a code of life for humankind generally and Muslims in particular. Indeed, the Qur'an's miracle lies in its ability to offer something to non-believers and everything to believers. This book contains 3 of the finest translations of the Quran. The 1st translation is by Yusuf Ali and the 2nd translation is a modern easy to understand translation by Abdel Haleem & 3rd is by Saheeh International. So this book contains both old and modern new translations making it easier to understand for readers.

The original Quran is accurate in the Arabic language & it's 1 only. But in English there are couple of translations of the same 1 Arabic Quran. This book is about the true message of the Quran. If anyone wants to know what the holy Quran actually teaches this book will be the best guidance. But in order to know what it explains one must read several translations of the Quran. But in order to properly understand the Quran people must read this book which explains so many information's & it made the Quran easy to understand for both a non-Muslim and a Muslim. Even though to properly understand the Quran 1 must read several translations but still this 1 book is a great source of information and guidance for any 1 who has or hasn't read the Quran. This is an honest book of knowledge. Whether people like or hate Islam people should read this book of knowledge to at least properly understand the real Quran and Islam and the reason why 1.5 billion people of our world follow this unique religion and claim its holy book the Quran to be God's last & final revelation.

Message from Faisal Fahim : My intention is not to criticize any one's belief. This entire book is not totally written by me. It is based on a research project done by me. The book is as the title goes. The information is arranged & organized by me & all sources

of all documents or information is mentioned inside the book. Purpose of my book is to share the knowledge which is available in many sources & I have mentioned them in the book. Hope you enjoy & share my book. "The greatest creation of god is us. The true race of us the 1 & only us, all of us the mankind simply 1 race of humanity. Love is the only antidote of hate. so, love, peace & God bless for all. knowledge is not only power but it is indeed freedom to speak out the truth of an existence and I will share it to set it free.

This book contains some unnecessary numbers in some parts of the book but they do not mean anything so please don't be confused with the numbers in the middle of some verses. They mean nothing at all & they aren't page numbers. so simply ignore them & read the verses of the translations of the Quran. Thank you.
Sincerely, MR. FAISAL FAHIM

The Quran translated by Yusuf Ali

SURA 1. Fatiha, or the Opening Chapter
1. In the name of Allah, Most Gracious, Most Merciful.
2. Praise be to Allah, the Cherisher and Sustainer of the worlds;
3. Most Gracious, Most Merciful;
4. Master of the Day of Judgment.
5. Thee do we worship, and Thine aid we seek.
6. Show us the straight way,
7. The way of those on whom Thou hast bestowed Thy Grace, those whose [portion] is not wrath, and who go not astray.
SURA 2. Baqara, or the Heifer
1. A. L. M.
2. This is the Book; in it is guidance sure, without doubt, to those who fear Allah;
3. Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them;
4. And who believe in the Revelation sent to thee, and sent before thy time, and

[in their hearts] have the assurance of the Hereafter.
5. They are on [true] guidance, from their Lord, and it is these who will prosper.
6. As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe.
7. Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they [incur].
8. Of the people there are some who say: "We believe in Allah and the Last Day;" but they do not [really] believe.
9. Fain would they deceive Allah and those who believe, but they only deceive themselves, and realise [it] not!
10. In their hearts is a disease; and Allah has increased their disease: And grievous is the penalty they [incur], because they are false [to themselves].
11. When it is said to them: "Make not mischief on the earth," they say: "Why, we only want to make peace!"
12. Of a surety, they are the ones who make mischief, but they realise [it] not.
13. When it is said to them: "Believe as the others believe:" They say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know.
14. When they meet those who believe, they say: "We believe;" but when they are alone with their evil ones, they say: "We are really with you: We [were] only jesting."
15. Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones [To and fro].
16. These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction,

17. Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not see.
18. Deaf, dumb, and blind, they will not return [to the path].
19. Or [another similitude] is that of a rain-laden cloud from the sky: In it are zones of darkness, and thunder and lightning: They press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith!
20. The lightning all but snatches away their sight; every time the light [Helps] them, they walk therein, and when the darkness grows on them, they stand still. And if Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things.
21. O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness;
22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah when ye know [the truth].
23. And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers [If there are any] besides Allah, if your [doubts] are true.
24. But if ye cannot- and of a surety ye cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith.
25. But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed

with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure [and holy]; and they abide therein [for ever].

26. Allah disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake [the path], -

27. Those who break Allah's Covenant after it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: These cause loss [only] to themselves.

28. How can ye reject the faith in Allah? - seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.

29. It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.

30. Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood? - whilst we do celebrate Thy praises and glorify Thy holy [name]?" He said: "I know what ye know not."

31. And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell me the names of these if ye are right."

32. They said: "Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom."

33. He said: "O Adam! Tell them their names." When he had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"

34. And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith.

35. We said: "O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as [where and when] ye will; but approach not this tree, or ye run into harm and transgression."

36. Then did Satan make them slip from the [garden], and get them out of the state [of felicity] in which they had been. We said: "Get ye down, all [ye people], with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time."

37. Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful.

38. We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve."

39. "But those who reject Faith and belie Our Signs, they shall be companions of the Fire; they shall abide therein."

40. O Children of Israel! call to mind the [special] favour which I bestowed upon you, and fulfil your covenant with Me as I fulfil My Covenant with you, and fear none but Me.

41. And believe in what I reveal, confirming the revelation which is with you,

and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone.

42. And cover not Truth with falsehood, nor conceal the Truth when ye know [what it is].

43. And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down [in worship].

44. Do ye enjoin right conduct on the people, and forget [To practise it] yourselves, and yet ye study the Scripture? Will ye not understand?

45. Nay, seek [Allah's] help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit, -

46. Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.

47. Children of Israel! call to mind the [special] favour which I bestowed upon you, and that I preferred you to all other [for My Message].

48. Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped [from outside].

49. And remember, We delivered you from the people of Pharaoh: They set you hard tasks and punishments, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord.

50. And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight.

51. And remember We appointed forty nights for Moses, and in his absence ye took the calf [for worship], and ye did grievous wrong.

52. Even then We did forgive you; there was a chance for you to be grateful.

53. And remember We gave Moses the Scripture and the Criterion [Between right and wrong]: There was a chance for you to be guided aright.

54. And remember Moses said to his people: "O my people! Ye have indeed wronged yourselves by your worship of the calf: So turn [in repentance] to your Maker, and slay yourselves [the wrong-doers]; that will be better for you in the sight of your Maker." Then He turned towards you [in forgiveness]: For He is Oft-Returning, Most Merciful.

55. And remember ye said: "O Moses! We shall never believe in thee until we see Allah manifestly," but ye were dazed with thunder and lightning even as ye looked on.

56. Then We raised you up after your death: Ye had the chance to be grateful.

57. And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you:" [But they rebelled]; to us they did no harm, but they harmed their own souls.

58. And remember We said: "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase [the portion of] those who do good."

59. But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed [Our command] repeatedly.

60. And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by

Allah, and do no evil nor mischief on the [face of the] earth.

61. And remember ye said: "O Moses! we cannot endure one kind of food [always]; so beseech thy Lord for us to produce for us of what the earth groweth, -its pot-herbs, and cucumbers, Its garlic, lentils, and onions." He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!" They were covered with humiliation and misery; they drew on themselves the wrath of Allah. This because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This because they rebelled and went on transgressing.

62. Those who believe [in the Qur'an], and those who follow the Jewish [scriptures], and the Christians and the Sabians, - any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord;

on them shall be no fear, nor shall they grieve.

63. And remember We took your covenant and We raised above you [The towering height] of Mount [Sinai] : [Saying]: "Hold firmly to what We have given you and bring [ever] to remembrance what is therein: Perchance ye may fear Allah."

64. But ye turned back thereafter: Had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost.

65. And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected."

66. So We made it an example to their own time and to their posterity, and a lesson to those who fear Allah.

67. And remember Moses said to his people: "Allah

commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "Allah save me from being an ignorant [fool]!"

68. They said: "Beseech on our behalf Thy Lord to make plain to us what [heifer] it is!" He said: "He says: The heifer should be neither too old nor too young, but of middling age. Now do what ye are commanded!"

69. They said: "Beseech on our behalf Thy Lord to make plain to us Her colour." He said: "He says: A fawn-coloured heifer, pure and rich in tone, the admiration of beholders!"

70. They said: "Beseech on our behalf Thy Lord to make plain to us what she is: To us are all heifers alike: We wish indeed for guidance, if Allah wills."

71. He said: "He says: A heifer not trained to till the soil or water the fields; sound and without blemish." They said: "Now hast thou brought the truth." Then they offered her in sacrifice, but not with good-will.

72. Remember ye slew a man and fell into a dispute among yourselves as to the crime: But Allah was to bring forth what ye did hide.

73. So We said: "Strike the [body] with a piece of the [heifer]." Thus Allah bringeth the dead to life and showeth you His Signs: Perchance ye may understand.

74. Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth;

others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do.

75. Can ye [o ye men of Faith] entertain the hope that they will believe in you?- Seeing that a party of them heard the Word of Allah, and perverted it

knowingly after they understood it.

76. Behold! when they meet the men of Faith, they say: "We believe": But when they meet each other in private, they say: "Shall you tell them what Allah hath revealed to you, that they may engage you in argument about it before your Lord?"- Do ye not understand [their aim]?

77. Know they not that Allah knoweth what they conceal and what they reveal?

78. And there are among them illiterates, who know not the Book, but [see therein their own] desires, and they do nothing but conjecture.

79. Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby.

80. And they say: "The Fire shall not touch us but for a few numbered days:" Say: "Have ye taken a promise from Allah, for He never breaks His promise? or is it that ye say of Allah what ye do not know?"

81. Nay, those who seek gain in evil, and are girt round by their sins,- they are companions of the Fire: Therein shall they abide [For ever].

82. But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide [For ever].

83. And remember We took a covenant from the Children of Israel [to this effect]: Worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide [even now].

84. And remember We took your covenant [to this effect]: Shed no blood amongst you, nor turn out your own people from your homes: and this ye solemnly ratified, and to this ye can bear witness.

85. After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist [Their enemies] against them, in guilt and rancour; and if they come to you as captives, ye ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in, and do ye reject the rest? but what is the reward for those among you who behave like this but disgrace in this life?- and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do.

86. These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped.

87. We gave Moses the Book and followed him up with a succession of messengers; We gave Jesus the son of Mary Clear [Signs] and strengthened him with the holy spirit. Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride?- Some ye called impostors, and others ye slay!

88. They say, "Our hearts are the wrappings [which preserve Allah's Word: we need no more]." Nay, Allah's curse is on them for their blasphemy: Little is it they believe.

89. And when there comes to them a Book from Allah, confirming what is with them,- although from of old they had prayed for victory against those without Faith,- when there comes to them that which they

[should] have recognised, they refuse to believe in it but the curse of Allah is on those without Faith.

90. Miserable is the price for which they have sold their souls, in that they deny [the revelation] which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases: Thus have they drawn on themselves Wrath upon Wrath. And humiliating is the punishment of those who reject Faith.

91. When it is said to them, "Believe in what Allah Hath sent down," they say, "We believe in what was sent down to us:" yet they reject all besides, even if it be Truth confirming what is with them. Say: "Why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe?"

92. There came to you Moses with clear [Signs]; yet ye worshipped the calf [Even] after that, and ye did behave wrongfully.

93. And remember We took your covenant and We raised above you [the towering height] of Mount [Sinai]: [Saying]: "Hold firmly to what We have given you, and hearken [to the Law]": They said: "We hear, and we disobey:" And they had to drink into their hearts [of the taint] of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!"

94. Say: "If the last Home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere."

95. But they will never seek for death, on account of the [sins] which their hands have sent on before them. and Allah is well-acquainted with the wrongdoers.

96. Thou wilt indeed find them, of all people, most greedy of life,-even more

than the idolaters: Each one of them wishes He could be given a life of a

thousand years: But the grant of such life will not save him from [due] punishment. For Allah sees well all that they do.

97. Say: Whoever is an enemy to Gabriel-for he brings down the [revelation] to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe,-

98. Whoever is an enemy to Allah and His angels and messengers, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.

99. We have sent down to thee Manifest Signs [ayat]; and none reject them but those who are perverse.

100. Is it not [the case] that every time they make a covenant, some party among them throw it aside?- Nay, Most of them are faithless.

101. And when there came to them a messenger from Allah, confirming what was with them, a party of the people of the Book threw away the Book of Allah behind

their backs, as if [it had been something] they did not know!

102. They followed what the evil ones gave out [falsely] against the power of

Solomon: the blasphemers Were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at Babylon to the angels Harut and Marut.

But neither of these taught anyone [Such things] without saying: "We are only

for trial; so do not blaspheme." They learned from them the means to sow discord

between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they

knew that the buyers of [magic] would have no share in the happiness of the

Hereafter. And vile was the price for which they did sell their souls, if they but knew!

103. If they had kept their Faith and guarded themselves from evil, far better

had been the reward from their Lord, if they but knew!

104. O ye of Faith! Say not [to the Messenger] words of ambiguous import, but words of respect; and hearken [to him]: To those without Faith is a grievous punishment.

105. It is never the wish of those without Faith among the People of the Book,

nor of the Pagans, that anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He will - for Allah is Lord of grace abounding.

106. None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?

107. Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper.

108. Would ye question your Messenger as Moses was questioned of old? but whoever changeth from Faith to Unbelief, Hath strayed without doubt from the even way.

109. Quite a number of the People of the Book wish they could Turn you [people]

back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till Allah accomplish

His purpose; for Allah Hath power over all things.

110. And be steadfast in prayer and regular in charity: And whatever good ye

send forth for your souls before you, ye shall find it with Allah: for Allah sees Well all that ye do.

111. And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their [vain] desires. Say:

"Produce your proof if ye are truthful."

112. Nay,-whoever submits His whole self to Allah and is a doer of good,- He will get his reward with his Lord; on such shall be no fear, nor shall they grieve.

113. The Jews say: "The Christians have naught [to stand] upon; and the Christians say: "The Jews have naught [To stand] upon." Yet they [Profess to]

study the [same] Book. Like unto their word is what those say who know not; but Allah will judge between them in their quarrel on the Day of Judgment.

114. And who is more unjust than he who forbids that in places for the worship of Allah, Allah's name should be celebrated?-whose zeal is [in fact] to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment.

115. To Allah belong the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing.

116. They say: "Allah hath begotten a son" :Glory be to Him.-Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him.

117. To Him is due the primal origin of the heavens and the earth: When He

decreeth a matter, He saith to it: "Be," and it is.

118. Say those without knowledge: "Why speaketh not Allah unto us? or why cometh

not unto us a Sign?" So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who

hold firmly to Faith [in their hearts].

119. Verily We have sent thee in truth as a bearer of glad tidings and a warner:

But of thee no question shall be asked of the Companions of the Blazing Fire.

120. Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah,-that is the [only] Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor helper against Allah.

121. Those to whom We have sent the Book study it as it should be studied: They are the ones that believe therein: Those who reject faith therein,- the loss is their own.

122. O Children of Israel! call to mind the special favour which I bestowed upon you, and that I preferred you to all others [for My Message].

123. Then guard yourselves against a-Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped [from outside].

124. And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also [Imams] from my offspring!" He answered: "But My Promise is not within the reach of evil-doers."

125. Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves [therein in prayer].

126. And remember Abraham said: "My Lord, make this a City of Peace, and feed its people with fruits,- such of them as believe in Allah and the Last Day." He said: "[Yea], and such as reject Faith,-for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination [indeed]!"

127. And remember Abraham and Isma'il raised the foundations of the House [With this prayer]: "Our Lord! Accept [this service] from us: For Thou art the All-Hearing, the All-knowing.

128. "Our Lord! make of us Muslims, bowing to Thy [Will], and of our progeny a people Muslim, bowing to Thy [will]; and show us our place for the celebration of [due] rites; and turn unto us [in Mercy]; for Thou art the Oft-Returning, Most Merciful.

129. "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them:

For Thou art the Exalted in Might, the Wise."

130. And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: And he will be in the Hereafter in the ranks of the Righteous.

131. Behold! his Lord said to him: "Bow [thy will to Me]:" He said: "I bow [my will] to the Lord and Cherisher of the Universe."

132. And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam."

133. Were ye witnesses when death appeared before Jacob? Behold, he said to his

sons: "What will ye worship after me?" They said: "We shall worship Thy god and the god of thy fathers, of Abraham, Isma'il and Isaac,- the one [True] Allah: To Him we bow [in Islam]."

134. That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case!

135. They say: "Become Jews or Christians if ye would be guided [To salvation]." Say thou: "Nay! [I would rather] the Religion of Abraham the True, and he joined not gods with Allah."

136. Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to [all] prophets from their Lord: We make no difference between one and another of them: And we bow to Allah [in Islam]."

137. So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing.

138. [Our religion is] the Baptism of Allah: And who can baptize better than Allah? And it is He Whom we worship.

139. Say: Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that We are sincere [in our faith] in Him?

140. Or do ye say that Abraham, Isma'il Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah? Ah! who is more unjust than those who conceal the testimony they have from Allah? but Allah is not unmindful of what ye do!

141. That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case:

142. The fools among the people will say: "What hath turned them from the Qibla to which they were used?" Say: To Allah belong both east and West: He guideth whom He will to a Way that is straight.

143. Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the

Messenger from those who would turn on their heels [From the Faith]. Indeed it was [A change] momentous, except to those guided by Allah. And never would Allah

Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.

144. We see the turning of thy face [for guidance to the heavens: now Shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction

of the sacred Mosque: Wherever ye are, turn your faces in that direction. The

people of the Book know well that that is the truth from their Lord. Nor is Allah unmindful of what they do.

145. Even if thou wert to bring to the people of the Book all the Signs [together], they would not follow Thy Qibla; nor art thou going to follow their Qibla; nor indeed will they follow each other's Qibla. If thou after the knowledge hath reached thee, Wert to follow their [vain] desires,-then wert thou Indeed [clearly] in the wrong.

146. The people of the Book know this as they know their own sons; but some of

them conceal the truth which they themselves know. 147. The Truth is from thy Lord; so be not at all in doubt.

148. To each is a goal to which Allah turns him; then strive together [as in a race] Towards all that is good. Wheresoever ye are, Allah will bring you Together. For Allah Hath power over all things.

149. From whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; that is indeed the truth from the Lord. And Allah is not unmindful of what ye do.

150. So from whencesoever Thou startest forth, turn Thy face in the direction of

the sacred Mosque; and wheresoever ye are, Turn your face thither: that there be

no ground of dispute against you among the people, except those of them that are

bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and ye May [consent to] be guided;

151. A similar [favour have ye already received] in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and

instructing you in Scripture and Wisdom, and in new knowledge.

152. Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith.

153. O ye who believe! seek help with patient perseverance and prayer; for Allah

is with those who patiently persevere.

154. And say not of those who are slain in the way of Allah: "They are dead." Nay, they are living, though ye perceive [it] not.

155. Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits [of your toil], but give glad tidings to those who patiently persevere,

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156. Who say, when afflicted with calamity: "To Allah We belong, and to Him is

our return":-

157. They are those on whom [Descend] blessings from Allah, and Mercy, and they are the ones that receive guidance.

158. Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it

is no sin in them. And if any one obeyeth his own impulse to good,- be sure that

Allah is He Who recogniseth and knoweth.

159. Those who conceal the clear [Signs] We have sent down, and the Guidance, after We have made it clear for the people in the Book,-on them shall be Allah's

curse, and the curse of those entitled to curse,-

160. Except those who repent and make amends and openly declare [the Truth]: To

them I turn; for I am Oft-returning, Most Merciful.

161. Those who reject Faith, and die rejecting,- on them is Allah's curse, and

the curse of angels, and of all mankind;

162. They will abide therein: Their penalty will not be lightened, nor will respite be their [lot].

163. And your Allah is One Allah: There is no god but He, Most Gracious, Most Merciful.

164. Behold! in the creation of the heavens and the earth; in the alternation of

the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all

kinds that He scatters through the earth; in the change of the winds, and the

clouds which they Trail
like their slaves between
the sky and the earth;-
[Here]
indeed are Signs for a
people that are wise.
165. Yet there are men who
take [for worship] others
besides Allah, as equal
[with Allah]: They love
them as they should love
Allah. But those of Faith
are
overflowing in their love
for Allah. If only the
unrighteous could see,
behold,
they would see the penalty:
that to Allah belongs all
power, and Allah will
strongly enforce the
penalty.
166. Then would those who
are followed clear
themselves of those who
follow
[them] : They would see the
penalty, and all relations
between them would be cut
off.
167. And those who followed
should say: "If only We had
one more chance, We would
clear ourselves of them, as
they have cleared
themselves of us." Thus
will Allah
show them [The fruits of]
their deeds as [nothing
but] regrets. Nor will
there
be a way for them out of
the Fire.
168. O ye people! Eat of
what is on earth, Lawful
and good; and do not follow
the footsteps of the evil
one, for he is to you an
avowed enemy.
169. For he commands you
what is evil and shameful,
and that ye should say of
Allah that of which ye have
no knowledge.
170. When it is said to
them: "Follow what Allah
hath revealed:" They say:
"Nay!
we shall follow the ways of
our fathers." What! even
though their fathers Were
void of wisdom and
guidance?
171. The parable of those
who reject Faith is as if
one were to shout Like a
goat-herd, to things that
listen to nothing but calls
and cries: Deaf, dumb, and
blind, they are void of
wisdom.

172. O ye who believe! Eat
of the good things that We
have provided for you, and
be grateful to Allah, if it
is Him ye worship.
173. He hath only forbidden
you dead meat, and blood,
and the flesh of swine,
and that on which any other
name hath been invoked
besides that of Allah. But
if
one is forced by necessity,
without wilful
disobedience, nor
transgressing due
limits,- then is he
guiltless. For Allah is
Oft-forgiving Most
Merciful.
174. Those who conceal
Allah's revelations in the
Book, and purchase for them
a
miserable profit,- they
swallow into themselves
naught but Fire; Allah will
not
address them on the Day of
Resurrection. Nor purify
them: Grievous will be
their
penalty.
175. They are the ones who
buy Error in place of
Guidance and Torment in
place
of Forgiveness. Ah! what
boldness [They show] for
the Fire!
176. [Their doom is]
because Allah sent down the
Book in truth but those who
seek causes of dispute in
the Book are in a schism
Far [from the purpose].
177. It is not
righteousness that ye turn
your faces Towards east or
West; but
it is righteousness- to
believe in Allah and the
Last Day, and the Angels,
and
the Book, and the
Messengers; to spend of
your substance, out of love
for Him,
for your kin, for orphans,
for the needy, for the
wayfarer, for those who
ask,
and for the ransom of
slaves; to be steadfast in
prayer, and practice
regular
charity; to fulfil the
contracts which ye have
made; and to be firm and
patient,

in pain [or suffering] and
adversity, and throughout
all periods of panic. Such
are the people of truth,
the Allah-fearing.
178. O ye who believe! the
law of equality is
prescribed to you in cases
of
murder: the free for the
free, the slave for the
slave, the woman for the
woman.
But if any remission is
made by the brother of the
slain, then grant any
reasonable demand, and
compensate him with
handsome gratitude, this is
a
concession and a Mercy from
your Lord. After this
whoever exceeds the limits
shall be in grave penalty.
179. In the Law of Equality
there is [saving of] Life
to you, o ye men of
understanding; that ye may
restrain yourselves.
180. It is prescribed, when
death approaches any of
you, if he leave any goods
that he make a bequest to
parents and next of kin,
according to reasonable
usage; this is due from the
Allah-fearing.
181. If anyone changes the
bequest after hearing it,
the guilt shall be on those
who make the change. For
Allah hears and knows [All
things].
182. But if anyone fears
partiality or wrong-doing
on the part of the
testator,
and makes peace between
[The parties concerned],
there is no wrong in him:
For
Allah is Oft-forgiving,
Most Merciful.
183. O ye who believe!
Fasting is prescribed to
you as it was prescribed to
those before you, that ye
may [learn] self-
restraint,-
184. [Fasting] for a fixed
number of days; but if any
of you is ill, or on a
journey, the prescribed
number [Should be made up]
from days later. For those
who can do it [With
hardship], is a ransom, the
feeding of one that is
indigent.

But he that will give more,
of his own free will,- it
is better for him. And it
is better for you that ye
fast, if ye only knew.
185. Ramadhan is the
[month] in which was sent
down the Qur'an, as a guide
to
mankind, also clear [Signs]
for guidance and judgment
[Between right and wrong].
So every one of you who is
present [at his home]
during that month should
spend
it in fasting, but if any
one is ill, or on a
journey, the prescribed
period
[Should be made up] by days
later. Allah intends every
facility for you; He does

not want to put to
difficulties. [He wants
you] to complete the
prescribed
period, and to glorify Him
in that He has guided you;
and perchance ye shall be
grateful.

186. When My servants ask
thee concerning Me, I am
indeed close [to them]: I
listen to the prayer of
every suppliant when he
calleth on Me: Let them
also,
with a will, Listen to My
call, and believe in Me:
That they may walk in the
right way.

187. Permitted to you, on
the night of the fasts, is
the approach to your wives.
They are your garments and
ye are their garments.
Allah knoweth what ye used
to

do secretly among
yourselves; but He turned
to you and forgave you; so
now

associate with them, and
seek what Allah Hath
ordained for you, and eat
and
drink, until the white
thread of dawn appear to
you distinct from its black
thread; then complete your
fast Till the night
appears; but do not
associate

with your wives while ye
are in retreat in the
mosques. Those are Limits
[set

by] Allah: Approach not
nigh thereto. Thus doth

Allah make clear His Signs
to
men: that they may learn
self- restraint.

188. And do not eat up your
property among yourselves
for vanities, nor use it
as bait for the judges,
with intent that ye may eat
up wrongfully and knowingly
a little of [other]
people's property.

189. They ask thee
concerning the New Moons.
Say: They are but signs to
mark

fixed periods of time in
[the affairs of] men, and
for Pilgrimage. It is no
virtue if ye enter your
houses from the back: It is
virtue if ye fear Allah.
Enter houses through the
proper doors: And fear
Allah: That ye may prosper.

190. Fight in the cause of
Allah those who fight you,
but do not transgress
limits; for Allah loveth
not transgressors.

191. And slay them wherever
ye catch them, and turn
them out from where they
have Turned you out; for
tumult and oppression are
worse than slaughter; but
fight them not at the
Sacred Mosque, unless they
[first] fight you there;
but if

they fight you, slay them.
Such is the reward of those
who suppress faith.

192. But if they cease,
Allah is Oft-forgiving,
Most Merciful.

193. And fight them on
until there is no more
Tumult or oppression, and
there
prevail justice and faith
in Allah; but if they
cease, Let there be no
hostility

except to those who
practise oppression.

194. The prohibited month
for the prohibited month,-
and so for all things
prohibited,- there is the
law of equality. If then
any one transgresses the
prohibition against you,
Transgress ye likewise
against him. But fear
Allah, and
know that Allah is with
those who restrain
themselves.

195. And spend of your
substance in the cause of

Allah, and make not your
own
hands contribute to [your]
destruction; but do good;
for Allah loveth those who
do good.

196. And complete the Hajj
or 'umra in the service of
Allah. But if ye are
prevented [From completing
it], send an offering for
sacrifice, such as ye may
find, and do not shave your
heads until the offering
reaches the place of
sacrifice. And if any of
you is ill, or has an
ailment in his scalp,
[Necessitating shaving],
[He should] in compensation
either fast, or feed the
poor, or offer sacrifice;
and when ye are in peaceful
conditions [again], if any
one wishes to continue the
'umra on to the hajj, He
must make an offering, such
as he can afford, but if he
cannot afford it, He should
fast three days during
the hajj and seven days on
his return, Making ten days
in all. This is for those
whose household is not in
[the precincts of] the
Sacred Mosque. And fear
Allah,
and know that Allah Is
strict in punishment.

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197. For Hajj are the
months well known. If any
one undertakes that duty
therein, Let there be no
obscenity, nor wickedness,
nor wrangling in the Hajj.
And whatever good ye do,
[be sure] Allah knoweth it.
And take a provision [With
you] for the journey, but
the best of provisions is
right conduct. So fear Me,
o

ye that are wise.

198. It is no crime in you
if ye seek of the bounty of
your Lord [during
pilgrimage]. Then when ye
pour down from [Mount]
Arafat, celebrate the
praises
of Allah at the Sacred
Monument, and celebrate His
praises as He has directed
you, even though, before
this, ye went astray.

199. Then pass on at a
quick pace from the place
whence it is usual for the

multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful.

200. So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers,- yea, with far more Heart and soul. There are men who say: "Our Lord! Give us [Thy bounties] in this world!" but they will have no portion in the Hereafter.

201. And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"

202. To these will be allotted what they have earned; and Allah is quick in account.

203. Celebrate the praises of Allah during the Appointed Days. But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him.

204. There is the type of man whose speech about this world's life May dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.

205. When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief.

206. When it is said to him, "Fear Allah", He is led by arrogance to [more] crime. Enough for him is Hell;-An evil bed indeed [To lie on]!

207. And there is the type of man who gives his life to earn the pleasure of Allah: And Allah is full of kindness to [His] devotees.

208. O ye who believe! Enter into Islam whole-

heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.

209. If ye backslide after the clear [Signs] have come to you, then know that Allah is Exalted in Power, Wise.

210. Will they wait until Allah comes to them in canopies of clouds, with angels

[in His train] and the question is [thus] settled? but to Allah do all questions

go back [for decision].

211. Ask the Children of Israel how many clear [Signs] We have sent them. But if

any one, after Allah's favour has come to him, substitutes [something else], Allah is strict in punishment.

212. The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will.

213. Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people

in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace Guided the believers to the Truth, concerning that

wherein they differed. For Allah guided whom He will to a path that is straight.

214. Or do ye think that ye shall enter the Garden [of bliss] without such

[trials] as came to those who passed away before you? they encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When [will come]

the help of Allah?" Ah!

Verily, the help of Allah is [always] near!

215. They ask thee what they should spend [In charity]. Say: Whatever ye spend

that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, -Allah knoweth it well.

216. Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not.

217. They ask thee concerning fighting in the Prohibited Month. Say:

"Fighting therein is a grave [offence]; but graver is it in the sight of Allah to prevent

access to the path of Allah, to deny Him, to prevent access to the Sacred

Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your

faith if they can. And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein.

218. Those who believed and those who suffered exile and fought [and strove and struggled] in the path of Allah,- they have the hope of the Mercy of Allah: And Allah is Oft-forgiving, Most Merciful.

219. They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah Make

clear to you His Signs: In order that ye may consider- 220. [Their bearings] on this life and the Hereafter. They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise."

221. Do not marry unbelieving women [idolaters], until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry [your girls] to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do [but] beckon you to the Fire. But Allah beckons by His Grace to the Garden [of bliss] and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise.

222. They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.

223. Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know

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that ye are to meet Him [in the Hereafter], and give [these] good tidings to those who believe.

224. And make not Allah's [name] an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things. 225. Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-forgiving, Most Forbearing. 226. For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is Oft-forgiving, Most Merciful.

227. But if their intention is firm for divorce, Allah heareth and knoweth all things.

228. Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree [of advantage] over them. And Allah is Exalted in Power, Wise.

229. A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, [Men], to take back any of your gifts [from your wives], except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye [judges] do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah; so do not

transgress them if any do transgress the limits ordained by Allah, such persons wrong [Themselves as well as others].

230. So if a husband divorces his wife [irrevocably], He cannot, after that, remarry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.

231. When ye divorce women, and they fulfil the term of their ['Iddat], either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, [or] to take undue advantage; if any one does

that; He wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well

acquainted with all things. 232. When ye divorce women, and they fulfil the term of their ['Iddat], do not prevent them from marrying their [former] husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah

and the Last Day. That is [the course Making for] most virtue and purity amongst

you and Allah knows, and ye know not.

233. The mothers shall give such to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater

than it can bear. No mother shall be Treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation,

there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay [the mother] what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do.

234. If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do.

235. There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: But do not make a secret contract with them except in terms Honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah Knoweth what

is in your hearts, and take heed of Him; and know that Allah is Oft-forgiving, Most Forbearing.

236. There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them [A suitable gift], the wealthy according to his means, and the poor according to his means;- A gift of a reasonable amount is due from those who wish to do the right thing.

237. And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower [Is due to them], unless they remit it or [the man's half] is remitted by him in whose hands is the marriage tie;

and the remission [of the man's half] is the nearest to righteousness. And do not forget Liberality between yourselves. For Allah sees well all that ye do.

238. Guard strictly your [habit of] prayers, especially the Middle Prayer; and

stand before Allah in a devout [frame of mind].

239. If ye fear [an enemy], pray on foot, or riding, [as may be most

convenient], but when ye are in security, celebrate Allah's praises in the manner He has taught you, which ye knew not [before].

240. Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave [The residence], there is no

blame on you for what they do with themselves, provided it is reasonable.

And Allah is Exalted in Power, Wise.

241. For divorced women Maintenance [should be provided] on a reasonable [scale]. This is a duty on the righteous.

242. Thus doth Allah Make clear His Signs to you: In order that ye may understand.

243. Didst thou not Turn by vision to those who abandoned their homes, though

they were thousands [In number], for fear of death? Allah said to them: "Die": Then He restored them to life. For Allah is full of bounty to mankind, but Most of them are ungrateful.

244. Then fight in the cause of Allah, and know that Allah Heareth and knoweth all things.

245. Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth [you] Want or plenty, and to Him shall be your return.

246. Hast thou not Turned thy vision to the Chiefs of the Children of Israel after [the time of] Moses? they said to a prophet [That was] among them:

"Appoint for us a king, that we May fight in the cause of Allah." He said: "Is

it not possible, if ye were commanded to fight, that that ye will not fight?" They said: "How could we refuse to fight in the cause of Allah, seeing that we

were turned out of our homes and our families?" but when they were commanded to

18 fight, they turned back, except a small band among them. But Allah Has full knowledge of those who do wrong.

247. Their Prophet said to them: "Allah hath appointed Talut as king over you."

They said: "How can he exercise authority over us when we are better fitted than

he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: "Allah hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Granteth His authority to whom He pleaseth.

Allah careth for all, and He knoweth all things."

248. And [further] their Prophet said to them: "A Sign of his authority is that

there shall come to you the Ark of the covenant, with [an assurance] therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a symbol for you if ye indeed have faith."

249. When Talut set forth with the armies, he said: "Allah will test you at the stream: if any drinks of its water, He goes not with my army: Only those who taste not of it go with me: A mere sip out of the hand is excused." but they all

drank of it, except a few.
 When they crossed the
 river,- He and the faithful
 ones with him,- they said:
 "This day We cannot cope
 with Goliath and his
 forces." but those who were
 convinced that they must
 meet Allah, said: "How oft,
 by Allah's will, Hath a
 small force vanquished a
 big one? Allah is with
 those
 who steadfastly persevere."
 250. When they advanced to
 meet Goliath and his
 forces, they prayed: "Our
 Lord!
 Pour out constancy on us
 and make our steps firm:
 Help us against those that
 reject faith."
 251. By Allah's will they
 routed them; and David slew
 Goliath; and Allah gave
 him power and wisdom and
 taught him whatever [else]
 He willed. And did not
 Allah
 Check one set of people by
 means of another, the earth
 would indeed be full of
 mischief: But Allah is full
 of bounty to all the
 worlds.
 252. These are the Signs of
 Allah: we rehearse them to
 thee in truth: verily
 Thou art one of the
 messengers.
 253. Those messengers We
 endowed with gifts, some
 above others: To one of
 them
 Allah spoke; others He
 raised to degrees [of
 honour]; to Jesus the son
 of Mary
 We gave clear [Signs], and
 strengthened him with the
 holy spirit. If Allah had
 so willed, succeeding
 generations would not have
 fought among each other,
 after
 clear [Signs] had come to
 them, but they [chose] to
 wrangle, some believing and
 others rejecting. If Allah
 had so willed, they would
 not have fought each other;
 but Allah Fulfilleth His
 plan.
 254. O ye who believe!
 Spend out of [the bounties]
 We have provided for you,
 before the Day comes when
 no bargaining [Will avail],
 nor friendship nor

intercession. Those who
 reject Faith they are the
 wrong-doers.
 255. Allah! There is no god
 but He,-the Living, the
 Self-subsisting, Eternal.
 No
 slumber can seize Him nor
 sleep. His are all things
 in the heavens and on
 earth.
 Who is there can intercede
 in His presence except as
 He permitteth? He knoweth
 what [appeareth to His
 creatures as] before or
 after or behind them. Nor
 shall
 they compass aught of His
 knowledge except as He
 willeth. His Throne doth
 extend
 over the heavens and the
 earth, and He feeleth no
 fatigue in guarding and
 preserving them for He is
 the Most High, the Supreme
 [in glory].
 256. Let there be no
 compulsion in religion:
 Truth stands out clear from
 Error:
 whoever rejects evil and
 believes in Allah hath
 grasped the most
 trustworthy
 hand-hold, that never
 breaks. And Allah heareth
 and knoweth all things.
 19
 257. Allah is the Protector
 of those who have faith:
 from the depths of darkness
 He will lead them forth
 into light. Of those who
 reject faith the patrons
 are
 the evil ones: from light
 they will lead them forth
 into the depths of
 darkness.
 They will be companions of
 the fire, to dwell therein
 [For ever].
 258. Hast thou not Turned
 thy vision to one who
 disputed with Abraham About
 his
 Lord, because Allah had
 granted him power? Abraham
 said: "My Lord is He Who
 Giveth life and death." He
 said: "I give life and
 death". Said Abraham: "But
 it
 is Allah that causeth the
 sun to rise from the east:
 Do thou then cause him to
 rise from the West." Thus
 was he confounded who [in
 arrogance] rejected faith.

Nor doth Allah Give
 guidance to a people
 unjust.
 259. Or [take] the
 similitude of one who
 passed by a hamlet, all in
 ruins to its
 roofs. He said: "Oh! how
 shall Allah bring it [ever]
 to life, after [this] its
 death?" but Allah caused
 him to die for a hundred
 years, then raised him up
 [again]. He said: "How long
 didst thou tarry [thus]?"
 He said: [Perhaps] a day
 or part of a day." He said:
 "Nay, thou hast tarried
 thus a hundred years; but
 look at thy food and thy
 drink; they show no signs
 of age; and look at thy
 donkey: And that We may
 make of thee a sign unto
 the people, Look further at
 the
 bones, how We bring them
 together and clothe them
 with flesh." When this was
 shown clearly to him, he
 said: "I know that Allah
 hath power over all
 things."
 260. When Abraham said:
 "Show me, Lord, how You
 will raise the dead," He
 replied: "Have you no
 faith?" He said "Yes, but
 just to reassure my heart."
 Allah said, "Take four
 birds, draw them to you,
 and cut their bodies to
 pieces.
 Scatter them over the
 mountain-tops, then call
 them back. They will come
 swiftly
 to you. Know that Allah is
 Mighty, Wise."
 261. The parable of those
 who spend their substance
 in the way of Allah is that
 of a grain of corn: it
 groweth seven ears, and
 each ear Hath a hundred
 grains.
 Allah giveth manifold
 increase to whom He
 pleaseth: And Allah careth
 for all and
 He knoweth all things.
 262. Those who spend their
 substance in the cause of
 Allah, and follow not up
 their gifts with reminders
 of their generosity or with
 injury,-for them their
 reward is with their Lord:
 on them shall be no fear,
 nor shall they grieve.

263. Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants, and He is Most-Forbearing.

264. O ye who believe! cancel not your charity by reminders of your generosity or by injury,- like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it [Just] a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith.

265. And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not Heavy rain, light moisture sufficeth it. Allah seeth well whatever ye do.

266. Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong [enough to look after themselves]- that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you [His] Signs; that ye may consider.

267. O ye who believe! Give of the good things which ye have [honourably] earned, and of the fruits of the earth which We have produced for you, and do

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not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not

receive it except with closed eyes. And know that Allah is Free of all wants, and worthy of all praise.

268. The Evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah careth for all and He knoweth all things.

269. He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding.

270. And whatever ye spend in charity or devotion, be sure Allah knows it all. But the wrong-doers have no helpers.

271. If ye disclose [acts of] charity, even so it is well, but if ye conceal them, and make them reach those [really] in need, that is best for you: It will remove from you some of your [stains of] evil. And Allah is well acquainted with what ye do.

272. It is not required of thee [O Messenger], to set them on the right path, but Allah sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the "Face" of Allah.

Whatever good ye give, shall be rendered back to you, and ye shall not Be dealt with unjustly.

273. [Charity is] for those in need, who, in Allah's cause are restricted [from travel], and cannot move about in the land, seeking [For trade or work]: the ignorant man thinks, because of their modesty, that they are free from want.

Thou shalt know them by their [Unfailing] mark: They beg not importunately from all the sundry. And whatever of good ye give, be assured Allah knoweth it well.

274. Those who [in charity] spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.

275. Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah [to judge]; but those who repeat [The offence] are companions of the Fire: They will abide therein [for ever].

276. Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loveth not creatures ungrateful and wicked.

277. Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.

278. O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers.

279. If ye do it not, Take notice of war from Allah and His Messenger: But if ye turn back, ye shall have your capital sums: Deal not unjustly, and ye shall not be dealt with unjustly.

280. If the debtor is in a difficulty, grant him time Till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew.

281. And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.

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282. O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear His Lord Allah, and not diminish aught of what he owes. If they party liable is mentally deficient, or weak, or unable Himself to dictate, Let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on [For evidence]. Disdain not to reduce to writing [your contract] for a future period, whether it be small or big: it is juster in the sight of Allah, More suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witness whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do [such harm], it would be wickedness in you. So fear Allah; For it is Good that teaches you. And Allah is well acquainted with all things. If ye are on a journey, and cannot find a scribe, a pledge with possession [may serve the purpose]. And if one of you deposits a thing on trust with another, let the trustee [faithfully] discharge his trust, and

let him Fear his Lord conceal not evidence; for whoever conceals it, - his heart is tainted with sin. And Allah knoweth all that ye do. 283. If ye are on a journey, and cannot find a scribe, a pledge with possession [may serve the purpose]. And if one of you deposits a thing on trust with another, Let the trustee [Faithfully] discharge His trust, and let him fear his Lord. Conceal not evidence; for whoever conceals it,- His heart is tainted with sin. And Allah Knoweth all that ye do. 284. To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things. 285. The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one [of them] believeth in Allah, His angels, His books, and His messengers. "We make no distinction [they say] between one and another of His messengers." And they say: "We hear, and we obey: [We seek] Thy forgiveness, our Lord, and to Thee is the end of all journeys." 286. On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. [Pray:] "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith." SURA 3. Al-i-Imran, or The Family of Imran 1. Alif, Lam, Mim.

2. Allah! There is no god but He,-the Living, the Self-Subsisting, Eternal. 3. It is He Who sent down to thee [step by step], in truth, the Book, confirming what went before it; and He sent down the Law [of Moses] and the Gospel [of Jesus] before this, as a guide to mankind, and He sent down the criterion [of judgment between right and wrong]. 22 4. Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution. 5. From Allah, verily nothing is hidden on earth or in the heavens. 6. He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise. 7. He it is Who has sent down to thee the Book: In it are verses basic or fundamental [of established meaning]; they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding. 8. "Our Lord!" [they say], "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure. 9. "Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise." 10. Those who reject Faith,- neither their

possessions nor their [numerous] progeny will avail them aught against Allah: They are themselves but fuel for the Fire.

11. [Their plight will be] no better than that of the people of Pharaoh, and their predecessors: They denied our Signs, and Allah called them to account for their sins. For Allah is strict in punishment.

12. Say to those who reject Faith: "Soon will ye be vanquished and gathered together to Hell,-an evil bed indeed [to lie on]!"

13. "There has already been for you a Sign in the two armies that met [in combat]: One was fighting in the cause of Allah, the other resisting Allah; these saw with their own eyes Twice their number. But Allah doth support with His aid whom He pleaseth. In this is a warning for such as have eyes to see."

14. Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded [for blood and excellence]; and [wealth of] cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals [To return to].

15. Say: Shall I give you glad tidings of things Far better than those? For the righteous are Gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure [and holy]; and the good pleasure of Allah. For in Allah's sight are [all] His servants,-

16. [Namely], those who say: "Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire;"-

17. Those who show patience, Firmness and self-control; who are true [in word and deed]; who worship devoutly; who spend [in the way of Allah]; and who pray

for forgiveness in the early hours of the morning.

18. There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.

19. The Religion before Allah is Islam [submission to His Will]: Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account.

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20. So if they dispute with thee, say: "I have submitted My whole self to Allah and so have those who follow me." And say to the People of the Book and to those who are unlearned: "Do ye [also] submit yourselves?" If they do, they are in right guidance, but if they turn back, Thy duty is to convey the Message; and in Allah's sight are [all] His servants.

21. As to those who deny the Signs of Allah and in defiance of right, slay the prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty.

22. They are those whose works will bear no fruit in this world and in the Hereafter nor will they have anyone to help.

23. Hast thou not turned Thy vision to those who have been given a portion of the Book? They are invited to the Book of Allah, to settle their dispute, but a party of them Turn back and decline [The arbitration].

24. This because they say: "The Fire shall not touch us but for a few numbered days": For their forgeries deceive them as to their own religion.

25. But how [will they fare] when we gather them together against a day about which there is no doubt, and each soul will be paid

out just what it has earned, without [favour or] injustice?

26. Say: "O Allah! Lord of Power [And Rule], Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all good. Verily, over all things Thou hast power."

27. "Thou causest the night to gain on the day, and thou causest the day to gain on the night; Thou bringest the Living out of the dead, and Thou bringest the dead out of the Living; and Thou givest sustenance to whom Thou pleasest, without measure."

28. Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you [To remember] Himself; for the final goal is to Allah.

29. Say: "Whether ye hide what is in your hearts or reveal it, Allah knows it all: He knows what is in the heavens, and what is on earth. And Allah has power over all things."

30. "On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you [To remember] Himself. And Allah is full of kindness to those that serve Him."

31. Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful."

32. Say: "Obey Allah and His Messenger": But if they turn back, Allah loveth not those who reject Faith.

33. Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people,-

34. Offspring, one of the other: And Allah heareth and knoweth all things.

35. Behold! a woman of 'Imran said: "O my Lord! I do dedicate unto Thee what is in my womb for Thy special service: So accept this of me: For Thou hearest and knowest all things."

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36. When she was delivered, she said: "O my Lord! Behold! I am delivered of a female child!"- and Allah knew best what she brought forth- "And no wise is the male Like the female. I have named her Mary, and I commend her and her offspring to Thy protection from the Evil One, the Rejected."

37. Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned. Every time that he entered [Her] chamber to see her, He found her supplied with sustenance. He said: "O Mary! Whence [comes] this to you?" She said: "From Allah: for Allah Provides sustenance to whom He pleases without measure."

38. There did Zakariya pray to his Lord, saying: "O my Lord! Grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer!"

39. While he was standing in prayer in the chamber, the angels called unto him: "Allah doth give thee glad tidings of Yahya, witnessing the truth of a Word from Allah, and [be besides] noble, chaste, and a prophet,- of the [goodly] company of the righteous."

40. He said: "O my Lord! How shall I have son, seeing I am very old, and my wife is barren?" "Thus," was the answer, "Doth Allah accomplish what He willeth."

41. He said: "O my Lord! Give me a Sign!" "Thy

Sign," was the answer, "Shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again, and glorify Him in the evening and in the morning."

42. Behold! the angels said: "O Mary! Allah hath chosen thee and purified thee chosen thee above the women of all nations."

43. "O Mary! worship Thy Lord devoutly: Prostrate thyself, and bow down [in prayer] with those who bow down."

44. This is part of the tidings of the things unseen, which We reveal unto thee [O Messenger!] by inspiration: Thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: Nor wast thou with them when they disputed [the point].

45. Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of [the company of] those nearest to Allah;

46. "He shall speak to the people in childhood and in maturity. And he shall be [of the company] of the righteous."

47. She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is!"

48. "And Allah will teach him the Book and Wisdom, the Law and the Gospel,

49. "And [appoint him] a messenger to the Children of Israel, [with this message]: "'I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it

becomes a bird by Allah's leave: And I heal those born blind, and the lepers, and I quicken the dead, by Allah's leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe;

50. "'[I have come to you], to attest the Law which was before me. And to make lawful to you part of what was [Before] forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me."

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51. "'It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight.'"

52. When Jesus found Unbelief on their part He said: "Who will be My helpers to [the work of] Allah?" Said the disciples: "We are Allah's helpers: We believe in Allah, and do thou bear witness that we are Muslims."

53. "Our Lord! we believe in what Thou hast revealed, and we follow the Messenger; then write us down among those who bear witness."

54. And [the unbelievers] plotted and planned, and Allah too planned, and the best of planners is Allah.

55. Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee [of the falsehoods] of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute."

56. "As to those who reject faith, I will punish them with terrible agony in this world and in the Hereafter, nor will they have anyone to help."

57. "As to those who believe and work righteousness, Allah will pay them [in

full] their reward; but Allah loveth not those who do wrong."

58. "This is what we rehearse unto thee of the Signs and the Message of Wisdom."

59. The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be". And he was.

60. The Truth [comes] from Allah alone; so be not of those who doubt.

61. If any one disputes in this matter with thee, now after [full] knowledge Hath come to thee, say:

"Come! let us gather together, - our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!"

62. This is the true account: There is no god except Allah; and Allah-He is indeed the Exalted in Power, the Wise.

63. But if they turn back, Allah hath full knowledge of those who do mischief.

64. Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect

not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we [at least] are Muslims [bowing to Allah's Will]."

65. Ye People of the Book! Why dispute ye about Abraham, when the Law and the Gospel Were not revealed Till after him? Have ye no understanding?

66. Ah! Ye are those who fell to disputing [Even] in matters of which ye had some knowledge! but why dispute ye in matters of which ye have no knowledge? It is Allah Who knows, and ye who know not!

67. Abraham was not a Jew nor yet a Christian; but he was true in Faith, and

bowed his will to Allah's [Which is Islam], and he joined not gods with Allah.

68. Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Prophet and those who believe: And Allah is the Protector of those who have faith.

69. It is the wish of a section of the People of the Book to lead you astray.

But they shall lead astray [Not you], but themselves, and they do not perceive!

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70. Ye People of the Book! Why reject ye the Signs of Allah, of which ye are [Yourselves] witnesses?

71. Ye People of the Book! Why do ye clothe Truth with falsehood, and conceal the Truth, while ye have knowledge?

72. A section of the People of the Book say: "Believe in the morning what is revealed to the believers, but reject it at the end of the day; perchance they may [themselves] Turn back;

73. "And believe no one unless he follows your religion." Say: "True guidance is the Guidance of Allah: [Fear ye] Lest a revelation be sent to someone [else] Like unto that which was sent unto you? or that those [Receiving such revelation] should engage you in argument before your Lord?" Say: "All bounties are in the hand of Allah: He granteth them to whom He pleaseth: And Allah careth for all, and He knoweth all things."

74. For His Mercy He specially chooseth whom He pleaseth; for Allah is the Lord of bounties unbounded.

75. Among the People of the Book are some who, if entrusted with a hoard of gold, will [readily] pay it back; others, who, if entrusted with a single silver

coin, will not repay it unless thou constantly stookest demanding, because, they say, "there is no call on us [to keep faith] with

these ignorant [Pagans]." but

they tell a lie against Allah, and [well] they know it.

76. Nay. - Those that keep their plighted faith and act aright, - verily Allah loves those who act aright.

77. As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: Nor will Allah [Deign to] speak to them or look at them on the Day of Judgment, nor will He cleanse them [of sin]: They shall have a grievous penalty.

78. There is among them a section who distort the Book with their tongues: [As they read] you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allah," but it is not from Allah: It is they who tell a lie against Allah, and [well] they know it!

79. It is not [possible] that a man, to whom is given the Book, and Wisdom, and the prophetic office, should say to people: "Be ye my worshippers rather than Allah's": on the contrary [He would say] "Be ye worshippers of Him Who is truly the Cherisher of all: For ye have taught the Book and ye have studied it earnestly."

80. Nor would he instruct you to take angels and prophets for Lords and patrons.

What! would he bid you to unbelief after ye have bowed your will [To Allah in Islam]?

81. Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you a messenger, confirming what is with you; do ye believe in him and render him help." Allah said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We

agree." He said: "Then bear witness,
and I am with you among the witnesses."

82. If any turn back after this, they are perverted transgressors.

83. Do they seek for other than the Religion of Allah?-while all creatures in

the heavens and on earth have, willing or unwilling, bowed to His Will [Accepted Islam], and to Him shall they all be brought back.

84. Say: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in [the Books]

27 given to Moses, Jesus, and the prophets, from their Lord: We make no distinction

between one and another among them, and to Allah do we bow our will [in Islam]."

85. If anyone desires a religion other than Islam [submission to Allah], never

will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost [All spiritual good].

86. How shall Allah Guide those who reject Faith after they accepted it and bore

witness that the Messenger was true and that Clear Signs had come unto them? but

Allah guides not a people unjust.

87. Of such the reward is that on them [rests] the curse of Allah, of His angels, and of all mankind;-

88. In that will they dwell; nor will their penalty be lightened, nor respite be [their lot];-

89. Except for those that repent [Even] after that, and make amends; for verily Allah is Oft-Forgiving, Most Merciful.

90. But those who reject Faith after they accepted it, and then go on adding to

their defiance of Faith,- never will their repentance be accepted; for they are those who have [of set purpose] gone astray.

91. As to those who reject Faith, and die rejecting,- never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is [in store] a penalty grievous, and they will find no helpers.

92. By no means shall ye attain righteousness unless ye give [freely] of that which ye love; and whatever ye give, of a truth Allah knoweth it well.

93. All food was lawful to the Children of Israel, except what Israel Made unlawful for itself, before the Law [of Moses] was revealed. Say: "Bring ye the

Law and study it, if ye be men of truth."

94. If any, after this, invent a lie and attribute it to Allah, they are indeed unjust wrong-doers.

95. Say: "Allah speaketh the Truth: follow the religion of Abraham, the sane in faith; he was not of the Pagans."

96. The first House [of worship] appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings:

97. In it are Signs Manifest; [for example], the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a

duty men owe to Allah,- those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.

98. Say: "O People of the Book! Why reject ye the Signs of Allah, when Allah is Himself witness to all ye do?"

99. Say: "O ye People of the Book! Why obstruct ye those who believe, from the path of Allah, Seeking to make it crooked, while ye were yourselves witnesses

[to Allah's Covenant]? but Allah is not unmindful of all that ye do."

100. O ye who believe! If ye listen to a faction among the People of the Book, they would [indeed] render you apostates after ye have believed!

101. And how would ye deny Faith while unto you are rehearsed the Signs of Allah, and among you Lives the Messenger? Whoever holds firmly to Allah will be shown a way that is straight.

28

102. O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam.

103. And hold fast, all together, by the rope which Allah [stretches out for you], and be not divided among yourselves; and remember with gratitude Allah's

favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and

He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided.

104. Let there arise out of you a band of people inviting to all that is good,

enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.

105. Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty,-

106. On the Day when some faces will be [lit up with] white, and some faces will be [in the gloom of] black: To those whose faces will be black, [will be said]: "Did ye reject Faith after accepting it? Taste then the penalty for rejecting Faith."

107. But those whose faces will be [lit with] white,- they will be in [the light

of] Allah's mercy: therein to dwell [for ever].
 108. These are the Signs of Allah: We rehearse them to thee in Truth: And Allah means no injustice to any of His creatures.
 109. To Allah belongs all that is in the heavens and on earth: To Him do all questions go back [for decision].
 110. Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors.
 111. They will do you no harm, barring a trifling annoyance; if they come out to fight you, they will show you their backs, and no help shall they get.
 112. Shame is pitched over them [Like a tent] wherever they are found, except when under a covenant [of protection] from Allah and from men; they draw on themselves wrath from Allah, and pitched over them is [the tent of] destitution. This because they rejected the Signs of Allah, and slew the prophets in defiance of right; this because they rebelled and transgressed beyond bounds.
 113. Not all of them are alike: Of the People of the Book are a portion that stand [For the right]: They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration.
 114. They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten [in emulation] in [all] good works: They are in the ranks of the righteous.
 115. Of the good that they do, nothing will be rejected of them; for Allah knoweth well those that do right.
 116. Those who reject Faith,- neither their

possessions nor their [numerous] progeny will avail them aught against Allah: They will be companions of the Fire,-dwelling therein [for ever].
 117. What they spend in the life of this [material] world May be likened to a wind which brings a nipping frost: It strikes and destroys the harvest of men who have wronged their own souls: it is not Allah that hath wronged them, but they wrong themselves.
 29
 118. O ye who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom.
 119. Ah! ye are those who love them, but they love you not,- though ye believe in the whole of the Book. When they meet you, they say, "We believe": But when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in you rage; Allah knoweth well all the secrets of the heart."
 120. If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if ye are constant and do right, not the least harm will their cunning do to you; for Allah Compasseth round about all that they do.
 121. Remember that morning Thou didst leave Thy household [early] to post the faithful at their stations for battle: And Allah heareth and knoweth all things:
 122. Remember two of your parties Meditated cowardice; but Allah was their protector, and in Allah should the faithful [Ever] put their trust.

123. Allah had helped you at Badr, when ye were a contemptible little force; then fear Allah; thus May ye show your gratitude.
 124. Remember thou saidst to the Faithful: "Is it not enough for you that Allah should help you with three thousand angels [Specially] sent down?
 125. "Yea, - if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels Making a terrific onslaught.
 126. Allah made it but a message of hope for you, and an assurance to your hearts: [in any case] there is no help except from Allah. The Exalted, the Wise:
 127. That He might cut off a fringe of the Unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose.
 128. Not for thee, [but for Allah], is the decision: Whether He turn in mercy to them, or punish them; for they are indeed wrong-doers.
 129. To Allah belongeth all that is in the heavens and on earth. He forgiveth whom He pleaseth and punisheth whom He pleaseth; but Allah is Oft-Forgiving, Most Merciful.
 130. O ye who believe! Devour not usury, doubled and multiplied; but fear Allah; that ye may [really] prosper.
 131. Fear the Fire, which is repaired for those who reject Faith:
 132. And obey Allah and the Messenger; that ye may obtain mercy.
 133. Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that [of the whole] of the heavens and of the earth, prepared for the righteous,-
 134. Those who spend [freely], whether in prosperity, or in adversity; who

restrain anger, and pardon
[all] men;- for Allah loves
those who do good;-
135. And those who, having
done something to be
ashamed of, or wronged
their own
souls, earnestly bring
Allah to mind, and ask for
forgiveness for their
sins,-
and who can forgive sins
except Allah?- and are
never obstinate in
persisting
knowingly in [the wrong]
they have done.
30
136. For such the reward is
forgiveness from their
Lord, and Gardens with
rivers
flowing underneath,- an
eternal dwelling: How
excellent a recompense for
those
who work [and strive]!
137. Many were the Ways of
Life that have passed away
before you: travel through
the earth, and see what was
the end of those who
rejected Truth.
138. Here is a plain
statement to men, a
guidance and instruction to
those who
fear Allah!
139. So lose not heart, nor
fall into despair: For ye
must gain mastery if ye
are true in Faith.
140. If a wound hath
touched you, be sure a
similar wound hath touched
the
others. Such days [of
varying fortunes] We give
to men and men by turns:
that
Allah may know those that
believe, and that He may
take to Himself from your
ranks Martyr-witnesses [to
Truth]. And Allah loveth
not those that do wrong.
141. Allah's object also is
to purge those that are
true in Faith and to
deprive
of blessing Those that
resist Faith.
142. Did ye think that ye
would enter Heaven without
Allah testing those of you
who fought hard [In His
Cause] and remained
steadfast?
143. Ye did indeed wish for
death before ye met him:
Now ye have seen him with

your own eyes, [And ye
flinch!]
144. Muhammad is no more
than a messenger: many Were
the messenger that passed
away before him. If he died
or were slain, will ye then
Turn back on your heels?
If any did turn back on his
heels, not the least harm
will he do to Allah; but
Allah [on the other hand]
will swiftly reward those
who [serve Him] with
gratitude.
145. Nor can a soul die
except by Allah's leave,
the term being fixed as by
writing. If any do desire a
reward in this life, We
shall give it to him; and
if
any do desire a reward in
the Hereafter, We shall
give it to him. And swiftly
shall We reward those that
[serve us with] gratitude.
146. How many of the
prophets fought [in Allah's
way], and with them
[fought]
Large bands of godly men?
but they never lost heart
if they met with disaster
in
Allah's way, nor did they
weaken [in will] nor give
in. And Allah Loves those
who are firm and steadfast.
147. All that they said
was: "Our Lord! Forgive us
our sins and anything We
may
have done that transgressed
our duty: Establish our
feet firmly, and help us
against those that resist
Faith."
148. And Allah gave them a
reward in this world, and
the excellent reward of the
Hereafter. For Allah Loveth
those who do good.
149. O ye who believe! If
ye obey the Unbelievers,
they will drive you back on
your heels, and ye will
turn back [from Faith] to
your own loss.
150. Nay, Allah is your
protector, and He is the
best of helpers.
151. Soon shall We cast
terror into the hearts of
the Unbelievers, for that
they
joined companions with
Allah, for which He had
sent no authority: their
abode

will be the Fire: And evil
is the home of the wrong-
doers!
152. Allah did indeed
fulfil His promise to you
when ye with His permission
Were
about to annihilate your
enemy,-until ye flinched
and fell to disputing about
the order, and disobeyed it
after He brought you in
sight [of the booty] which
ye covet. Among you are
some that hanker after this
world and some that desire
31
the Hereafter. Then did He
divert you from your foes
in order to test you but He
forgave you: For Allah is
full of grace to those who
believe.
153. Behold! ye were
climbing up the high
ground, without even
casting a side
glance at any one, and the
Messenger in your rear was
calling you back. There
did Allah give you one
distress after another by
way of requital, to teach
you
not to grieve for [the
booty] that had escaped you
and for [the ill] that had
befallen you. For Allah is
well aware of all that ye
do.
154. After [the excitement]
of the distress, He sent
down calm on a band of you
overcome with slumber,
while another band was
stirred to anxiety by their
own
feelings, Moved by wrong
suspensions of Allah-
suspensions due to
ignorance. They
said: "What affair is this
of ours?" Say thou:
"Indeed, this affair is
wholly
Allah's." They hide in
their minds what they dare
not reveal to thee. They
say
[to themselves]: "If we had
had anything to do with
this affair, We should not
have been in the slaughter
here." Say: "Even if you
had remained in your homes,
those for whom death was
decreed would certainly
have gone forth to the
place of

their death"; but [all this was] that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts.

155. Those of you who turned back on the day the two hosts met, - it was Satan who

caused them to fail, because of some [evil] they had done. But Allah has blotted

out [their fault]: For Allah is Oft-Forgiving, Most Forbearing.

156. O ye who believe! Be not like the Unbelievers, who say of their brethren, when they are travelling through the Earth or engaged in fighting: "If they had stayed with us, they would not have died, or been slain." This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives

Life and Death, and Allah sees well all that ye do.

157. And if ye are slain, or die, in the way of Allah, forgiveness and mercy

from Allah are far better than all they could amass.

158. And if ye die, or are slain, Lo! it is unto Allah that ye are brought together.

159. It is part of the Mercy of Allah that thou dost deal gently with them

Wert thou severe or harsh-hearted, they would have broken away from about thee: so

pass over [Their faults], and ask for [Allah's] forgiveness for them; and consult them in affairs [of moment]. Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust [in Him].

160. If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? In Allah, then, let believers put their trust.

161. No prophet could [ever] be false to his

trust. If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due, - whatever it earned, - and none shall be dealt with unjustly.

162. Is the man who follows the good pleasure of Allah like the man who draws on himself the wrath of Allah, and whose abode is in Hell? - A woeful refuge!

163. They are in varying gardens in the sight of Allah, and Allah sees well all that they do.

164. Allah did confer a great favour on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.

32

165. What! When a single disaster smites you, although ye smote [your enemies] with one twice as great, do ye say? - "Whence is this?" Say [to them]: "It is from yourselves: For Allah hath power over all things."

166. What ye suffered on the day the two armies met, was with the leave of Allah, in order that He might test the believers, -

167. And the Hypocrites also. These were told: "Come, fight in the way of Allah,

or [at least] drive [The foe from your city]." They said: "Had we known how to fight, we should certainly have followed you." They were that day nearer to Unbelief than to Faith, saying with their lips what was not in their hearts but Allah hath full knowledge of all they conceal.

168. [They are] the ones that say, [of their brethren slain], while they themselves sit [at ease]: "If only they had listened to us they would not have

been slain." Say: "Avert death from your own selves, if ye speak the truth."

169. Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord;

170. They rejoice in the bounty provided by Allah:

And with regard to those left

behind, who have not yet joined them [in their bliss], the [Martyrs] glory in

the fact that on them is no fear, nor have they [cause to] grieve.

171. They glory in the Grace and the bounty from Allah, and in the fact that Allah suffereth not the reward of the Faithful to be lost [in the least].

172. Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward; -

173. Men said to them: "A great army is gathering against you": And frightened

them: But it [only] increased their Faith: They said: "For us Allah sufficeth, and He is the best disposer of affairs."

174. And they returned with Grace and bounty from Allah: no harm ever touched them: For they followed the good pleasure of Allah: And Allah is the Lord of bounties unbounded.

175. It is only the Evil One that suggests to you the fear of his votaries: Be

ye not afraid of them, but fear Me, if ye have Faith.

176. Let not those grieve thee who rush headlong into Unbelief: Not the least harm will they do to Allah: Allah's plan is that He will give them no portion in the Hereafter, but a severe punishment.

177. Those who purchase Unbelief at the price of faith, - not the least harm will

they do to Allah, but they will have a grievous punishment.

178. Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: But they will have a shameful punishment.

179. Allah will not leave the believers in the state in which ye are now, until He separates what is evil from what is good nor will He disclose to you the secrets of the Unseen. But He chooses of His Messengers [For the purpose] whom He pleases. So believe in Allah. And His messengers: And if ye believe and do right, ye have a reward without measure.

180. And let not those who covetously withhold of the gifts which Allah Hath given them of His Grace, think that it is good for them: Nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks Like a twisted collar, on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well-acquainted with all that ye do.

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181. Allah hath heard the taunt of those who say: "Truly, Allah is indigent and we are rich!"- We shall certainly record their word and [their act] of slaying the prophets in defiance of right, and We shall say: "Taste ye the penalty of the Scorching Fire!"

182. "This is because of the [unrighteous deeds] which your hands sent on before ye: For Allah never harms those who serve Him."

183. They [also] said: "Allah took our promise not to believe in an messenger unless He showed us a sacrifice consumed by Fire [From heaven]." Say: "There came to you messengers before me, with clear Signs and even with what ye ask for: why then did ye slay them, if ye speak the truth?"

184. Then if they reject thee, so were rejected messengers before thee, who came with Clear Signs, Books of dark prophecies, and the Book of Enlightenment.

185. Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object [of Life]: For the life of this world is but goods and chattels of deception.

186. Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly Hear much that will grieve you, from those who received the Book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil,- then that will be a determining factor in all affairs.

187. And remember Allah took a covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made!

188. Think not that those who exult in what they have brought about, and love to be praised for what they have not done,- think escape the penalty. For them is a penalty Grievous indeed.

189. To Allah belongeth the dominion of the heavens and the earth; and Allah hath power over all things.

190. Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding,-

191. Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the [wonders of] creation in the heavens and the

earth, [With the thought]: "Our Lord! not for naught Hast Thou created [all] this! Glory to Thee! Give us salvation from the penalty of the Fire."

192. "Our Lord! any whom Thou dost admit to the Fire, Truly Thou coverest with shame, and never will wrong-doers Find any helpers!"

193. "Our Lord! we have heard the call of one calling [Us] to Faith, 'Believe ye in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous."

194. "Our Lord! Grant us what Thou didst promise unto us through Thine messengers, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise."

195. And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another: Those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain,- verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath;- A reward from the presence of Allah, and from His presence is the best of rewards."

196. Let not the strutting about of the Unbelievers through the land deceive thee:

197. Little is it for enjoyment: Their ultimate abode is Hell: what an evil bed [To lie on]!

198. On the other hand, for those who fear their Lord, are Gardens, with rivers flowing beneath; therein are they to dwell [for ever],- a gift from the presence

of Allah; and that which is in the presence of Allah is the best [bliss] for the righteous.

199. And there are, certainly, among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: They will not sell the Signs of Allah for a miserable gain! For them is a reward with their Lord, and Allah is swift in account.

200. O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.

SURA 4. Nisaa, or The Woman
1. O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered [like seeds] countless men and women;- reverence Allah, through whom ye demand your mutual [rights], and [reverence] the wombs [That bore you]: for Allah ever watches over you.

2. To orphans restore their property [When they reach their age], nor substitute [your] worthless things for [their] good ones; and devour not their substance [by mixing it up] with your won. For this is indeed a great sin.

3. If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly [with them], then only one, or [a captive] that your right hands possess, that will be more suitable, to prevent you from doing injustice.

4. And give the women [on marriage] their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer.

5. To those weak of understanding Make not over your property, which Allah hath

made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.

6. Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off,

Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: But all-sufficient is Allah in taking account.

7. From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large,-a determinate share.

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8. But if at the time of division other relatives, or orphans or poor, are present, feed them out of the [property], and speak to them words of kindness and justice.

9. Let those [disposing of an estate] have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate [comfort].

10. Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!

11. Allah [thus] directs you as regards your Children's [Inheritance]: to the

male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half.

For parents, a sixth share of the inheritance to each, if the deceased left

children; if no children, and the parents are the [only] heirs, the mother has a third; if the deceased Left brothers [or sisters] the mother has a sixth. [The distribution in all cases ['s] after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, Al-wise.

12. In what your wives leave, your share is a half, if they leave no child; but

if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused [to any one]. Thus is it ordained by Allah;

and Allah is All-knowing, Most Forbearing.

13. Those are limits set by Allah: those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein [for ever] and that will be the supreme achievement.

14. But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment.

15. If any of your women are guilty of lewdness, Take the evidence of four [Reliable] witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some [other]

way.

16. If two men among you are guilty of lewdness, punish them both. If they repent and amend, Leave them alone; for Allah is Oft-returning, Most Merciful.

17. Allah accept the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom.

18. Of no effect is the repentance of those who continue to do evil, until death

faces one of them, and he says, "Now have I repented indeed;" nor of those who die rejecting Faith: for them have We prepared a punishment most grievous. 19. O ye who believe! Ye are forbidden to inherit women against their will.

Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them,-except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good.

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20. But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, Take not the least bit of it back: Would ye take it by slander and manifest wrong?

21. And how could ye take it when ye have gone in unto each other, and they have Taken from you a solemn covenant?

22. And marry not women whom your fathers married,- except what is past: It was shameful and odious,- an abominable custom indeed.

23. Prohibited to you [For marriage] are:- Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's

daughters, sister's daughters;

foster-mothers [Who gave you suck], foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in,- no prohibition if ye have not gone in;- [Those who have been] wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful;- 24. Also [prohibited are]

women already married, except those whom your right hands possess: Thus hath Allah ordained [Prohibitions] against you: Except for these, all others are lawful, provided ye seek [them in marriage] with gifts

from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers [at least] as prescribed; but if, after a dower is prescribed, agree Mutually [to vary it], there is no blame on you, and Allah is All-knowing, All-wise.

25. If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And Allah hath full knowledge about your faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This [permission] is for those among you who fear sin; but it is better for you that ye practise self-restraint. And Allah is Oft-forgiving, Most Merciful.

26. Allah doth wish to make clear to you and to show you the ordinances of those before you; and [He doth wish to] turn to you [In Mercy]: And Allah is Allknowing, All-wise.

27. Allah doth wish to Turn to you, but the wish of those who follow their lusts is that ye should turn away [from Him],- far, far away. 28. Allah doth wish to lighten your [difficulties]: For man was created Weak [in flesh].

29. O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill [or destroy] yourselves: for verily Allah hath been to you Most Merciful!

30. If any do that in rancour and injustice,- soon shall We cast them into the Fire: And easy it is for Allah.

31. If ye [but] eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all the evil in you, and admit you to a gate of great honour.

32. And in no wise covet those things in which Allah Hath bestowed His gifts More freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask Allah of His bounty. For Allah hath full knowledge of all things.

37

33. To [benefit] every one, We have appointed shares and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly Allah is witness to all things.

34. Men are the protectors and maintainers of women, because Allah has given the one more [strength] than the other, and because they support them from their means. Therefore the righteous women are

devoutly obedient, and guard in [the husband's] absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them [first], [Next], refuse to share their beds, [And last] beat them [lightly]; but if they return to obedience, seek not against them Means [of annoyance]: For Allah is Most High, great [above you all].

35. If ye fear a breach between them twain, appoint [two] arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: For Allah hath full knowledge, and is acquainted with all things.

36. Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer [ye meet], and what your right hands possess: For Allah loveth not the arrogant, the vainglorious:-

37. [Nor] those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah hath bestowed on them; for We have prepared, for those who resist Faith, a punishment that steepens them in contempt:-

38. Not those who spend of their substance, to be seen of men, but have no faith in Allah and the Last Day: If any take the Evil One for their intimate, what a dreadful intimate he is!

39. And what burden Were it on them if they had faith in Allah and in the Last Day, and they spent out of what Allah hath given them for sustenance? For Allah hath full knowledge of them.

40. Allah is never unjust in the least degree: If there is any good [done], He

doubleth it, and giveth from His own presence a great reward.

41. How then if We brought from each people a witness, and We brought thee as a witness against these people!

42. On that day those who reject Faith and disobey the messenger will wish that the earth Were made one with them: But never will they hide a single fact from Allah!

43. O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,- nor in a state of ceremonial impurity [Except when travelling on the road], until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.

44. Hast thou not turned Thy vision to those who were given a portion of the Book? they traffic in error, and wish that ye should lose the right path.

45. But Allah hath full knowledge of your enemies: Allah is enough for a protector, and Allah is enough for a Helper.

46. Of the Jews there are those who displace words from their [right] places, and say: "We hear and we disobey"; and "Hear what is not Heard"; and "Ra'ina"; with a twist of their tongues and a slander to Faith. If only they had said: "What hear and we obey"; and "Do hear"; and "Do look at us"; it would have been better for them, and more proper; but Allah hath cursed them for their Unbelief; and but few of them will believe.

47. O ye People of the Book! believe in what We have [now] revealed, confirming what was [already] with you, before We change the face and fame of some [of you] beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbath-breakers, for the decision of Allah Must be carried out.

48. Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed.

49. Hast thou not turned Thy vision to those who claim sanctity for themselves? Nay-but Allah Doth sanctify whom He pleaseth. But never will they fail to receive justice in the least little thing.

50. Behold! how they invent a lie against Allah! but that by itself is a manifest sin!

51. Hast thou not turned Thy vision to those who were given a portion of the Book? they believe in sorcery and Evil, and say to the Unbelievers that they are better guided in the [right] way Than the believers!

52. They are [men] whom Allah hath cursed: And those whom Allah Hath cursed, thou wilt find, have no one to help.

53. Have they a share in dominion or power? Behold, they give not a farthing to their fellow-men?

54. Or do they envy mankind for what Allah hath given them of his bounty? but We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.

55. Some of them believed, and some of them averted their faces from him: And enough is Hell for a burning fire.

56. Those who reject our Signs, We shall soon cast into the Fire: as often as

their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise.

57. But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath,- their eternal home: Therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening.

58. Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth

and seeth all things.
59. O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.

60. Hast thou not turned Thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their [real] wish is to resort together for judgment [in their disputes] to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away [from the right].

61. When it is said to them: "Come to what Allah hath revealed, and to the Messenger": Thou seest the Hypocrites avert their faces from thee in disgust.

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62. How then, when they are seized by misfortune, because of the deeds which they hands have sent forth? Then their come to thee, swearing by Allah: "We

meant no more than good-will and conciliation!"

63. Those men,-Allah knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls.

64. We sent not a messenger, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.

65. But no, by the Lord, they can have no [real] Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction.

66. If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it: But if they had done what they were [actually] told, it would have been best for them, and would have gone farthest to strengthen their [faith];

67. And We should then have given them from our presence a great reward;

68. And We should have shown them the Straight Way.

69. All who obey Allah and the messenger are in the company of those on whom is the Grace of Allah,- of the prophets [who teach], the sincere [lovers of Truth], the witnesses [who testify], and the Righteous [who do good]: Ah! what a beautiful fellowship!

70. Such is the bounty from Allah: And sufficient is it that Allah knoweth all.

71. O ye who believe! Take your precautions, and either go forth in parties or go forth all together.

72. There are certainly among you men who would tarry behind: If a misfortune

befalls you, they say: "Allah did favour us in that we were not present among them."

73. But if good fortune comes to you from Allah, they would be sure to say - as if there had never been Ties of affection between you and them - "Oh! I wish I had been with them; a fine thing should I then have made of it!"

74. Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fighteth in the cause of Allah,- whether he is slain or gets victory - Soon shall We give him a reward of great [value].

75. And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated [and oppressed]?- Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!"

76. Those who believe fight in the cause of Allah, and those who reject Faith Fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan.

77. Hast thou not turned Thy vision to those who were told to hold back their hands [from fight] but establish regular prayers and spend in regular charity?

When [at length] the order for fighting was issued to them, behold! a section of them feared men as - or even more than - they should have feared Allah: They

said: "Our Lord! Why hast Thou ordered us to fight? Wouldst Thou not Grant us respite to our [natural] term, near [enough]?" Say: "Short is the enjoyment of

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this world: the Hereafter is the best for those who do right: Never will ye be

dealt with unjustly in the very least!

78. "Wherever ye are, death will find you out, even if ye are in towers built up strong and high!" If some good befalls them, they say, "This is from Allah"; but if evil, they say, "This is from thee" [O Prophet]. Say: "All things are from Allah." But what hath come to these people, that they fail to understand a single fact?

79. Whatever good, [O man!] happens to thee, is from Allah; but whatever evil happens to thee, is from thy [own] soul. and We have sent thee as a messenger to [instruct] mankind. And enough is Allah for a witness.

80. He who obeys the Messenger, obeys Allah: But if any turn away, We have not sent thee to watch over their [evil deeds].

81. They have "Obedience" on their lips; but when they leave thee, a section of them Meditate all night on things very different from what thou tellest them. But Allah records their nightly [plots]: So keep clear of them, and put thy trust in Allah, and enough is Allah as a disposer of affairs.

82. Do they not consider the Qur'an [with care]? Had it been from other Than Allah, they would surely have found therein Much discrepancy.

83. When there comes to them some matter touching [Public] safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have Tested it from them [direct]. Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan.

84. Then fight in Allah's cause - Thou art held responsible only for thyself -

and rouse the believers. It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment.

85. Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden: And Allah hath power over all things.

86. When a [courteous] greeting is offered you, meet it with a greeting still more courteous, or [at least] of equal courtesy. Allah takes careful account of all things.

87. Allah! There is no god but He: of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah's?

88. Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their [evil] deeds. Would ye guide those whom Allah hath thrown out of the Way? For those whom Allah hath thrown out of the Way, never shalt thou find the Way.

89. They but wish that ye should reject Faith, as they do, and thus be on the same footing [as they]: But take not friends from their ranks until they flee in the way of Allah [From what is forbidden]. But if they turn renegades, seize them and slay them wherever ye find them; and [in any case] take no friends or helpers from their ranks;-

90. Except those who join a group between whom and you there is a treaty [of peace], or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: Therefore if they withdraw

from you but fight you not, and [instead] send you [Guarantees of] peace, then Allah Hath opened no way for you [to war against them].

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91. Others you will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you [guarantees] of peace besides restraining their hands, seize them and slay them wherever ye get them: In their case We have provided you with a clear argument against them.

92. Never should a believer kill a believer; but [If it so happens] by mistake, [Compensation is due]: If one [so] kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave [Is enough]. If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, [is prescribed] a fast for two months running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom.

93. If a man kills a believer intentionally, his recompense is Hell, to abide therein [For ever]: And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.

94. O ye who believe! When ye go abroad in the cause of Allah, investigate carefully, and say not to any one who offers you a

salutation: "Thou art none of a believer!" Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on you His favours: Therefore carefully investigate. For Allah is well aware of all that ye do.

95. Not equal are those believers who sit [at home] and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit [at home]. Unto all [in Faith] Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit [at home] by a special reward,-

96. Ranks specially bestowed by Him, and Forgiveness and Mercy. For Allah is Oft-forgiving, Most Merciful.

97. When angels take the souls of those who die in sin against their souls, they say: "In what [plight] Were ye?" They reply: "Weak and oppressed Were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away [From evil]?" Such men will find their abode in Hell,- What an evil refuge! -

98. Except those who are [really] weak and oppressed - men, women, and children - who have no means in their power, nor [a guide-post] to their way.

99. For these, there is hope that Allah will forgive: For Allah doth blot out [sins] and forgive again and again.

100. He who forsakes his home in the cause of Allah, finds in the earth Many a refuge, wide and spacious: Should he die as a refugee from home for Allah and

His Messenger, His reward becomes due and sure with Allah: And Allah is Oft-forgiving, Most Merciful.

101. When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers May attack you: For the Unbelievers are unto you open enemies.

102. When thou [O Messenger] art with them, and standest to lead them in prayer, Let one party of them stand up [in prayer] with thee, Taking their arms with them: When they finish their prostrations, let them Take their position in the rear. And let the other party come up which hath not yet prayed - and let them

42 pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take [every] precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment.

103. When ye pass [Congregational] prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times.

104. And slacken not in following up the enemy: If ye are suffering hardships, they are suffering similar hardships; but ye have Hope from Allah, while they have none. And Allah is full of knowledge and wisdom.

105. We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah: so be not [used] as an advocate by those who betray their trust;

106. But seek the forgiveness of Allah; for Allah is Oft-forgiving, Most Merciful.

107. Contend not on behalf of such as betray their own souls; for Allah loveth not one given to perfidy and crime:

108. They may hide [Their crimes] from men, but they cannot hide [Them] from Allah, seeing that He is in their midst when they plot by night, in words that He cannot approve: And Allah Doth compass round all that they do.

109. Ah! These are the sort of men on whose behalf ye may contend in this world; but who will contend with Allah on their behalf on the Day of Judgment, or who will carry their affairs through?

110. If any one does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-forgiving, Most Merciful.

111. And if any one earns sin. he earns it against His own soul: for Allah is full of knowledge and wisdom.

112. But if any one earns a fault or a sin and throws it on to one that is innocent, He carries [on himself] [Both] a falsehood and a flagrant sin.

113. But for the Grace of Allah to thee and his Mercy, a party of them would certainly have plotted to lead thee astray. But [in fact] they will only Lead their own souls astray, and to thee they can do no harm in the least. For Allah hath sent down to thee the Book and wisdom and taught thee what thou Knewest not [before]: And great is the Grace of Allah unto thee.

114. In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, [Secrecy is permissible]: To him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest [value].

115. If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell,- what an evil refuge!

116. Allah forgiveth not [The sin of] joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, Hath strayed far, far away [from the right].

117. [The Pagans], leaving Him, call but upon female deities: They call but upon Satan the persistent rebel!

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118. Allah did curse him, but he said: "I will take of Thy servants a portion Marked off;

119. "I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the [fair] nature created by Allah." Whoever, forsaking Allah, takes Satan for a friend, hath of a surety suffered a loss that is manifest.

120. Satan makes them promises, and creates in them false desires; but Satan's promises are nothing but deception.

121. They [his dupes] will have their dwelling in Hell, and from it they will find no way of escape.

122. But those who believe and do deeds of righteousness,- we shall soon admit them to gardens, with rivers flowing beneath,-to dwell therein for ever. Allah's promise is the truth, and whose word can be truer than Allah's?

123. Not your desires, nor those of the People of the Book [can prevail]: whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper.

124. If any do deeds of righteousness,- be they

male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them.

125. Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in Faith? For Allah did take Abraham for a friend.

126. But to Allah belong all things in the heavens and on earth: And He it is that Encompasseth all things.

127. They ask thy instruction concerning the women say: Allah doth instruct you about them: And [remember] what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but Allah is well-acquainted therewith.

128. If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, Allah is well-acquainted with all that ye do.

129. Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away [from a woman] altogether, so as to leave her [as it were] hanging [in the air]. If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful.

130. But if they disagree [and must part], Allah will provide abundance for all from His all-reaching bounty: for Allah is He

that careth for all and is Wise.

131. To Allah belong all things in the heavens and on earth. Verily we have directed the People of the Book before you, and you [o Muslims] to fear Allah. But if ye deny Him, lo! unto Allah belong all things in the heavens and on earth, and Allah is free of all wants, worthy of all praise.

132. Yea, unto Allah belong all things in the heavens and on earth, and enough is Allah to carry through all affairs.

133. If it were His will, He could destroy you, o mankind, and create another race; for He hath power this to do.

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134. If any one desires a reward in this life, in Allah's [gift] is the reward [both] of this life and of the hereafter: for Allah is He that heareth and seeth [all things].

135. O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be [against] rich or poor: for Allah can best protect both. Follow not the lusts [of your hearts], lest ye swerve, and if ye distort [justice] or decline to do justice, verily Allah is well-acquainted with all that ye do.

136. O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before [him]. Any who denieth Allah, His angels, His Books, His Messengers, and the Day of Judgment, hath gone far, far astray.

137. Those who believe, then reject faith, then believe [again] and [again] reject faith, and go on increasing in unbelief,- Allah will not forgive them nor

guide them nor guide them on the way.

138. To the Hypocrites give the glad tidings that there is for them [but] a grievous penalty;-

139. Yea, to those who take for friends unbelievers rather than believers: is it honour they seek among them? Nay,- all honour is with Allah.

140. Already has He sent you Word in the Book, that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For Allah will collect the hypocrites and those who defy faith - all in Hell:-

141. [These are] the ones who wait and watch about you: if ye do gain a victory from Allah, they say: "Were we not with you?"- but if the unbelievers gain a success, they say [to them]: "Did we not gain an advantage over you, and did we not guard you from the believers?" but Allah will judge betwixt you on the Day of Judgment. And never will Allah grant to the unbelievers a way [to triumphs] over the believers.

142. The Hypocrites - they think they are over-reaching Allah, but He will overreach them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance;

143. [They are] distracted in mind even in the midst of it,- being [sincerely] for neither one group nor for another whom Allah leaves straying,- never wilt thou find for him the way.

144. O ye who believe! Take not for friends unbelievers rather than believers: Do ye wish to offer Allah an open proof against yourselves?

145. The Hypocrites will be in the lowest depths of the Fire: no helper wilt thou find for them;-

146. Except for those who repent, mend [their lives] hold fast to Allah, and purify their religion as in Allah's sight: if so they will be [numbered] with the believers. And soon will Allah grant to the believers a reward of immense value.

147. What can Allah gain by your punishment, if ye are grateful and ye believe? Nay, it is Allah that recogniseth [all good], and knoweth all things.

148. Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who heareth and knoweth all things.

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149. Whether ye publish a good deed or conceal it or cover evil with pardon, verily Allah doth blot out [sins] and hath power [in the judgment of values].

150. Those who deny Allah and His messengers, and [those who] wish to separate Allah from His messengers, saying: "We believe in some but reject others": And [those who] wish to take a course midway,-

151. They are in truth [equally] unbelievers; and we have prepared for unbelievers a humiliating punishment.

152. To those who believe in Allah and His messengers and make no distinction between any of the messengers, we shall soon give their [due] rewards: for Allah is Oft-forgiving, Most Merciful.

153. The people of the Book ask thee to cause a book to descend to them from heaven: Indeed they asked Moses for an even greater [miracle], for they said: "Show us Allah in public," but they were dazed for their presumption, with thunder and lightning. Yet they worshipped the calf even after clear signs had

come to them; even so we forgave them; and gave Moses manifest proofs of authority.

154. And for their covenant we raised over them [the towering height] of Mount [Sinai]; and [on another occasion] we said: "Enter the gate with humility"; and [once again] we commanded them: "Transgress not in the matter of the sabbath." And we took from them a solemn covenant.

155. [They have incurred divine displeasure]: In that they broke their covenant; that they rejected the signs of Allah; that they slew the Messengers in defiance of right; that they said, "Our hearts are the wrappings [which preserve Allah's Word; We need no more]";- Nay, Allah hath set the seal on their hearts for their blasphemy, and little is it they believe;-

156. That they rejected Faith; that they uttered against Mary a grave false charge;

157. That they said [in boast], "We killed Christ Jesus the son of Mary, the Messenger of Allah";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no [certain] knowledge, but only conjecture to follow, for of a surety they killed him not:-

158. Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise;-

159. And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them;-

160. For the iniquity of the Jews We made unlawful for them certain [foods] good and wholesome which had been lawful for them;- in that they hindered many from Allah's Way;-

161. That they took usury,
though they were forbidden;
and that they devoured
men's substance
wrongfully;- we have
prepared for those among
them who reject
faith a grievous
punishment.
162. But those among them
who are well-grounded in
knowledge, and the
believers,
believe in what hath been
revealed to thee and what
was revealed before thee:
And [especially] those who
establish regular prayer
and practise regular
charity
and believe in Allah and in
the Last Day: To them shall
We soon give a great
reward.
46
163. We have sent thee
inspiration, as We sent it
to Noah and the Messengers
after him: we sent
inspiration to Abraham,
Isma'il, Isaac, Jacob and
the Tribes,
to Jesus, Job, Jonah,
Aaron, and Solomon, and to
David We gave the Psalms.
164. Of some messengers We
have already told thee the
story; of others We have
not;- and to Moses Allah
spoke direct;-
165. Messengers who gave
good news as well as
warning, that mankind,
after [the
coming] of the messengers,
should have no plea against
Allah: For Allah is
Exalted in Power, Wise.
166. But Allah beareth
witness that what He hath
sent unto thee He hath sent
from His [own] knowledge,
and the angels bear
witness: But enough is
Allah for a
witness.
167. Those who reject Faith
and keep off [men] from the
way of Allah, have
verily strayed far, far
away from the Path.
168. Those who reject Faith
and do wrong,- Allah will
not forgive them nor guide
them to any way-
169. Except the way of
Hell, to dwell therein for
ever. And this to Allah is
easy.
170. O Mankind! The
Messenger hath come to you

in truth from Allah:
believe in
him: It is best for you.
But if ye reject Faith, to
Allah belong all things in
the heavens and on earth:
And Allah is All-knowing,
All-wise.
171. O People of the Book!
Commit no excesses in your
religion: Nor say of Allah
aught but the truth. Christ
Jesus the son of Mary was
[no more than] a messenger
of Allah, and His Word,
which He bestowed on Mary,
and a spirit proceeding
from
Him: so believe in Allah
and His messengers. Say not
"Trinity" : desist: it will
be better for you: for
Allah is one Allah: Glory
be to Him: [far exalted is
He]
above having a son. To Him
belong all things in the
heavens and on earth. And
enough is Allah as a
Disposer of affairs.
172. Christ disdaineth nor
to serve and worship Allah,
nor do the angels, those
nearest [to Allah]: those
who disdain His worship and
are arrogant,-He will
gather them all together
unto Himself to [answer].
173. But to those who
believe and do deeds of
righteousness, He will give
their
[due] rewards,- and more,
out of His bounty: But
those who are disdainful
and
arrogant, He will punish
with a grievous penalty;
Nor will they find, besides
Allah, any to protect or
help them.
174. O mankind! verily
there hath come to you a
convincing proof from your
Lord:
For We have sent unto you a
light [that is] manifest.
175. Then those who believe
in Allah, and hold fast to
Him,- soon will He admit
them to mercy and grace
from Himself, and guide
them to Himself by a
straight
way.
176. They ask thee for a
legal decision. Say: Allah
directs [thus] about those
who leave no descendants or
ascendants as heirs. If it
is a man that dies,

leaving a sister but no
child, she shall have half
the inheritance: If [such a
deceased was] a woman, who
left no child, Her brother
takes her inheritance: If
there are two sisters, they
shall have two-thirds of
the inheritance [between
them]: if there are
brothers and sisters, [they
share], the male having
twice
the share of the female.
Thus doth Allah make clear
to you [His law], lest ye
err. And Allah hath
knowledge of all things.
47
SURA 5. Maida, or the Table
Spread
1. O ye who believe!
Fulfill (all) obligations.
2. Lawful unto you (for
food) are all four-footed
animals with the exceptions
named: But animals of the
chase are forbidden while
ye are in the Sacred
Precincts or in pilgrim
garb: For Allah doth
command according to His
Will and
Plan.
3. O ye who believe!
Violate not the sanctity of
the Symbols of Allah, nor
of
the Sacred Month, nor of
the animals brought for
sacrifice, nor the garlands
that mark out such animals,
nor the people resorting to
the Sacred House,
seeking of the bounty and
good pleasure of their
Lord. But when ye are clear
of
the Sacred Precincts and of
pilgrim garb, ye may hunt
and let not the hatred of
some people in (once)
shutting you out of the
Sacred Mosque lead you to
transgression (and
hostility on your part).
Help ye one another in
righteousness
and piety, but help ye not
one another in sin and
rancor: Fear Allah: For
Allah
is strict in punishment.
4. Forbidden to you (for
food) are: Dead meat,
blood, the flesh of swine,
and
that on which hath been
invoked the name of other
than Allah; that which hath

been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: That is impiety. This day have those who reject Faith given up all hope of your religion: Yet fear them not but fear Me. This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-Forgiving, Most Merciful.

5. They ask thee what is lawful to them (as food). Say: Lawful unto you are (all) things good and pure and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah: Eat what they catch for you, but pronounce the name of Allah over it: And fear Allah; for Allah is swift in taking account.

6. This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time, -- when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues. If any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual) good.

7. O ye who believe! When ye prepare for prayer, wash your faces, and your hands

(and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete His favor to you, that ye may be grateful.

8. And call in remembrance the favor of Allah unto you, and his Covenant, which he ratified with you, when ye said: "We hear and we obey": And fear Allah, for Allah knoweth well the secrets of your hearts.

9. O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from

48 justice. Be just: That is next to Piety: And fear Allah. For Allah is well acquainted with all that ye do.

10. To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.

11. Those who reject faith and deny Our Signs will be Companions of Hellfire.

12. O ye who believe! Call in remembrance the favor of Allah unto you when certain men formed the design to stretch out their hands against you, but (Allah) held back their hands from you: So fear Allah. And on Allah let Believers put (all) their trust.

13. Allah did aforetime take a Covenant from the Children of Israel, and We appointed twelve captains among them. And Allah said: "I am with you: If ye

(but) establish regular Prayers, practice regular Charity, believe in My apostles, honor and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to Gardens with rivers flowing beneath; but if any of you, after this, resisteth faith, he hath truly wandered from the path of rectitude."

14. But because of their breach of their Covenant, We cursed them, and made their hearts grow hard: They change the words from their (right) places and forget a good part of the Message that was sent them, nor wilt thou cease to find them--barring a few--ever bent on (new) deceits: But forgive them, and overlook (their misdeeds): For Allah loveth those who are kind.

15. From those, too, who call themselves Christians, We did take a Covenant, but they forgot a good part of the Message that was sent them: So We estranged them, with enmity and hatred between one and the other, to the Day of Judgment. And soon will Allah show them what it is they have done.

16. O People of the Book! There hath come to you our Apostle, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary):

17. There hath come to you from Allah a (new) light and a perspicuous Book, --

18. Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His Will, unto the light, -- guideth them to a Path that is Straight.

19. In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say "Who then hath the least power against Allah, if His Will were to destroy Christ the son of Mary, his mother, and all--every one that is on the earth? For

to Allah belongeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. For Allah hath power over all things."

20. (Both) the Jews and the Christians say: "We are the sons of Allah, and His beloved." Say: "Why then doth He punish you for your sins? Nay, ye are but men, --of the men He hath created: He forgiveth whom He pleaseth. And He punisheth whom He pleaseth: And to Allah belongeth the dominion of the heavens and the earth, and all that is between: And unto Him is the final goal (of all)."

21. O People of the Book! Now hath come unto you, making (things) clear unto you, our Apostle, after the break in (the series of) our apostles, lest ye should say: "There came unto us no bringer of glad tidings and no warner (from evil)": But now hath come unto you a bringer of glad tidings and a warner (from evil). And Allah hath power over all things.

22. Remember Moses said to his people: "O my People! Call in remembrance the favor of Allah unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples."

49

23. "O my People! Enter the holy land which Allah hath assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin."

24. They said: "O Moses! In this land are a people of exceeding strength: Never shall we enter it until they leave it: If (once) they leave, then shall we enter."

25. (But) among (their) Allah-fearing men were two on whom Allah had bestowed His grace: They said: "Assault them at the (proper) Gate: When once ye are in, victory will be yours;

26. But on Allah put your trust if ye have faith."

27. They said: "O Moses! While they remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord, and fight ye two, while we sit here (and watch)."

28. He said: "O my Lord! I have power only over myself and my brother: So separate us from this rebellious people!"

29. Allah said: "Therefore will the land be out of their reach for forty years: In distraction will they wander through the land: But sorrow thou not over these rebellious people."

30. Recite to them the truth of the story of the two sons of Adam. Behold! They each presented a sacrifice (to Allah): It was accepted from one, but not from the other. Said the latter: "Be sure I will slay thee." "Surely," said the former, "Allah doth accept of the sacrifice of those who are righteous."

31. "If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: For I do fear Allah, the Cherisher of the Worlds."

32. "For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the Companions of the Fire, and that is the reward of those who do wrong."

33. The (selfish) soul of the other led him to the murder of his brother: He murdered him, and became (himself) one of the lost ones.

34. Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" Then he became full of regrets--

35. On that account: We ordained for the Children of Israel that if any one slew

a person--unless it be for murder or for spreading mischief in the land--it would be as if he slew the whole people: And if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our Apostles with Clear Signs, yet, even after that, many of them continued to commit excesses in the land.

36. The punishment of those who wage war against Allah and His Apostle, and strive with might and main for mischief through the land is: Execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: That is their disgrace in this world, and a heavy punishment is theirs in the Hereafter;

37. Except for those who repent before they fall into your power: In that case, know that Allah is Oft-Forgiving, Most Merciful.

38. O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in His cause: That ye may prosper.

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39. As to those who reject Faith, --if they had everything on earth, and twice repeated, to give as ransom for the penalty of the Day of Judgment, it would never be accepted of them. Theirs would be a grievous Penalty.

40. Their wish will be to get out of the Fire, but never will they get out therefrom: Their Penalty will be one that endures.

41. As to the thief. Male or female, cut off his or her hands: A punishment by way of example, from Allah, for their crime: And Allah is Exalted in Power.

42. But if the thief repent after his crime, and amend his conduct, Allah turneth to him in forgiveness; for Allah is Oft-Forgiving, Most Merciful.

43. Knowest thou not that to Allah (alone) belongeth the dominion of the heavens and the earth? He punisheth whom He pleaseth, and He forgiveth whom He pleaseth: And Allah hath power over all things.

44. O Apostle! Let not those grieve thee, who race each other into Unbelief: (Whether it be) among those who say "We believe" with their lips but whose hearts have no faith; or it be among the Jews, --men who will listen to any lie, --will listen even to others who have never so much as come to thee. They change the words from their (right) times and places: They say, "If ye are given this, take it, but if not, beware!" If any one's trial is intended by Allah, thou hast no authority in the least for him against Allah. For such--it is not Allah's will to purify their hearts. For them there is disgrace in this world, and in the Hereafter a heavy punishment.

45. (They are fond of) listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity between them. For Allah loveth those who judge in equity.

46. But why do they come to thee for decision, when they have (their own) law before them? --Therein is the (plain) command of Allah; yet even after that, they would turn away. For they are not (really) People of Faith.

47. It was We who revealed the Law (to Moses): Therein was guidance and light. By its standard have been judged the Jews, by the Prophets who bowed (as in Islam) to Allah's Will, by the Rabbis and the Doctors of Law: For to them was

entrusted the protection of Allah's Book, and they were witnesses thereto:

Therefore fear not men, but fear Me, and sell not My signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers.

48. We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits

the retaliation by way of charity, it is an act of atonement for himself. And if

any fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrongdoers.

49. And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: Therein was guidance and light, and confirmation of the Law that had come before him: A guidance and an admonition to those who fear Allah.

50. Let the People of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel.

51. To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: So judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath

51 come to thee. To each among you have We prescribed a Law and an Open way. If Allah had so willed, he would have made you a single People, but (His Plan is)

to test you in what He hath given you: So strive as in a race in all virtues.

The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute;

52. And this (He commands): Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crimes it is Allah's purpose to punish them. And truly most men are rebellious.

53. Do they then seek after a judgment of (the Days of) Ignorance? But who, for a people whose faith is assured, can give better judgment than Allah?

54. O ye who believe! Take not the Jews and the Christians for your friends and

protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust.

55. Those in whose hearts is a disease--thou seest how eagerly they run about amongst them, saying: "We do fear lest a change of fortune bring us disaster." Ah! Perhaps Allah will give (thee) victory, or a decision according to His Will.

Then will they repent of the thoughts, which they secretly harbored in their hearts.

56. And those who believe will say: "Are these the men who swore their strongest

oaths by Allah, that they were with you?" All that they do will be in vain, and

they will fall into (nothing but) ruin.

57. O ye who believe! If any from among you turn back from his Faith, soon will

Allah produce a people whom He will love as they will love Him, --Lowly with the Believers, Mighty against the Rejecters, Fighting in the Way of Allah, and never

afraid of the reproaches of such as find fault. That is the Grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things.

58. Your (real) friends are (no less than) Allah, His Apostle, and the (Fellowship of) Believers, --those who establish regular prayers and regular charity, and they bow down humbly (in worship).

59. As to those who turn (for friendship) to Allah, His Apostle, and the (Fellowship of) Believers, --it is the Fellowship of Allah that must certainly triumph.

60. O ye who believe! Take not for friends and protectors those who take your religion for a mockery or sport, --whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah, if ye have Faith (indeed).

61. When ye proclaim your call to prayer, they take it (but) as mockery and sport; that is because they are a people without understanding.

62. Say: "O People of the Book! Do ye disapprove of us for no other reason than that we believe in Allah, and the revelation that hath come to us and that which came before (us), and (perhaps) that most of you are rebellious and disobedient?"

63. Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from Allah? Those who incurred the curse of Allah and His wrath, those of whom some He transformed into apes and swine, those who

52 worshipped Evil; --these are (many times) worse in rank, and far more astray from the even Path!"

64. When they come to thee, they say: "We believe": But in fact they enter with

a mind against Faith, and they go out with the same. But Allah knoweth fully all that they hide.

65. Many of them dost thou see, racing each other in sin and rancor, and their eating of things forbidden. Evil indeed are the things that they do.

66. Why do not the Rabbis and the doctors of law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works.

67. The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them We have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief.

68. If only the People of the Book had believed and been righteous, We should indeed have blotted out their iniquities and admitted them to Gardens of Bliss.

69. If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course: But many of them follow a course that is evil.

70. O Apostle! Proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled His Mission. And Allah

will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.

71. Say: "O People of the Book! Ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith.

72. Those who believe (in the Koran), those who follow the Jewish (scriptures), and the Sabians and the Christians, --any who believe in Allah and the Last Day, and work righteousness, -- on them shall be no fear, nor shall they grieve.

73. We took the Covenant of the Children of Israel and sent them apostles. Every time there came to them an apostle with what they themselves desired not-- some (of these) they called impostors, and some they (go so far as to) slay.

74. They thought there would be no trial (or punishment); so they became blind and deaf; yet Allah (in mercy) turned to them; yet again many of them became blind and deaf. But Allah sees well all that they do.

75. They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O Children of Israel! Worship Allah, my Lord and your Lord" Whoever joins other gods with Allah, --Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrongdoers be no one to help.

76. They do blaspheme who say: Allah is one of three in a Trinity: For there is no god except One God. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.

53

77. Why turn they not to Allah, and seek His forgiveness? For Allah is Oft-

Forgiving, Most Merciful.

78. Christ the son of Mary was no more than an Apostle; many were the apostles

that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth make His Signs clear to them; yet see

in what ways they are deluded away from the truth!

79. Say: "Will ye worship besides Allah, something which hath no power either to

harm or benefit you? But Allah, --He it is that heareth and knoweth all things."

80. Say: "O People of the Book! Exceed not in your religion the bounds (of what

is proper), trespassing beyond the truth, nor follow the vain desires of people

who went wrong in times gone by, --who misled many, and strayed (themselves) from the even way.

81. Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: Because they disobeyed and persisted in excesses.

82. Nor did they (usually) forbid one another the iniquities which they committed: Evil indeed were the deeds which they did.

83. Thou seest many of them turning in friendship to the Unbelievers. Evil indeed are (the works) which their souls have sent forward before them (with the

result), that Allah's wrath is on them, and in torment will they abide.

84. If only they had believed in Allah, in the Apostle, and in what hath been

revealed to him, never would they have taken them for friends and protectors,

but most of them are rebellious wrongdoers.

85. Strongest among men in enmity to the Believers wilt thou find the Jews and Pagans; and nearest among them in love to the Believers wilt thou find those who

say, "We are Christians":

Because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant.

86. And when they listen to the revelation received by the Apostle, thou wilt see their eyes overflowing with tears, for they recognize the truth: They pray:

"Our Lord! We believe; write us down among the witnesses."

87. "What cause can we have not to believe in Allah and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?"

88. And for this their prayer hath Allah rewarded them with Gardens, with rivers flowing underneath, --their eternal home. Such is the recompense of those who do good.

89. But those who reject Faith and belie Our Signs, --they shall be Companions of Hellfire.

90. O ye who Believe! Make not unlawful the good things which Allah hath made

lawful for you, but commit no excess: For Allah loveth not those given to excess.

91. Eat of the things which Allah hath provided for you, lawful and good; but fear Allah, in Whom ye believe.

92. Allah will not call you to account for what is futile in your oaths, but He

will call you to account for your deliberate oaths:

For expiation, feed ten indigent persons, on a scale of the average for the food of your families; or

clothe them; or give a slave his freedom. If that

is beyond your means, fast for

three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you His Signs, that ye may be grateful.

54

93. O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, --of Satan's handiwork: Eschew such

(abomination), that ye may prosper.

94. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from

prayer: Will ye not then abstain?

95. Obey Allah, and obey the Apostle, and beware (of evil): If ye do turn back, know ye that it is Our Apostle's duty to proclaim (the Message) in the clearest manner.

96. On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness, --(or) again, guard themselves from evil and believe, --(or) again, guard themselves from evil and do good. For Allah loveth those who do good.

97. O ye who believe! Allah doth make a trial of you in a little matter of game

well within reach of your hands and your lances, that He may test who feareth Him unseen: Any who transgress thereafter, will have a grievous penalty.

98. O ye who believe! Kill not game while in the Sacred Precincts or in pilgrim

garb. If any of you doth so intentionally, the compensation is an offering,

brought to the Kaba, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: That he may taste of the penalty of his deed. Allah forgives what is past: For repetition Allah will exact from him the penalty. For Allah is Exalted, and Lord of retribution.

99. Lawful to you is the pursuit of water-game and its use for food, --for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game; --as long as ye are in the Sacred Precincts or in pilgrim garb. And fear Allah, to Whom ye shall be gathered back.

100. Allah made the Kaba, the Sacred House, as an asylum of security for men, as also the Sacred Months, the animals for offerings, and the garlands that mark them: That ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things.

101. Know ye that Allah is strict in punishment and that Allah is Oft-Forgiving, Most Merciful.

102. The Apostle's duty is but to proclaim (the Message). But Allah knoweth all that ye reveal and ye conceal.

103. Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may, dazzle thee; so fear Allah, O ye that understand; that (so) ye may prosper."

104. O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Koran is being revealed, they will be made plain to you, Allah will forgive those: For Allah is Oft-Forgiving, Most Forbearing.

105. Some people before you did ask such questions, and on that account lost their faith.

106. It was not Allah who instituted (superstitions like those of) a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work: It is blasphemers who invent a lie against Allah; but most of them lack wisdom.

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107. When it is said to them: "Come to what Allah hath revealed; come to the Apostle": They say: "Enough for us are the ways we found our fathers following."

What! Even though their fathers were void of knowledge and guidance?

108. O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those who stray. The goal of you all is to Allah: It is He that will show you the truth of all that ye do.

109. O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests, --two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah: "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: We shall hide not the

evidence before Allah: If we do, then behold! The sin be upon us!"

110. But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places, --nearest in kin from among those who claim a lawful right: Let them swear by Allah: "We affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the

truth): If we did, Behold! The wrong be upon us!"

111. That is most suitable: That they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear Allah, and listen (to His counsel): For Allah guideth not a rebellious people.

112. One day will Allah gather the apostles together, and ask: "What was the response ye received (from men to your teaching)?" They will say: "We have no knowledge: It is Thou Who knowest in full all that is hidden."

113. Then will Allah say: "O Jesus the son of Mary! Recount My favor to thee and

to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, and behold! Thou makest out of clay, as it were, the figure

of a bird, by My leave, and thou breathest into it, and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! Thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the Clear Signs, and the unbelievers among them said: 'This is nothing but evident magic'."

114. "And behold! I inspired the Disciples to have faith in Me and Mine Apostle: They said: 'We have faith, and do thou bear witness that we bow to Allah as Muslims'."

115. Behold! The Disciples said: "O Jesus the son of Mary! Can

thy Lord send down to us a Table set (with viands) from heaven?" Said Jesus: "Fear Allah, if ye have faith."

116. They said: "We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle."
 117. Said Jesus the son of Mary: "O Allah our Lord! Send us from heaven a Table set (with viands), that there may be for us--for the first and last of us--a solemn festival and a Sign from Thee; and provide for our sustenance, for Thou art the best Sustainer (of our needs)."
 56
 118. Allah said: "I will send it down unto you: But if any of you after that resisteth faith, I will punish him with a penalty such as I have not inflicted on any one among all the peoples."
 119. And behold! Allah will say: "O Jesus the son of Mary! Didst say unto men, 'Worship me and my mother as gods in derogation of Allah'?" He will say: "Glory to Thee! Never could I say what I had no right (to say). Had I said such a thing, Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden."
 120. "Never said I to them aught except what Thou didst command me to say, to wit, 'Worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things."
 121. "If Thou dost punish them, they are Thy servants: If Thou dost forgive them, Thou art the Exalted in power, the Wise."
 122. Allah will say: "This is a day on which the truthful will profit from their truth: Theirs are the Gardens, with rivers flowing beneath, --their eternal

home": Allah well-pleased with them, and they with Allah: That is the great Salvation, (the fulfillment of all desires).
 123. To Allah doth belong the dominion of the heavens and the earth, and all that is therein, and it is He who hath power over all things.
 SURA 6. Anam, or Cattle
 1. Praise be Allah, Who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold [others] as equal, with their Guardian-Lord.
 2. He it is created you from clay, and then decreed a stated term [for you]. And there is in His presence another determined term; yet ye doubt within yourselves!
 3. And He is Allah in the heavens and on earth. He knoweth what ye hide, and what ye reveal, and He knoweth the [recompense] which ye earn [by your deeds].
 4. But never did a single one of the signs of their Lord reach them, but they turned away therefrom.
 5. And now they reject the truth when it reaches them: but soon shall they learn the reality of what they used to mock at.
 6. See they not how many of those before them We did destroy?-- generations We had established on the earth, in strength such as We have not given to you - for whom We poured out rain from the skies in abundance, and gave [fertile] streams flowing beneath their [feet]: yet for their sins We destroyed them, and raised in their wake fresh generations [to succeed them].
 7. If We had sent unto thee a written [message] on parchment, so that they could touch it with their hands, the Unbelievers would have been sure to say: "This is nothing but obvious magic!"

8. They say: "Why is not an angel sent down to him?" If we did send down an angel, the matter would be settled at once, and no respite would be granted them.
 57
 9. If We had made it an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion.
 10. Mocked were [many] messengers before thee; but their scoffers were hemmed in by the thing that they mocked.
 11. Say: "Travel through the earth and see what was the end of those who rejected Truth."
 12. Say: "To whom belongeth all that is in the heavens and on earth?" Say: "To Allah. He hath inscribed for Himself [the rule of] Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls, that will not believe."
 13. To him belongeth all that dwelleth [or lurketh] in the night and the day. For he is the one who heareth and knoweth all things."
 14. Say: "Shall I take for my protector any other than Allah, the Maker of the heavens and the earth? And He it is that feedeth but is not fed." Say: "Nay! but I am commanded to be the first of those who bow to Allah [in Islam], and be not thou of the company of those who join gods with Allah."
 15. Say: "I would, if I disobeyed my Lord, indeed have fear of the penalty of a Mighty Day.
 16. "On that day, if the penalty is averted from any, it is due to Allah's mercy; And that would be [Salvation], the obvious fulfilment of all desire.
 17. "If Allah touch thee with affliction, none can remove it but He; if He touch

thee with happiness, He hath power over all things.

18. "He is the irresistible, [watching] from above over His worshippers; and He is the Wise, acquainted with all things."

19. Say: "What thing is most weighty in evidence?" Say: "Allah is witness between me and you; This Qur'an hath been revealed to me by inspiration, that I may warn you and all whom it reaches. Can ye possibly bear witness that besides Allah there is another Allah?" Say: "Nay! I cannot bear witness!" Say: "But in truth He is the one Allah, and I truly am innocent of [your blasphemy of] joining others with Him."

20. Those to whom We have given the Book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe.

21. Who doth more wrong than he who inventeth a lie against Allah or rejecteth His signs? But verily the wrong-doers never shall prosper.

22. One day shall We gather them all together: We shall say to those who ascribed partners [to Us]: "Where are the partners whom ye [invented and] talked about?"

23. There will then be [left] no subterfuge for them but to say: "By Allah our Lord, we were not those who joined gods with Allah."

24. Behold! how they lie against their own souls! But the [lie] which they invented will leave them in the lurch.

25. Of them there are some who [pretend to] listen to thee; but We have thrown veils on their hearts, So they understand it not, and deafness in their ears; if they saw every one of the signs, not they will believe in them; in so much that when they come to thee, they [but] dispute with thee; the Unbelievers say: "These are nothing but tales of the ancients."

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26. Others they keep away from it, and themselves they keep away; but they only destroy their own souls, and they perceive it not.

27. If thou couldst but see when they are confronted with the Fire! They will say: "Would that we were but sent back! Then would we not reject the signs of our Lord, but would be amongst those who believe!"

28. Yea, in their own [eyes] will become manifest what before they concealed. But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars.

29. And they [sometimes] say: "There is nothing except our life on this earth, and never shall we be raised up again."

30. If thou couldst but see when they are confronted with their Lord! He will say: "Is not this the truth?" They will say: "Yea, by our Lord!" He will say: "Taste ye then the penalty, because ye rejected Faith."

31. Lost indeed are they who treat it as a falsehood that they must meet Allah, - until on a sudden the hour is on them, and they say: "Ah! woe unto us that we took no thought of it"; for they bear their burdens on their backs, and evil indeed are the burdens that they bear?

32. What is the life of this world but play and amusement? But best is the home in the hereafter, for those who are righteous. Will ye not then understand?

33. We know indeed the grief which their words do cause thee: It is not thee they reject: it is the signs of Allah, which the wicked contemn.

34. Rejected were the messengers before thee: with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them: there is

none that can alter the words [and decrees] of Allah. Already hast thou received some account of those messengers.

35. If their spurning is hard on thy mind, yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a sign, - [what good?]. If it were Allah's will, He could gather them together unto true guidance: so be not thou amongst those who are swayed by ignorance [and impatience]!

36. Those who listen [in truth], be sure, will accept: as to the dead, Allah will raise them up; then will they be turned unto Him.

37. They say: "Why is not a sign sent down to him from his Lord?" Say: "Allah hath certainly power to send down a sign: but most of them understand not."

38. There is not an animal [that lives] on the earth, nor a being that flies on its wings, but [forms part of] communities like you. Nothing have we omitted from the Book, and they [all] shall be gathered to their Lord in the end.

39. Those who reject our signs are deaf and dumb, - in the midst of darkness profound: whom Allah willeth, He leaveth to wander: whom He willeth, He placeth on the way that is straight.

40. Say: "Think ye to yourselves, if there come upon you the wrath of Allah, or the Hour [that ye dread], would ye then call upon other than Allah? - [reply] if ye are truthful!"

41. "Nay, - On Him would ye call, and if it be His will, He would remove [the distress] which occasioned your call upon Him, and ye would forget [the false gods] which ye join with Him!"

42. Before thee We sent [messengers] to many nations, and We afflicted the

nations with suffering and adversity, that they might learn humility.

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43. When the suffering reached them from us, why then did they not learn humility? On the contrary their hearts became hardened, and Satan made their [sinful] acts seem alluring to them.

44. But when they forgot the warning they had received, We opened to them the gates of all [good] things, until, in the midst of their enjoyment of Our gifts,

on a sudden, We called them to account, when lo! they were plunged in despair!

45. Of the wrong-doers the last remnant was cut off.

Praise be to Allah, the Cherisher of the worlds.

46. Say: "Think ye, if Allah took away your hearing and your sight, and sealed

up your hearts, who - a god other than Allah - could restore them to you?" See how We explain the signs by various [symbols]; yet they turn aside.

47. Say: "Think ye, if the punishment of Allah comes to you, whether suddenly or openly, will any be destroyed except those who do wrong?"

48. We send the messengers only to give good news and to warn: so those who believe and mend [their lives], - upon them shall be no fear, nor shall they grieve.

49. But those who reject our signs, - them shall punishment touch, for that they ceased not from transgressing.

50. Say: "I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me." Say: "can the blind be held equal to the seeing?" Will ye then consider not?

51. Give this warning to those in whose [hearts] is the fear that they will be brought [to judgment] before their Lord: except for Him they will have no protector nor intercessor: that they may guard [against evil].

52. Send not away those who call on their Lord morning and evening, seeking His face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be [one] of the unjust.

53. Thus did We try some of them by comparison with others, that they should say: "Is it these then that Allah hath favoured from amongst us?" Doth not Allah know best those who are grateful?

54. When those come to thee who believe in Our signs, Say: "Peace be on you: Your Lord hath inscribed for Himself [the rule of] mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amend [his conduct], lo! He is Oft-forgiving, Most Merciful.

55. Thus do We explain the signs in detail: that the way of the sinners may be shown up.

56. Say: "I am forbidden to worship those - others than Allah - whom ye call upon." Say: "I will not follow your vain desires: If I did, I would stray from the path, and be not of the company of those who receive guidance."

57. Say: "For me, I [work] on a clear sign from my Lord, but ye reject Him. What

ye would see hastened, is not in my power. The command rests with none but Allah: He declares the truth, and He is the best of judges."

58. Say: "If what ye would see hastened were in my power, the matter would be settled at once between you and me. But Allah knoweth best those who do wrong."

59. With Him are the keys of the unseen, the

treasures that none knoweth but He.

He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall

60 but with His knowledge: there is not a grain in the darkness [or depths] of the earth, nor anything fresh or dry [green or withered], but is [inscribed] in a record clear [to those who can read].

60. It is He who doth take your souls by night, and hath knowledge of all that ye have done by day: by day doth He raise you up again; that a term appointed be fulfilled; In the end unto Him will be your return; then will He show you the truth of all that ye did.

61. He is the irresistible, [watching] from above over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels

take his soul, and they never fail in their duty.

62. Then are men returned unto Allah, their protector, the [only] reality: Is not His the command? and He is the swiftest in taking account.

63. Say: "Who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in humility and silent terror: 'If He only delivers us from these [dangers], [we vow] we shall truly show our gratitude'?"

64. Say "It is Allah that delivereth you from these and all [other] distresses: and yet ye worship false gods!"

65. Say: "He hath power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance - each from the other." See how We explain the signs by various [symbols]; that they may understand.

66. But thy people reject this, though it is the truth. Say: "Not mine is the responsibility for arranging your affairs;

67. For every message is a limit of time, and soon shall ye know it."

68. When thou seest men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong.

69. On their account no responsibility falls on the righteous, but [their duty] is to remind them, that they may [learn to] fear Allah.

70. Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim [to them] this [truth]: that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom, [or reparation], none will be accepted: such is [the end of] those who deliver themselves to ruin by their own acts: they will have for drink [only] boiling water, and for punishment, one most grievous: for they persisted in rejecting Allah.

71. Say: "Shall we indeed call on others besides Allah,- things that can do us neither good nor harm,- and turn on our heels after receiving guidance from Allah? - like one whom the evil ones have made into a fool, wandering bewildered through the earth, his friends calling, come to us', [vainly] guiding him to the path." Say: "Allah's guidance is the [only] guidance, and we have been directed to submit ourselves to the Lord of the worlds;-

72. "To establish regular prayers and to fear Allah: for it is to Him that we shall be gathered together."

73. It is He who created the heavens and the earth in true [proportions]: the day He saith, "Be," behold! it is. His word is the truth. His will be the

61 dominion the day the trumpet will be blown. He knoweth the unseen as well as that which is open. For He is the Wise, well acquainted [with all things].

74. Lo! Abraham said to his father Azar: "Takest thou idols for gods? For I see thee and thy people in manifest error."

75. So also did We show Abraham the power and the laws of the heavens and the earth, that he might [with understanding] have certitude.

76. When the night covered him over, He saw a star: He said: "This is my Lord." But when it set, He said: "I love not those that set."

77. When he saw the moon rising in splendour, he said: "This is my Lord." But when the moon set, He said: "unless my Lord guide me, I shall surely be among those who go astray."

78. When he saw the sun rising in splendour, he said: "This is my Lord; this is the greatest [of all]." But when the sun set, he said: "O my people! I am indeed free from your [guilt] of giving partners to Allah.

79. "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah."

80. His people disputed with him. He said: "[Come] ye to dispute with me, about Allah, when He [Himself] hath guided me? I fear not [the beings] ye associate with Allah: Unless my Lord willeth, [nothing can happen]. My Lord comprehendeth in His knowledge all things. Will ye not [yourselves] be admonished?

81. "How should I fear [the beings] ye associate with Allah, when ye fear not to give partners to Allah without any warrant having been given to you? Which of [us] two parties hath more right to security? [tell me] if ye know.

82. "It is those who believe and confuse not their beliefs with wrong - that are [truly] in security, for they are on [right] guidance."

83. That was the reasoning about Us, which We gave to Abraham [to use] against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge.

84. We gave him Isaac and Jacob: all [three] guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good:

85. And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous:

86. And Isma'il and Elisha, and Jonas, and Lot: and to all We gave favour above the nations:

87. [To them] and to their fathers, and progeny and brethren: We chose them, and we guided them to a straight way.

88. This is the guidance of Allah: He giveth that guidance to whom He pleaseth, of His worshippers. If they were to join other gods with Him, all that they did would be vain for them.

89. These were the men to whom We gave the Book, and authority, and prophethood: if these [their descendants] reject them, Behold! We shall entrust their charge to a new people who reject them not.

90. Those were the [prophets] who received Allah's guidance: Copy the guidance they received; Say: "No reward for this do I ask of you: This is no less than a

message for the nations."

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91. No just estimate of Allah do they make when they say: "Nothing doth Allah send down to man [by way of revelation]" Say: "Who then sent down the Book which Moses brought?- a light and guidance to man: But ye make it into [separate] sheets for show, while ye conceal much [of its contents]: therein were ye taught that which ye knew not- neither ye nor your fathers." Say: "Allah [sent it down]": Then leave them to plunge in vain discourse and trifling.

92. And this is a Book which We have sent down, bringing blessings, and confirming [the revelations] which came before it: that thou mayest warn the mother of cities and all around her. Those who believe in the Hereafter believe in this [Book], and they are constant in guarding their prayers.

93. Who can be more wicked than one who inventeth a lie against Allah, or saith, "I have received inspiration," when he hath received none, or [again] who saith, "I can reveal the like of what Allah hath revealed"? If thou couldst but see how the wicked [do fare] in the flood of confusion at death! - the angels stretch forth their hands, [saying], "Yield up your souls: this day shall ye receive your reward,- a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of His signs!"

94. "And behold! ye come to us bare and alone as We created you for the first time: ye have left behind you all [the favours] which We bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs:

so now all relations between you have been cut off, and your [pet] fancies have left you in the lurch!"

95. It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead, and He is the one to cause the dead to issue from the living. That is Allah: then how are ye deluded away from the truth?

96. He it is that cleaveth the day-break [from the dark]: He makes the night for rest and tranquillity, and the sun and moon for the reckoning [of time]: Such is

the judgment and ordering of [Him], the Exalted in Power, the Omniscient.

97. It is He Who maketh the stars [as beacons] for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea: We detail Our signs for people who know.

98. It is He Who hath produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand.

99. It is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green [crops], out of which We produce grain, heaped up [at harvest]; out of the date-palm and its sheaths [or spathes] [come] clusters of dates hanging low and near: and [then there are] gardens of grapes, and olives, and pomegranates, each similar [in kind] yet different [in variety]:

when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe.

100. Yet they make the Jinns equals with Allah, though Allah did create the

Jinns; and they falsely, having no knowledge, attribute to Him sons and daughters. Praise and glory be to Him! [for He is] above what they attribute to Him!

101. To Him is due the primal origin of the heavens and the earth: How can He

have a son when He hath no consort? He created all things, and He hath full knowledge of all things.

102. That is Allah, your Lord! there is no god but He, the Creator of all things: then worship ye Him: and He hath power to dispose of all affairs.

63

103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.

104. "Now have come to you, from your Lord, proofs [to open your eyes]: if any will see, it will be for [the good of] his own soul; if any will be blind, it will be to his own [harm]: I am not [here] to watch over your doings."

105. Thus do we explain the signs by various [symbols]: that they may say, "Thou hast taught [us] diligently," and that We may make the matter clear to those who know.

106. Follow what thou art taught by inspiration from thy Lord: there is no god but He: and turn aside from those who join gods with Allah.

107. If it had been Allah's plan, they would not have taken false gods: but We made thee not one to watch over their doings, nor art thou set over them to dispose of their affairs.

108. Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people

its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.

109. They swear their strongest oaths by Allah, that if a [special] sign came to them, by it they would believe. Say: "Certainly [all] signs are in the power of Allah: but what will make you [Muslims] realise that [even] if [special] signs came, they will not believe."?

110. We [too] shall turn to [confusion] their hearts and their eyes, even as they refused to believe in this in the first instance: We shall leave them in their trespasses, to wander in distraction.

111. Even if We did send unto them angels, and the dead did speak unto them, and We gathered together all things before their very eyes, they are not the ones to believe, unless it is in Allah's plan. But most of them ignore [the truth].

112. Likewise did We make for every Messenger an enemy,- evil ones among men and jinns, inspiring each other with flowery discourses by way of deception. If thy Lord had so planned, they would not have done it: so leave them and their inventions alone.

113. To such [deceit] let the hearts of those incline, who have no faith in the hereafter: let them delight in it, and let them earn from it what they may.

114. Say: "Shall I seek for judge other than Allah? - when He it is Who hath sent unto you the Book, explained in detail." They know full well, to whom We have given the Book, that it hath been sent down from thy Lord in truth. Never be then of those who doubt.

115. The word of thy Lord doth find its fulfilment in truth and in justice: None can change His words: for He is the one who heareth and knoweth all.

116. Wert thou to follow the common run of those on earth, they will lead thee

away from the way of Allah. They follow nothing but conjecture: they do nothing but lie.

117. Thy Lord knoweth best who strayeth from His way: He knoweth best who they are that receive His guidance.

118. So eat of [meats] on which Allah's name hath been pronounced, if ye have faith in His signs.

119. Why should ye not eat of [meats] on which Allah's name hath been pronounced, when He hath explained to you in detail what is forbidden to you -

64 except under compulsion of necessity? But many do mislead [men] by their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress.

120. Eschew all sin, open or secret: those who earn sin will get due recompense for their "earnings."

121. Eat not of [meats] on which Allah's name hath not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans.

122. Can he who was dead, to whom We gave life, and a light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus to those without faith their own deeds seem pleasing.

123. Thus have We placed leaders in every town, its wicked men, to plot [and burrow] therein: but they only plot against their own souls, and they perceive it not.

124. When there comes to them a sign [from Allah], They say: "We shall not believe until we receive one [exactly] like those received by Allah's messengers." Allah knoweth best where [and how] to carry out His mission. Soon will the wicked be overtaken by humiliation before Allah, and a severe punishment, for all their plots.

125. Those whom Allah [in His plan] willeth to guide,- He openeth their breast to Islam; those whom He willeth to leave straying,- He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah [heap] the penalty on those who refuse to believe.

126. This is the way of thy Lord, leading straight: We have detailed the signs for those who receive admonition.

127. For them will be a home of peace in the presence of their Lord: He will be their friend, because they practised [righteousness].

128. One day will He gather them all together, [and say]: "O ye assembly of Jinns! Much [toll] did ye take of men." Their friends amongst men will say: "Our Lord! we made profit from each other: but [alas!] we reached our term - which thou didst appoint for us." He will say: "The Fire be your dwelling-place: you will dwell therein for ever, except as Allah willeth." for thy Lord is full of wisdom and knowledge.

129. Thus do we make the wrong-doers turn to each other, because of what they earn.

130. "O ye assembly of Jinns and men! came there not unto you messengers from amongst you, setting forth unto you My signs, and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. So against themselves will they bear witness that they rejected Faith.

131. [The messengers were sent] thus, for thy Lord would not destroy for their wrong-doing men's habitations whilst their occupants were unwarned.

132. To all are degrees [or ranks] according to their deeds: for thy Lord is not

unmindful of anything that they do.

133. Thy Lord is self-sufficient, full of Mercy: if it were His will, He could destroy you, and in your place appoint whom He will as your successors, even as He raised you up from the posterity of other people.
134. All that hath been promised unto you will come to pass: nor can ye frustrate it [in the least bit].

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135. Say: "O my people! Do whatever ye can: I will do [my part]: soon will ye know who it is whose end will be [best] in the Hereafter: certain it is that the wrong-doers will not prosper."

136. Out of what Allah hath produced in abundance in tilth and in cattle, they assigned Him a share: they say, according to their fancies: "This is for Allah, and this" - for our "partners"! but the share of their "partners" reacheth not Allah, whilst the share of Allah reacheth their "partners"! evil [and unjust] is their assignment!

137. Even so, in the eyes of most of the pagans, their "partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have

done so: But leave alone them and their inventions.
138. And they say that such and such cattle and crops are taboo, and none should eat of them except those whom - so they say - We wish; further, there are cattle forbidden to yoke or burden, and cattle on which, [at slaughter], the name of Allah is not pronounced; - inventions against Allah's name: soon will He requite them for their inventions.

139. They say: "What is in the wombs of such and such cattle is specially reserved [for food] for our men, and forbidden to our women; but if it is stillborn, then all have share therein. For their [false] attribution [of superstitions to Allah], He will soon punish them: for He is full of wisdom and knowledge.

140. Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah hath provided for them, inventing [lies] against Allah.

They have indeed gone astray and heeded no guidance.

141. It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar [in kind]

and different [in variety]: eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters.

142. Of the cattle are some for burden and some for meat: eat what Allah hath provided for you, and follow not the footsteps of Satan: for he is to you and avowed enemy.

143. [Take] eight [head of cattle] in [four] pairs: of sheep a pair, and of goats a pair; say, hath He forbidden the two males, or the two females, or [the young] which the wombs of the two females enclose? Tell me with knowledge if ye are truthful:

144. Of camels a pair, and oxen a pair; say, hath He forbidden the two males, or the two females, or [the young] which the wombs of the two females enclose? - Were ye present when Allah ordered you such a thing? But who doth more wrong than one who invents a lie against Allah, to lead astray men without knowledge?

For Allah guideth not people who do wrong.

145. Say: "I find not in the message received by me by inspiration any [meat] forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine, - for it is an abomination - or, what is impious, [meat] on which a name has been invoked, other than Allah's". But [even so], if a person is forced by necessity, without wilful disobedience, nor transgressing due limits, - thy Lord is Oft-forgiving, Most Merciful.

146. For those who followed the Jewish Law, We forbade every [animal] with undivided hoof, and We forbade them that fat of the ox and the sheep, except

what adheres to their backs or their entrails, or is mixed up with a bone: this

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in recompense for their wilful disobedience: for We are true [in Our ordinances].

147. If they accuse thee of falsehood, say: "Your Lord is full of mercy allembacing; but from people in guilt never will His wrath be turned back.

148. Those who give partners [to Allah] will say: "If Allah had wished, we

should not have given partners to Him nor would our fathers; nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of Our

wrath. Say: "Have ye any [certain] knowledge? If so, produce it before us. Ye follow nothing but conjecture: ye do nothing but lie."

149. Say: "With Allah is the argument that reaches home: if it had been His will, He could indeed have guided you all."

150. Say: "Bring forward your witnesses to prove that Allah did forbid so and

so." If they bring such witnesses, be not thou amongst them: Nor follow thou the vain desires of such as treat our signs as falsehoods, and such as believe not in the Hereafter: for they hold others as equal with their Guardian-Lord.

151. Say: "Come, I will rehearse what Allah hath [really] prohibited you from":

Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want;- We provide sustenance for you and for them;- come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.

152. And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with [full] justice;-

no burden do We place on any soul, but that which it can bear;- whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the covenant of Allah: thus doth He command you, that ye may remember.

153. Verily, this is My way, leading straight: follow it: follow not [other] paths: they will scatter you about from His [great] path: thus doth He command you. that ye may be righteous.

154. Moreover, We gave Moses the Book, completing [Our favour] to those who would do right, and explaining all things in detail,- and a guide and a mercy, that they might believe in the meeting with their Lord.

155. And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy:

156. Lest ye should say: "The Book was sent down to two Peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study:"

157. Or lest ye should say: "If the Book had only been sent down to us, we should have followed its guidance better than they." Now then hath come unto you a clear [sign] from your Lord,- and a guide and a mercy: then who could do more wrong than one who rejecteth Allah's signs, and turneth away therefrom?

In good time shall We requite those who turn away from Our signs, with a dreadful penalty, for their turning away.

158. Are they waiting to see if the angels come to them, or thy Lord [Himself], or certain of the signs of thy Lord! the day that certain of the signs of thy Lord do come, no good will it do to a soul to believe in them then if it believed not before nor earned righteousness through its faith. Say: "Wait ye: we too are waiting."

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159. As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did.

160. He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto [any of] them.

161. Say: "Verily, my Lord hath guided me to a way that is straight,- a religion of right,- the path [trod] by Abraham the true in Faith, and he [certainly] joined not gods with Allah."

162. Say: "Truly, my prayer and my service of sacrifice, my life and my death,

are [all] for Allah, the Cherisher of the Worlds:

163. No partner hath He: this am I commanded, and I am the first of those who bow to His will.

164. Say: "Shall I seek for [my] Cherisher other than Allah, when He is the Cherisher of all things [that exist]? Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed."

165. It is He Who hath made you [His] agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful.

SURA 7. Araf, or The Heights

1. Alif, Lam, Mim, Sad.

2. A Book revealed unto thee,- So let thy heart be oppressed no more by any difficulty on that account,- that with it thou mightest warn [the erring] and teach the Believers].

3. Follow [O men!] the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye remember of admonition.

4. How many towns have We destroyed [for their sins]? Our punishment took them on a sudden by night or while they slept for their afternoon rest.

5. When [thus] Our punishment took them, no cry did they utter but this: "Indeed we did wrong."

6. Then shall we question those to whom Our message was sent and those by whom We sent it.

7. And verily, We shall recount their whole story with knowledge, for We were

never absent [at any time or place].

8. The balance that day will be true [to nicety]: those whose scale [of good] will be heavy, will prosper:

9. Those whose scale will be light, will be their souls in perdition, for that they wrongfully treated Our signs.

10. It is We Who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life: small are the thanks that ye give!

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11. It is We Who created you and gave you shape; then We bade the angels prostrate to Adam, and they prostrate; not so Iblis; He refused to be of those who prostrate.

12. [Allah] said: "What prevented thee from prostrating when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay."

13. [Allah] said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest [of creatures]."

14. He said: "Give me respite till the day they are raised up."

15. [Allah] said: "Be thou among those who have respite."

16. He said: "Because thou hast thrown me out of the way, lo! I will lie in wait for them on thy straight way:

17. "Then will I assault them from before them and behind them, from their right

and their left: Nor wilt thou find, in most of them, gratitude [for thy mercies]."

18. [Allah] said: "Get out from this, disgraced and expelled. If any of them follow thee, - Hell will I fill with you all.

19. "O Adam! dwell thou and thy wife in the Garden, and enjoy [its good things]

as ye wish: but approach not this tree, or ye run into harm and transgression."

20. Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them [before]: he said: "Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever."

21. And he swore to them both, that he was their sincere adviser.

22. So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not

forbid you that tree, and tell you that Satan was an avowed enemy unto you?"

23. They said: "Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost."

24. [Allah] said: "Get ye down. With enmity between yourselves. On earth will be

your dwelling-place and your means of livelihood, - for a time."

25. He said: "Therein shall ye live, and therein shall ye die; but from it shall ye be taken out [at last]."

26. O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness, - that is the best. Such are among the Signs of Allah, that they may receive admonition!

27. O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see

them: We made the evil ones friends [only] to those without faith.

28. When they do aught that is shameful, they say: "We found our fathers doing so"; and "Allah commanded us thus": Say: "Nay, Allah never commands what is shameful: do ye say of Allah what ye know not?"

29. Say: "My Lord hath commanded justice; and that ye set your whole selves [to Him] at every time and place of prayer, and call upon Him, making your devotion

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sincere as in His sight: such as He created you in the beginning, so shall ye return."

30. Some He hath guided: Others have [by their choice] deserved the loss of their way; in that they took the evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance.

31. O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters.

32. Say: Who hath forbidden the beautiful [gifts] of Allah, which He hath produced for His servants, and the things, clean and pure, [which He hath provided] for sustenance? Say: They are, in the life of this world, for those who believe, [and] purely for them on the Day of Judgment. Thus do We explain

the signs in detail for those who understand.

33. Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things

about Allah of which ye have no knowledge.

34. To every people is a term appointed: when their

term is reached, not an hour can they cause delay, nor [an hour] can they advance [it in anticipation].

35. O ye Children of Adam! whenever there come to you messengers from amongst you, rehearsing My signs unto you,- those who are righteous and mend [their lives],- on them shall be no fear nor shall they grieve.

36. But those who reject Our signs and treat them with arrogance,- they are companions of the Fire, to dwell therein [for ever].

37. Who is more unjust than one who invents a lie against Allah or rejects His Signs? For such, their portion appointed must reach them from the Book [of decrees]: until, when our messengers [of death] arrive and take their souls, they say: "Where are the things that ye used to invoke besides Allah?" They will reply, "They have left us in the lurch," And they will bear witness against themselves, that they had rejected Allah.

38. He will say: "Enter ye in the company of the peoples who passed away before you - men and jinns, - into the Fire." Every time a new people enters, it curses its sister-people [that went before], until they follow each other, all into the Fire. Saith the last about the first: "Our Lord! it is these that misled us: so give them a double penalty in the Fire." He will say: "Doubled for all" : but this ye do not understand.

39. Then the first will say to the last: "See then! No advantage have ye over us; so taste ye of the penalty for all that ye did!"

40. To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel

can pass through the eye of the needle: Such is Our reward for those in sin.

41. For them there is Hell, as a couch [below] and folds and folds of covering above: such is Our requital of those who do wrong.

42. But those who believe and work righteousness,- no burden do We place on any soul, but that which it can bear,- they will be Companions of the Garden, therein to dwell [for ever].

43. And We shall remove from their hearts any lurking sense of injury;- beneath them will be rivers flowing;- and they shall say: "Praise be to Allah, who hath guided us to this [felicity]: never could we have found guidance, had it not

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been for the guidance of Allah: indeed it was the truth, that the messengers of our Lord brought unto us." And they shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors, for your deeds [of righteousness]."

44. The Companions of the Garden will call out to the Companions of the Fire: "We have indeed found the promises of our Lord to us true: Have you also found Your Lord's promises true?" They shall say, "Yes"; but a crier shall proclaim between them: "The curse of Allah is on the wrong-doers;-

45. "Those who would hinder [men] from the path of Allah and would seek in it something crooked: they were those who denied the Hereafter."

46. Between them shall be a veil, and on the heights will be men who would know every one by his marks: they will call out to the Companions of the Garden, "peace on you": they will not have entered, but they will have an assurance [thereof].

47. When their eyes shall be turned towards the

Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers."

48. The men on the heights will call to certain men whom they will know from their marks, saying: "Of what profit to you were your hoards and your arrogant ways?"

49. "Behold! are these not the men whom you swore that Allah with His Mercy would never bless? Enter ye the Garden: no fear shall be on you, nor shall ye grieve."

50. The Companions of the Fire will call to the Companions of the Garden: "Pour down to us water or anything that Allah doth provide for your sustenance." They will say: "Both these things hath Allah forbidden to those who rejected Him."

51. "Such as took their religion to be mere amusement and play, and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject Our signs.

52. For We had certainly sent unto them a Book, based on knowledge, which We explained in detail,- a guide and a mercy to all who believe.

53. Do they just wait for the final fulfilment of the event? On the day the event is finally fulfilled, those who disregarded it before will say: "The messengers of our Lord did indeed bring true [tidings]. Have we no intercessors now to intercede on our behalf? Or could we be sent back? then should we behave differently from our behaviour in the past." In fact they will have lost their souls, and the things they invented will leave them in the lurch.

54. Your Guardian-Lord is Allah, Who created the

heavens and the earth in six days, and is firmly established on the throne [of authority]: He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, [all] governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!

55. Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds.

56. Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing [in your hearts]: for the Mercy of Allah is [always] near to those who do good.

57. It is He Who sendeth the winds like heralds of glad tidings, going before His mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember.

58. From the land that is clean and good, by the will of its Cherisher, springs up produce, [rich] after its kind: but from the land that is bad, springs up nothing but that which is niggardly: thus do we explain the signs by various [symbols] to those who are grateful.

59. We sent Noah to his people. He said: "O my people! worship Allah! ye have no other god but Him. I fear for you the punishment of a dreadful day!"

60. The leaders of his people said: "Ah! we see thee evidently wandering [in mind]."

61. He said: "O my people! No wandering is there in my [mind]: on the contrary I

am a messenger from the Lord and Cherisher of the worlds!

62. "I but fulfil towards you the duties of my Lord's mission: Sincere is my advice to you, and I know from Allah something that ye know not."

63. "Do ye wonder that there hath come to you a message from your Lord, through a man of your own people, to warn you, - so that ye may fear Allah and haply receive His Mercy?"

64. But they rejected him, and We delivered him, and those with him, in the Ark: but We overwhelmed in the flood those who rejected Our signs. They were indeed a blind people!

65. To the 'Ad people, [We sent] Hud, one of their [own] brethren: He said: O my people! worship Allah! ye have no other god but Him will ye not fear [Allah]?"

66. The leaders of the Unbelievers among his people said: "Ah! we see thou art an imbecile!" and "We think thou art a liar!"

67. He said: "O my people! I am no imbecile, but [I am] a messenger from the Lord and Cherisher of the worlds!"

68. "I but fulfil towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser."

69. "Do ye wonder that there hath come to you a message from your Lord through a man of your own people, to warn you? call in remembrance that He made you inheritors after the people of Noah, and gave you a stature tall among the nations. Call in remembrance the benefits [ye have received] from Allah: that so ye may prosper."

70. They said: "Comest thou to us, that we may worship Allah alone, and give up the cult of our fathers? bring us what thou threatenest us with, if so be that

thou tellest the truth!"

71. He said: "Punishment and wrath have already come upon you from your Lord: dispute ye with me over names which ye have devised - ye and your fathers, - without authority from Allah? then wait: I am amongst you, also waiting."

72. We saved him and those who adhered to him. By Our mercy, and We cut off the roots of those who rejected Our signs and did not believe.

73. To the Thamud people [We sent] Salih, one of their own brethren: He said: "O my people! worship Allah: ye have no other god but Him. Now hath come unto you a clear [Sign] from your Lord! This she-camel of Allah is a Sign unto you: So leave her to graze in Allah's earth, and let her come to no harm, or ye shall be seized with a grievous punishment."

74. "And remember how He made you inheritors after the 'Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in [open] plains, and care out homes in the mountains; so bring to remembrance the benefits [ye have received] from Allah, and refrain from evil and mischief on the earth."

75. The leaders of the arrogant party among his people said to those who were reckoned powerless - those among them who believed: "know ye indeed that Salih is a messenger from his Lord?" They said: "We do indeed believe in the revelation which hath been sent through him."

76. The Arrogant party said: "For our part, we reject what ye believe in."

77. Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying: "O Salih! bring about thy threats, if thou art a messenger [of

Allah]!"

78. So the earthquake took them unawares, and they lay prostrate in their homes in the morning!

79. So Salih left them, saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but ye love not good counsellors!"

80. We also [sent] Lut: He said to his people: "Do ye commit lewdness such as no people in creation [ever] committed before you?"

81. "For ye practise your lusts on men in preference to women : ye are indeed a people transgressing beyond bounds."

82. And his people gave no answer but this: they said, "Drive them out of your city: these are indeed men who want to be clean and pure!"

83. But we saved him and his family, except his wife: she was of those who legged behind.

84. And we rained down on them a shower [of brimstone]: Then see what was the

end of those who indulged in sin and crime!

85. To the Madyan people We sent Shu'aib, one of their own brethren: he said: "O my people! worship Allah; Ye have no other god but Him. Now hath come unto you a

clear [Sign] from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith.

86. "And squat not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seeking in it something crooked; But remember how ye were little, and He gave you increase. And hold in your mind's

eye what was the end of those who did mischief.

87. "And if there is a party among you who

believes in the message with which I have been sent, and a party which does not believe, hold yourselves in patience until Allah doth decide between us: for He is the best to decide.

88. The leaders, the arrogant party among his people, said: "O Shu'aib! we shall

certainly drive thee out of our city - [thee] and those who believe with thee; or else ye [thou and they] shall have to return to our ways and religion." He said: "What! even though we do detest [them]?"

89. "We should indeed invent a lie against Allah, if we returned to your ways after Allah hath rescued us therefrom; nor could we by any manner of means return thereto unless it be as in the will and plan of Allah, Our Lord. Our Lord can reach out to the utmost recesses of things by His knowledge. In the Allah is our trust. our Lord! decide Thou between us and our people in truth, for Thou art the best to decide."

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90. The leaders, the unbelievers among his people, said: "If ye follow Shu'aib, be sure then ye are ruined!"

91. But the earthquake took them unawares, and they lay prostrate in their homes before the morning!

92. The men who reject Shu'aib became as if they had never been in the homes where they had flourished: the men who rejected Shu'aib - it was they who were ruined!

93. So Shu'aib left them, saying: "O my people! I did indeed convey to you the messages for which I was sent by my Lord: I gave you good counsel, but how shall I lament over a people who refuse to believe!"

94. Whenever We sent a prophet to a town, We took up its people in suffering and adversity, in order that they might learn humility.

95. Then We changed their suffering into prosperity, until they grew and multiplied, and began to say: "Our fathers [too] were touched by suffering and

affluence" ... Behold! We called them to account of a sudden, while they realised not [their peril].

96. If the people of the towns had but believed and feared Allah, We should indeed have opened out to them [All kinds of] blessings from heaven and earth;

but they rejected [the truth], and We brought them to book for their misdeeds.

97. Did the people of the towns feel secure against the coming of Our wrath by night while they were asleep?

98. Or else did they feel secure against its coming in broad daylight while they

played about [care-free]?

99. Did they then feel secure against the plan of Allah?- but no one can feel secure from the Plan of Allah, except those [doomed] to ruin!

100. To those who inherit the earth in succession to its [previous] possessors, is it not a guiding, [lesson] that, if We so willed, We could punish

them [too] for their sins, and seal up their hearts so that they could not hear?

101. Such were the towns whose story We [thus] relate unto thee: There came

indeed to them their messengers with clear [signs]: But they would not believe

what they had rejected before. Thus doth Allah seal up the hearts of those who

reject faith.

102. Most of them We found not men [true] to their covenant: but most of them We

found rebellious and disobedient.

103. Then after them We sent Moses with Our signs to Pharaoh and his chiefs, but

they wrongfully rejected them: So see what was the end of those who made mischief.

104. Moses said: "O Pharaoh! I am a messenger from the Lord of the worlds,-

105. One for whom it is right to say nothing but truth about Allah. Now have I

come unto you [people], from your Lord, with a clear [Sign]: So let the Children of Israel depart along with me."

106. [Pharaoh] said: "If indeed thou hast come with a Sign, show it forth,- if thou tellest the truth."

107. Then [Moses] threw his rod, and behold! it was a serpent, plain [for all to see]!

108. And he drew out his hand, and behold! it was white to all beholders!

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109. Said the Chiefs of the people of Pharaoh: "This is indeed a sorcerer wellversed.

110. "His plan is to get you out of your land: then what is it ye counsel?"

111. They said: "Keep him and his brother in suspense [for a while]; and send to the cities men to collect-

112. And bring up to thee all [our] sorcerers wellversed."

113. So there came the sorcerers to Pharaoh: They said, "of course we shall have

a [suitable] reward if we win!"

114. He said: "Yea, [and more],- for ye shall in that case be [raised to posts]

nearest [to my person]."

115. They said: "O Moses! wilt thou throw [first], or shall we have the [first] throw?"

116. Said Moses: "Throw ye [first]." So when they threw, they bewitched the eyes

of the people, and struck terror into them: for they showed a great [feat of] magic.

117. We put it into Moses's mind by inspiration: "Throw [now] thy rod": and

behold! it swallows up straight away all the falsehoods which they fake!

118. Thus truth was confirmed, and all that they did was made of no effect.

119. So the [great ones] were vanquished there and then, and were made to look small.

120. But the sorcerers fell down prostrate in adoration.

121. Saying: "We believe in the Lord of the Worlds,-

122. "The Lord of Moses and Aaron."

123. Said Pharaoh: "Believe ye in Him before I give you permission? Surely this is a trick which ye have planned in the city to drive out its people: but soon

shall ye know [the consequences].

124. "Be sure I will cut off your hands and your feet on apposite sides, and I

will cause you all to die on the cross."

125. They said: "For us, We are but sent back unto our Lord:

126. "But thou dost wreak thy vengeance on us simply because we believed in the Signs of our Lord when they reached us! Our Lord! pour out on us patience and constancy, and take our souls unto thee as Muslims [who bow to thy will]!"

127. Said the chiefs of Pharaoh's people: "Wilt thou leave Moses and his people,

to spread mischief in the land, and to abandon thee and thy gods?" He said: "Their male children will we slay; [only] their females will we save alive; and

we have over them [power] irresistible."

128. Said Moses to his people: "Pray for help from Allah, and [wait] in patience

and constancy: for the earth is Allah's, to give as a heritage to such of His servants as He pleaseth; and the end is [best] for the righteous.

129. They said: "We have had [nothing but] trouble, both before and after thou camest to us." He said: "It may be that your Lord will destroy your enemy and make you inheritors in the earth; that so He may try you by your deeds."

130. We punished the people of Pharaoh with years [of droughts] and shortness of crops; that they might receive admonition.

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131. But when good [times] came, they said, "This is due to us;" When gripped by calamity, they ascribed it to evil omens connected with Moses and those with him! Behold! in truth the omens of evil are theirs in Allah's sight, but most of them do not understand!

132. They said [to Moses]: "Whatever be the Signs thou bringest, to work therewith thy sorcery on us, we shall never believe in thee.

133. So We sent [plagues] on them: Wholesale death, Locusts, Lice, Frogs, And Blood: Signs openly self-explained: but they were steeped in arrogance,- a people given to sin.

134. Every time the penalty fell on them, they said: "O Moses! on your behalf call on thy Lord in virtue of his promise to thee: If thou wilt remove the penalty from us, we shall truly believe in thee, and we shall send away the Children of Israel with thee."

135. But every time We removed the penalty from them according to a fixed term

which they had to fulfil,- Behold! they broke their word!

136. So We exacted retribution from them: We drowned them in the sea, because

they rejected Our Signs and failed to take warning from them.

137. And We made a people, considered weak [and of no account], inheritors of lands in both east and west, - lands whereon We sent down Our blessings.

The

fair promise of thy Lord
 was fulfilled for the
 Children of Israel, because
 they
 had patience and constancy,
 and We levelled to the
 ground the great works and
 fine buildings which
 Pharaoh and his people
 erected [with such pride].
 138. We took the Children
 of Israel [with safety]
 across the sea. They came
 upon
 a people devoted entirely
 to some idols they had.
 They said: "O Moses!
 fashion
 for us a god like unto the
 gods they have." He said:
 "Surely ye are a people
 without knowledge."
 139. "As to these folk,-
 the cult they are in is
 [but] a fragment of a ruin,
 and
 vain is the [worship] which
 they practise."
 140. He said: "Shall I seek
 for you a god other than
 the [true] Allah, when it
 is Allah Who hath endowed
 you with gifts above the
 nations?"
 141. And remember We
 rescued you from Pharaoh's
 people, who afflicted you
 with
 the worst of penalties, who
 slew your male children and
 saved alive your
 females: in that was a
 momentous trial from your
 Lord.
 142. We appointed for Moses
 thirty nights, and
 completed [the period] with
 ten
 [more]: thus was completed
 the term [of communion]
 with his Lord, forty
 nights.
 And Moses had charged his
 brother Aaron [before he
 went up]: "Act for me
 amongst
 my people: Do right, and
 follow not the way of those
 who do mischief."
 143. When Moses came to the
 place appointed by Us, and
 his Lord addressed him,
 He said: "O my Lord! show
 [Thyself] to me, that I may
 look upon thee." Allah
 said: "By no means canst
 thou see Me [direct]; But
 look upon the mount; if it
 abide in its place, then
 shalt thou see Me." When

his Lord manifested His
 glory
 on the Mount, He made it as
 dust. And Moses fell down
 in a swoon. When he
 recovered his senses he
 said: "Glory be to Thee! to
 Thee I turn in repentance,
 and I am the first to
 believe."
 144. [Allah] said: "O
 Moses! I have chosen thee
 above [other] men, by the
 mission I [have given thee]
 and the words I [have
 spoken to thee]: take then
 the
 [revelation] which I give
 thee, and be of those who
 give thanks."
 145. And We ordained laws
 for him in the tablets in
 all matters, both
 commanding
 and explaining all things,
 [and said]: "Take and hold
 these with firmness, and
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 enjoin thy people to hold
 fast by the best in the
 precepts: soon shall I show
 you the homes of the
 wicked,- [How they lie
 desolate]."
 146. Those who behave
 arrogantly on the earth in
 defiance of right - them
 will I
 turn away from My signs:
 Even if they see all the
 signs, they will not
 believe
 in them; and if they see
 the way of right conduct,
 they will not adopt it as
 the
 way; but if they see the
 way of error, that is the
 way they will adopt. For
 they
 have rejected our signs,
 and failed to take warning
 from them.
 147. Those who reject Our
 signs and the meeting in
 the Hereafter,- vain are
 their deeds: Can they
 expect to be rewarded
 except as they have
 wrought?
 148. The people of Moses
 made, in his absence, out
 of their ornaments, the
 image
 of calf, [for worship]: it
 seemed to low: did they not
 see that it could neither
 speak to them, nor show
 them the way? They took it
 for worship and they did
 wrong.

149. When they repented,
 and saw that they had
 erred, they said: "If our
 Lord
 have not mercy upon us and
 forgive us, we shall indeed
 be of those who perish."
 150. When Moses came back
 to his people, angry and
 grieved, he said: "Evil it
 is
 that ye have done in my
 place in my absence: did ye
 make haste to bring on the
 judgment of your Lord?" He
 put down the tablets,
 seized his brother by [the
 hair
 of] his head, and dragged
 him to him. Aaron said:
 "Son of my mother! the
 people
 did indeed reckon me as
 naught, and went near to
 slaying me! Make not the
 enemies rejoice over my
 misfortune, nor count thou
 me amongst the people of
 sin."
 151. Moses prayed: "O my
 Lord! forgive me and my
 brother! admit us to Thy
 mercy!
 for Thou art the Most
 Merciful of those who show
 mercy!"
 152. Those who took the
 calf [for worship] will
 indeed be overwhelmed with
 wrath
 from their Lord, and with
 shame in this life: thus do
 We recompense those who
 invent [falsehoods].
 153. But those who do wrong
 but repent thereafter and
 [truly] believe,- verily
 thy Lord is thereafter Oft-
 Forgiving, Most Merciful.
 154. When the anger of
 Moses was appeased, he took
 up the tablets: in the
 writing thereon was
 guidance and Mercy for such
 as fear their Lord.
 155. And Moses chose
 seventy of his people for
 Our place of meeting: when
 they
 were seized with violent
 quaking, he prayed: "O my
 Lord! if it had been Thy
 will
 Thou couldst have
 destroyed, long before,
 both them and me: wouldst
 Thou destroy
 us for the deeds of the
 foolish ones among us? this
 is no more than Thy trial:

by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path. Thou art our Protector: so forgive us and give us Thy mercy; for Thou art the best of those who forgive.

156. "And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto Thee." He said: "With My punishment I visit whom I will; but My mercy extendeth to all things. That [mercy] I shall ordain for those who do right, and practise regular charity, and those who believe in Our signs;-

157. "Those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own [scriptures],- in the law and the Gospel;- for he commands them what is just and forbids them what is evil; he allows them as lawful what is good [and pure] and prohibits them from what is bad [and impure]; He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the light which is sent down with him,- it is they who will prosper."

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158. Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He That giveth both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His words: follow him that [so] ye may be guided."

159. Of the people of Moses there is a section who guide and do justice in the light of truth.

160. We divided them into twelve tribes or nations. We directed Moses by inspiration, when his [thirsty] people asked him for water: "Strike the rock

with thy staff": out of it there gushed forth twelve springs: Each group knew its own place for water. We gave them the shade of clouds, and sent down to them manna and quails, [saying]: "Eat of the good things We have provided for you": [but they rebelled]; to Us they did no harm, but they harmed their own souls.

161. And remember it was said to them: "Dwell in this town and eat therein as ye wish, but say the word of humility and enter the gate in a posture of humility: We shall forgive you your faults; We shall increase [the portion of] those who do good."

162. But the transgressors among them changed the word from that which had been given them so we sent on them a plague from heaven. For that they repeatedly transgressed.

163. Ask them concerning the town standing close by the sea. Behold! they transgressed in the matter of the Sabbath. For on the day of their Sabbath their fish did come to them, openly holding up their heads, but on the day they had no Sabbath, they came not: thus did We make a trial of them, for they were given to transgression.

164. When some of them said: "Why do ye preach to a people whom Allah will destroy or visit with a terrible punishment?"- said the preachers: "To discharge our duty to your Lord, and perchance they may fear Him."

165. When they disregarded the warnings that had been given them, We rescued those who forbade Evil; but We visited the wrong-doers with a grievous punishment because they were given to transgression.

166. When in their insolence they transgressed [all] prohibitions, We said to them: "Be ye apes, despised and rejected."

167. Behold! thy Lord did declare that He would send against them, to the Day of Judgment, those who would afflict them with grievous penalty. Thy Lord is quick in retribution, but He is also Oft-forgiving, Most Merciful.

168. We broke them up into sections on this earth. There are among them some that are the righteous, and some that are the opposite. We have tried them with both prosperity and adversity: In order that they might turn [to us].

169. After them succeeded an [evil] generation: They inherited the Book, but they chose [for themselves] the vanities of this world, saying [for excuse]: "[Everything] will be forgiven us." [Even so], if similar vanities came their way, they would [again] seize them. Was not the covenant of the Book taken from them, that they would not ascribe to Allah anything but the truth? and they study what is in the Book. But best for the righteous is the home in the Hereafter. Will ye not understand?

170. As to those who hold fast by the Book and establish regular prayer,- never shall We suffer the reward of the righteous to perish.

171. When We shook the Mount over them, as if it had been a canopy, and they thought it was going to fall on them [We said]: "Hold firmly to what We have

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given you, and bring [ever] to remembrance what is therein; perchance ye may fear Allah."

172. When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, [saying]: "Am I not your Lord [who cherishes and sustains you]?"- They said: "Yea! We do testify!" [This], lest ye should say on the Day of Judgment: "Of this we were never mindful":

173. Or lest ye should say:
 "Our fathers before us may
 have taken false gods,
 but we are [their]
 descendants after them:
 wilt Thou then destroy us
 because of
 the deeds of men who were
 futile?"

174. Thus do We explain the
 signs in detail; and
 perchance they may turn
 [unto
 Us].

175. Relate to them the
 story of the man to whom We
 sent Our signs, but he
 passed them by: so Satan
 followed him up, and he
 went astray.

176. If it had been Our
 will, We should have
 elevated him with Our
 signs; but he
 inclined to the earth, and
 followed his own vain
 desires. His similitude is
 that
 of a dog: if you attack
 him, he lolls out his
 tongue, or if you leave him
 alone,
 he [still] lolls out his
 tongue. That is the
 similitude of those who
 reject Our
 signs; So relate the story;
 perchance they may reflect.

177. Evil as an example are
 people who reject Our signs
 and wrong their own
 souls.

178. Whom Allah doth
 guide,- he is on the right
 path: whom He rejects from
 His
 guidance,- such are the
 persons who perish.

179. Many are the Jinns and
 men we have made for Hell:
 They have hearts
 wherewith they understand
 not, eyes wherewith they
 see not, and ears wherewith
 they hear not. They are
 like cattle,- nay more
 misguided: for they are
 heedless
 [of warning].

180. The most beautiful
 names belong to Allah: so
 call on him by them; but
 shun
 such men as use profanity
 in his names: for what they
 do, they will soon be
 requited.

181. Of those We have
 created are people who
 direct [others] with truth.
 And

dispense justice therewith.

182. Those who reject Our
 signs, We shall gradually
 visit with punishment, in
 ways they perceive not;

183. Respite will I grant
 unto them: for My scheme is
 strong [and unfailing].

184. Do they not reflect?
 Their companion is not
 seized with madness: he is
 but
 a perspicuous warner.

185. Do they see nothing in
 the government of the
 heavens and the earth and
 all
 that Allah hath created?
 [Do they not see] that it
 may well be that their
 terms
 is nigh drawing to an end?
 In what message after this
 will they then believe?

186. To such as Allah
 rejects from His guidance,
 there can be no guide: He
 will
 leave them in their
 trespasses, wandering in
 distraction.

187. They ask thee about
 the [final] Hour - when
 will be its appointed time?
 Say: "The knowledge thereof
 is with my Lord [alone]:
 None but He can reveal as
 to when it will occur.
 Heavy were its burden
 through the heavens and the
 earth.
 Only, all of a sudden will
 it come to you." They ask
 thee as if thou wert eager
 in search thereof: Say:
 "The knowledge thereof is
 with Allah [alone], but
 most
 men know not."

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188. Say: "I have no power
 over any good or harm to
 myself except as Allah
 willeth. If I had knowledge
 of the unseen, I should
 have multiplied all good,
 and no evil should have
 touched me: I am but a
 warner, and a bringer of
 glad
 tidings to those who have
 faith."

189. It is He Who created
 you from a single person,
 and made his mate of like
 nature, in order that he
 might dwell with her [in
 love]. When they are
 united,
 she bears a light burden
 and carries it about

[unnoticed]. When she grows
 heavy,
 they both pray to Allah
 their Lord, [saying]: "If
 Thou givest us a goodly
 child,
 we vow we shall [ever] be
 grateful."

190. But when He giveth
 them a goodly child, they
 ascribe to others a share
 in
 the gift they have
 received: but Allah is
 exalted high above the
 partners they
 ascribe to Him.

191. Do they indeed ascribe
 to Him as partners things
 that can create nothing,
 but are themselves created?

192. No aid can they give
 them, nor can they aid
 themselves!

193. If ye call them to
 guidance, they will not
 obey: For you it is the
 same
 whether ye call them or ye
 hold your peace!

194. Verily those whom ye
 call upon besides Allah are
 servants like unto you:
 Call upon them, and let
 them listen to your prayer,
 if ye are [indeed]
 truthful!

195. Have they feet to walk
 with? Or hands to lay hold
 with? Or eyes to see
 with? Or ears to hear with?
 Say: "Call your 'god-
 partners', scheme [your
 worst]
 against me, and give me no
 respite!

196. "For my Protector is
 Allah, Who revealed the
 Book [from time to time],
 and
 He will choose and befriend
 the righteous.

197. "But those ye call
 upon besides Him, are
 unable to help you, and
 indeed to
 help themselves."

198. If thou callest them
 to guidance, they hear not.
 Thou wilt see them looking
 at thee, but they see not.

199. Hold to forgiveness;
 command what is right; But
 turn away from the
 ignorant.

200. If a suggestion from
 Satan assail thy [mind],
 seek refuge with Allah; for
 He heareth and knoweth [all
 things].

201. Those who fear Allah, when a thought of evil from Satan assaults them, bring Allah to remembrance, when lo! they see [aright]! 202. But their brethren [the evil ones] plunge them deeper into error, and never relax [their efforts]. 203. If thou bring them not a revelation, they say: "Why hast thou not got it together?" Say: "I but follow what is revealed to me from my Lord: this is [nothing but] lights from your Lord, and Guidance, and mercy, for any who have faith." 204. When the Qur'an is read, listen to it with attention, and hold your peace: that ye may receive Mercy. 205. And do thou [O reader!] Bring thy Lord to remembrance in thy [very] soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheedful. 206. Those who are near to thy Lord, disdain not to do Him worship: They celebrate His praises, and prostrate before Him.

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SURA 8. Anfal, or the Spoils of War

1. They ask thee concerning [things taken as] spoils of war. Say: "[such] spoils are at the disposal of Allah and the Messenger: So fear Allah, and keep straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe."

2. For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put [all] their trust in their Lord;

3. Who establish regular prayers and spend [freely] out of the gifts We have given them for sustenance:

4. Such in truth are the believers: they have grades of dignity with their Lord,

and forgiveness, and generous sustenance:

5. Just as thy Lord ordered thee out of thy house in truth, even though a party among the Believers disliked it,

6. Disputing with thee concerning the truth after it was made manifest, as if they were being driven to death and they [actually] saw it.

7. Behold! Allah promised you one of the two [enemy] parties, that it should be yours: Ye wished that the one unarmed should be yours, but Allah willed to justify the Truth according to His words and to cut off the roots of the Unbelievers;-

8. That He might justify Truth and prove Falsehood false, distasteful though it be to those in guilt.

9. Remember ye implored the assistance of your Lord, and He answered you: "I will assist you with a thousand of the angels, ranks on ranks."

10. Allah made it but a message of hope, and an assurance to your hearts: [in any case] there is no help except from Allah: and Allah is Exalted in Power, Wise.

11. Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and he caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith.

12. Remember thy Lord inspired the angels [with the message]: "I am with you: give firmness to the Believers: I will instil terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger-tips off them."

13. This because they contended against Allah and His Messenger: If any contend

against Allah and His Messenger, Allah is strict in punishment.

14. Thus [will it be said]: "Taste ye then of the [punishment]: for those who resist Allah, is the penalty of the Fire."

15. O ye who believe! when ye meet the Unbelievers in hostile array, never turn your backs to them.

16. If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop [of his own]- he draws on himself the wrath of Allah, and his abode is Hell,- an evil refuge [indeed]!

17. It is not ye who slew them; it was Allah: when thou throwest [a handful of dust], it was not thy act, but Allah's: in order that He might test the

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Believers by a gracious trial from Himself: for Allah is He Who heareth and knoweth [all things].

18. That, and also because Allah is He Who makes feeble the plans and stratagem of the Unbelievers.

19. [O Unbelievers!] if ye prayed for victory and judgment, now hath the judgment come to you: if ye desist [from wrong], it will be best for you: if ye return [to the attack], so shall We. Not the least good will your forces be to you even if they were multiplied: for verily Allah is with those who believe!

20. O ye who believe! Obey Allah and His Messenger, and turn not away from him when ye hear [him speak].

21. Nor be like those who say, "We hear," but listen not:

22. For the worst of beasts in the sight of Allah are the deaf and the dumb,- those who understand not.

23. If Allah had found in them any good. He would indeed have made them listen: [As it is], if He had made them listen, they would but have turned back and declined [Faith].

24. O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom ye shall [all] be gathered.

25. And fear tumult or oppression, which affecteth not in particular [only] those of you who do wrong: and know that Allah is strict in punishment.

26. Call to mind when ye were a small [band], despised through the land, and afraid that men might despoil and kidnap you; But He provided a safe asylum for you, strengthened you with His aid, and gave you Good things for sustenance: that ye might be grateful.

27. O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you.

28. And know ye that your possessions and your progeny are but a trial; and that it is Allah with Whom lies your highest reward.

29. O ye who believe! if ye fear Allah, He will grant you a criterion [to judge between right and wrong], remove from you [all] evil [that may afflict] you, and forgive you: for Allah is the Lord of grace unbounded.

30. Remember how the Unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out [of thy home]. They plot and plan, and Allah too plans; but the best of planners is Allah.

31. When Our Signs are rehearsed to them, they say: "We have heard this [before]: if we wished, we could say [words] like these: these are nothing but tales of the ancients."

32. Remember how they said: "O Allah if this is indeed the Truth from Thee, rain down on us a shower of stones from the sky, or

send us a grievous penalty."

33. But Allah was not going to send them a penalty whilst thou wast amongst them; nor was He going to send it whilst they could ask for pardon.

34. But what plea have they that Allah should not punish them, when they keep out [men] from the sacred Mosque - and they are not its guardians? No men can be its guardians except the righteous; but most of them do not understand.

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35. Their prayer at the House [of Allah] is nothing but whistling and clapping of hands: [Its only answer can be], "Taste ye the penalty because ye blasphemed."

36. The Unbelievers spend their wealth to hinder [man] from the path of Allah, and so will they continue to spend; but in the end they will have [only] regrets and sighs; at length they will be overcome: and the Unbelievers will be gathered together to Hell;-

37. In order that Allah may separate the impure from the pure, put the impure, one on another, heap them together, and cast them into Hell. They will be the ones to have lost.

38. Say to the Unbelievers, if [now] they desist [from Unbelief], their past would be forgiven them; but if they persist, the punishment of those before them is already [a matter of warning for them].

39. And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do.

40. If they refuse, be sure that Allah is your Protector - the best to protect and the best to help.

41. And know that out of all the booty that ye may acquire [in war], a fifth share is assigned to Allah,- and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer,- if ye do believe in Allah and in the revelation We sent down to Our servant on the Day of Testing,- the Day of the meeting of the two forces. For Allah hath power over all things.

42. Remember ye were on the hither side of the valley, and they on the farther side, and the caravan on lower ground than ye. Even if ye had made a mutual appointment to meet, ye would certainly have failed in the appointment: But [thus ye met], that Allah might accomplish a matter already enacted; that those who died might die after a clear Sign [had been given], and those who lived might live after a Clear Sign [had been given]. And verily Allah is He Who heareth and knoweth [all things].

43. Remember in thy dream Allah showed them to thee as few: if He had shown them to thee as many, ye would surely have been discouraged, and ye would surely have disputed in [your] decision; but Allah saved [you]: for He knoweth well the [secrets] of [all] hearts.

44. And remember when ye met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that Allah might accomplish a matter already enacted. For to Allah do all questions go back [for decision].

45. O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much [and often]; that ye may prosper:

46. And obey Allah and His Messenger; and fall into no disputes, lest ye lose heart and your power depart; and be patient and

persevering: For Allah is with those who patiently persevere:

47. And be not like those who started from their homes insolently and to be seen of men, and to hinder [men] from the path of Allah: For Allah compasseth round about all that they do.

48. Remember Satan made their [sinful] acts seem alluring to them, and said: "No one among men can overcome you this day, while I am near to you": But when the two forces came in sight of each other, he turned on his heels, and said: "Lo! I am clear of you; lo! I see what ye see not; Lo! I fear Allah: for Allah is strict in punishment."

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49. Lo! the hypocrites say, and those in whose hearts is a disease: "These people,- their religion has misled them." But if any trust in Allah, behold! Allah is Exalted in might, Wise.

50. If thou couldst see, when the angels take the souls of the Unbelievers [at death], [How] they smite their faces and their backs, [saying]: "Taste the penalty of the blazing Fire-

51. "Because of [the deeds] which your [own] hands sent forth; for Allah is never unjust to His servants:

52. "[Deeds] after the manner of the people of Pharaoh and of those before them: They rejected the Signs of Allah, and Allah punished them for their crimes: for Allah is Strong, and Strict in punishment:

53. "Because Allah will never change the grace which He hath bestowed on a people until they change what is in their [own] souls: and verily Allah is He Who heareth and knoweth [all things]."

54. [Deeds] after the manner of the people of Pharaoh and those before them":

They treated as false the Signs of their Lord: so We destroyed them for their crimes, and We drowned the people of Pharaoh: for they were all oppressors and wrong-doers.

55. For the worst of beasts in the sight of Allah are those who reject Him: They will not believe.

56. They are those with whom thou didst make a covenant, but they break their covenant every time, and they have not the fear [of Allah].

57. If ye gain the mastery over them in war, disperse, with them, those who follow them, that they may remember.

58. If thou fearest treachery from any group, throw back [their covenant] to them, [so as to be] on equal terms: for Allah loveth not the treacherous.

59. Let not the unbelievers think that they can get the better [of the godly]: they will never frustrate [them].

60. Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into [the hearts of] the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly.

61. But if the enemy incline towards peace, do thou [also] incline towards peace, and trust in Allah: for He is One that heareth and knoweth [all things].

62. Should they intend to deceive thee,- verily Allah sufficeth thee: He it is That hath strengthened thee with His aid and with [the company of] the Believers;

63. And [moreover] He hath put affection between their hearts: not if thou hadst spent all that is in the earth, couldst thou have produced that affection, but

Allah hath done it: for He is Exalted in might, Wise.

64. O Prophet! sufficient unto thee is Allah,- [unto thee] and unto those who follow thee among the Believers.

65. O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding.

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66. For the present, Allah hath lightened your [task], for He knoweth that there is a weak spot in you: But [even so], if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who patiently persevere.

67. It is not fitting for a prophet that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the Hereafter: And Allah is Exalted in might, Wise.

68. Had it not been for a previous ordainment from Allah, a severe penalty would have reached you for the [ransom] that ye took.

69. But [now] enjoy what ye took in war, lawful and good: but fear Allah: for Allah is Oft-forgiving, Most Merciful.

70. O Prophet! say to those who are captives in your hands: "If Allah findeth any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: for Allah is Oft-forgiving, Most Merciful."

71. But if they have treacherous designs against thee, [O Messenger!], they have already been in treason against Allah, and so hath He given [thee] power over

them. And Allah so He Who hath [full] knowledge and wisdom.

72. Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave [them] asylum and aid,- these are [all] friends and protectors, one of another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of

mutual alliance. And [remember] Allah seeth all that ye do.

73. The Unbelievers are protectors, one of another: Unless ye do this, [protect each other], there would be tumult and oppression on earth, and great mischief. 74. Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah as well as those who give [them] asylum and aid,- these are [all] in very truth the Believers: for them is the forgiveness of sins and a provision most generous.

75. And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company,- they are of you. But kindred by blood have prior rights against each other in the Book of Allah. Verily Allah is well-acquainted with all things.

SURA 9. Tauba (Repentance) or Baraat (Immunity)

1. A [declaration] of immunity from Allah and His Messenger, to those of the Pagans with whom ye have contracted mutual alliances:-

2. Go ye, then, for four months, backwards and forwards, [as ye will], throughout the land, but know ye that ye cannot frustrate Allah [by your

falsehood] but that Allah will cover with shame those who reject Him.

3. And an announcement from Allah and His Messenger, to the people [assembled] on the day of the Great Pilgrimage,- that Allah and His Messenger dissolve [treaty] obligations with the Pagans. If then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith.

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4. [But the treaties are] not dissolved with those Pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you.

So fulfil your engagements with them to the end of their term: for Allah loveth the righteous. 5. But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem [of war]; but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oftforgiving, Most Merciful.

6. If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure.

That is because they are men without knowledge.

7. How can there be a league, before Allah and His Messenger, with the Pagans, except those with whom ye made a treaty near the sacred Mosque? As long as these stand true to you, stand ye true to them: for Allah doth love the righteous.

8. How [can there be such a league], seeing that if they get an advantage over you, they respect not in you the ties either of

kinship or of covenant?

With

[fair words from] their mouths they entice you, but their hearts are averse from

you; and most of them are rebellious and wicked.

9. The Signs of Allah have they sold for a miserable price, and [many] have they hindered from His way: evil indeed are the deeds they have done.

10. In a Believer they respect not the ties either of kinship or of covenant! It

is they who have transgressed all bounds.

11. But [even so], if they repent, establish regular prayers, and practise regular charity,- they are your brethren in Faith: [thus] do We explain the Signs in detail, for those who understand.

12. But if they violate their oaths after their covenant, and taunt you for your Faith,- fight ye the chiefs of Unfaith: for their oaths are nothing to them: that thus they may be restrained.

13. Will ye not fight people who violated their oaths, plotted to expel the Messenger, and took the aggressive by being the first [to assault] you? Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if ye believe!

14. Fight them, and Allah will punish them by your hands, cover them with shame,

help you [to victory] over them, heal the breasts of Believers,

15. And still the indignation of their hearts. For Allah will turn [in mercy] to

whom He will; and Allah is All-Knowing, All-Wise.

16. Or think ye that ye shall be abandoned, as though Allah did not know those

among you who strive with might and main, and take none for friends and protectors except Allah, His Messenger, and the [community of] Believers? But

Allah is well-acquainted with [all] that ye do.
 17. It is not for such as join gods with Allah, to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: In Fire shall they dwell.
 18. The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practise regular charity, and fear none [at all] except Allah. It is they who are expected to be on true guidance.
 19. Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to [the pious service of] those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong.
 20. Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve [salvation].
 21. Their Lord doth give them glad tidings of a Mercy from Himself, of His good pleasure, and of gardens for them, wherein are delights that endure:
 22. They will dwell therein for ever. Verily in Allah's presence is a reward, the greatest [of all].
 23. O ye who believe! take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong.
 24. Say: If it be that your fathers, your sons, your brothers, your mates, or

your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the striving in His cause;- then wait until Allah brings about His decision: and Allah guides not the rebellious.
 25. Assuredly Allah did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat.
 26. But Allah did pour His calm on the Messenger and on the Believers, and sent down forces which ye saw not: He punished the Unbelievers; thus doth He reward those without Faith.
 27. Again will Allah, after this, turn [in mercy] to whom He will: for Allah is Oft-forgiving, Most Merciful.
 28. O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, Allwise.
 29. Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, [even if they are] of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.
 30. The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; [in this] they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!

31. They take their priests and their anchorites to be their lords in derogation of Allah, and [they take as their Lord] Christ the son of Mary; yet they were commanded to worship but One Allah: there is no god but He. Praise and glory to Him: [Far is He] from having the partners they associate [with Him].
 32. Fain would they extinguish Allah's light with their mouths, but Allah will not allow but that His light should be perfected, even though the Unbelievers may detest [it].
 33. It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest [it].
 34. O ye who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder [them] from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty.
 35. On the Day when heat will be produced out of that [wealth] in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs.- "This is the [treasure] which ye buried for yourselves: taste ye, then, the [treasures] ye buried!"
 36. The number of months in the sight of Allah is twelve [in a year]- so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves.
 37. Verily the transposing [of a prohibited month] is an addition to Unbelief:

the Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guideth not those who reject Faith.

38. O ye who believe! what is the matter with you, that, when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter.

39. Unless ye go forth, He will punish you with a grievous penalty, and put others in your place; but Him ye would not harm in the least. For Allah hath power over all things.

40. If ye help not [your leader], [it is no matter]: for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion; they two were in the cave, and he said to his companion, "Have no fear, for Allah is with us": then Allah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers.

But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise.

41. Go ye forth, [whether equipped] lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if ye [but] knew.

42. If there had been immediate gain [in sight], and the journey easy, they would [all] without doubt have followed thee, but the distance was long, [and weighed] on them. They would indeed swear by

Allah, "If we only could, we should certainly have come out with you": They would destroy their own souls; for Allah doth know that they are certainly lying.

43. Allah give thee grace! why didst thou grant them until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars?

44. Those who believe in Allah and the Last Day ask thee for no exemption from fighting with their goods and persons. And Allah knoweth well those who do their duty.

45. Only those ask thee for exemption who believe not in Allah and the Last Day, and whose hearts are in doubt, so that they are tossed in their doubts to and fro.

46. If they had intended to come out, they would certainly have made some preparation therefor; but Allah was averse to their being sent forth; so He made them lag behind, and they were told, "Sit ye among those who sit [inactive]."

47. If they had come out with you, they would not have added to your [strength] but only [made for] disorder, hurrying to and fro in your midst and sowing

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sedition among you, and there would have been some among you who would have listened to them. But Allah knoweth well those who do wrong.

48. Indeed they had plotted sedition before, and upset matters for thee, until, - the Truth arrived, and the Decree of Allah became manifest much to their disgust.

49. Among them is [many] a man who says: "Grant me exemption and draw me not into trial." Have they not fallen into trial already? and indeed Hell surrounds the Unbelievers [on all sides].

50. If good befalls thee, it grieves them; but if a misfortune befalls thee, they say, "We took indeed our precautions beforehand," and they turn away rejoicing.

51. Say: "Nothing will happen to us except what Allah has decreed for us: He is our protector": and on Allah let the Believers put their trust.

52. Say: "Can you expect for us [any fate] other than one of two glorious things- [Martyrdom or victory]? But we can expect for you either that Allah will send his punishment from Himself, or by our hands. So wait [expectant]; we too will wait with you."

53. Say: "Spend [for the cause] willingly or unwillingly: not from you will it be accepted: for ye are indeed a people rebellious and wicked."

54. The only reasons why their contributions are not accepted are: that they reject Allah and His Messenger; that they come to prayer without earnestness; and that they offer contributions unwillingly.

55. Let not their wealth nor their [following in] sons dazzle thee: in reality Allah's plan is to punish them with these things in this life, and that their souls may perish in their [very] denial of Allah.

56. They swear by Allah that they are indeed of you; but they are not of you: yet they are afraid [to appear in their true colours].

57. If they could find a place to flee to, or caves, or a place of concealment, they would turn straightaway thereto, with an obstinate rush.

58. And among them are men who slander thee in the matter of [the distribution of] the alms: if they are given part thereof, they are pleased, but if not, behold! they are indignant!

59. If only they had been content with what Allah and His Messenger gave them, and had said, "Sufficient unto us is Allah! Allah and His Messenger will soon give us of His bounty: to Allah do we turn our hopes!" [that would have been the right course].

60. Alms are for the poor and the needy, and those employed to administer the [funds]; for those whose hearts have been [recently] reconciled [to Truth]; for those in bondage and in debt; in the cause of Allah; and for the wayfarer: [thus is it] ordained by Allah, and Allah is full of knowledge and wisdom.

61. Among them are men who molest the Prophet and say, "He is [all] ear." Say, "He listens to what is best for you: he believes in Allah, has faith in the Believers, and is a Mercy to those of you who believe." But those who molest the Messenger will have a grievous penalty.

62. To you they swear by Allah. In order to please you: But it is more fitting that they should please Allah and His Messenger, if they are Believers.

63. Know they not that for those who oppose Allah and His Messenger, is the Fire of Hell?— wherein they shall dwell. That is the supreme disgrace.

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64. The Hypocrites are afraid lest a Surah should be sent down about them, showing them what is [really passing] in their hearts. Say: "Mock ye! But verily Allah will bring to light all that ye fear [should be revealed]."

65. If thou dost question them, they declare [with emphasis]: "We were only talking idly and in play." Say: "Was it at Allah, and His Signs, and His Messenger, that ye were mocking?"

66. Make ye no excuses: ye have rejected Faith after ye had accepted it. If We

pardon some of you, We will punish others amongst you, for that they are in sin.

67. The Hypocrites, men and women, [have an understanding] with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse.

68. Allah hath promised the Hypocrites men and women, and the rejecters, of Faith, the fire of Hell: Therein shall they dwell: Sufficient is it for them: for them is the curse of Allah, and an enduring punishment,—

69. As in the case of those before you: they were mightier than you in power, and more flourishing in wealth and children. They had their enjoyment of their

portion: and ye have of yours, as did those before you; and ye indulge in idle talk as they did. They!— their work are fruitless in this world and in the Hereafter, and they will lose [all spiritual good].

70. Hath not the story reached them of those before them?— the People of Noah,

and 'Ad, and Thamud; the People of Abraham, the men of Midian, and the cities overthrown. To them came their messengers with clear signs. It is not Allah Who wrongs them, but they wrong their own souls.

71. The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise.

72. Allah hath promised to Believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss.

But the greatest bliss is the good pleasure of Allah: that is the supreme

felicity.

73. O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,— an evil refuge indeed.

74. They swear by Allah that they said nothing [evil], but indeed they uttered

blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was [their] only return for the bounty with which Allah and His Messenger had enriched them! If

they repent, it will be best for them; but if they turn back [to their evil ways], Allah will punish them with a grievous penalty in this life and in the

Hereafter: They shall have none on earth to protect or help them.

75. Amongst them are men who made a covenant with Allah, that if He bestowed on them of His bounty, they would give [largely] in charity, and be truly amongst

those who are righteous.

76. But when He did bestow of His bounty, they became covetous, and turned back [from their covenant], averse [from its fulfilment].

77. So He hath put as a consequence hypocrisy into their hearts, [to last] till

the Day, whereon they shall meet Him: because they broke their covenant with Allah, and because they lied [again and again].

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78. Know they not that Allah doth know their secret [thoughts] and their secret counsels, and that Allah knoweth well all things unseen?

79. Those who slander such of the believers as give themselves freely to [deeds of] charity, as well as such as can find nothing to give except the fruits of their labour,— and throw ridicule on them,— Allah

will throw back their
ridicule
on them: and they shall
have a grievous penalty.
80. Whether thou ask for
their forgiveness, or not,
[their sin is
unforgivable]:
if thou ask seventy times
for their forgiveness,
Allah will not forgive
them:
because they have rejected
Allah and His Messenger:
and Allah guideth not those
who are perversely
rebellious.
81. Those who were left
behind [in the Tabuk
expedition] rejoiced in
their
inaction behind the back of
the Messenger of Allah:
they hated to strive and
fight, with their goods and
their persons, in the cause
of Allah: they said, "Go
not forth in the heat."
Say, "The fire of Hell is
fiercer in heat." If only
they
could understand!
82. Let them laugh a
little: much will they
weep: a recompense for the
[evil]
that they do.
83. If, then, Allah bring
thee back to any of them,
and they ask thy permission
to come out [with thee],
say: "Never shall ye come
out with me, nor fight an
enemy with me: for ye
preferred to sit inactive
on the first occasion: Then
sit
ye [now] with those who lag
behind."
84. Nor do thou ever pray
for any of them that dies,
nor stand at his grave; for
they rejected Allah and His
Messenger, and died in a
state of perverse
rebellion.
85. Nor let their wealth
nor their [following in]
sons dazzle thee: Allah's
plan
is to punish them with
these things in this world,
and that their souls may
perish in their [very]
denial of Allah.
86. When a Sura comes down,
enjoining them to believe
in Allah and to strive and
fight along with His
Messenger, those with

wealth and influence among
them ask
thee for exemption, and
say: "Leave us [behind]: we
would be with those who sit
[at home]."
87. They prefer to be with
[the women], who remain
behind [at home]: their
hearts are sealed and so
they understand not.
88. But the Messenger, and
those who believe with him,
strive and fight with
their wealth and their
persons: for them are [all]
good things: and it is they
who will prosper.
89. Allah hath prepared for
them gardens under which
rivers flow, to dwell
therein: that is the
supreme felicity.
90. And there were, among
the desert Arabs [also],
men who made excuses and
came
to claim exemption; and
those who were false to
Allah and His Messenger
[merely]
sat inactive. Soon will a
grievous penalty seize the
Unbelievers among them.
91. There is no blame on
those who are infirm, or
ill, or who find no
resources
to spend [on the cause], if
they are sincere [in duty]
to Allah and His
Messenger: no ground [of
complaint] can there be
against such as do right:
and
Allah is Oft-forgiving,
Most Merciful.
92. Nor [is there blame] on
those who came to thee to
be provided with mounts,
and when thou saidst, "I
can find no mounts for
you," they turned back,
their
eyes streaming with tears
of grief that they had no
resources wherewith to
provide the expenses.
91
93. The ground [of
complaint] is against such
as claim exemption while
they are
rich. They prefer to stay
with the [women] who remain
behind: Allah hath sealed
their hearts; so they know
not [What they miss].
94. They will present their
excuses to you when ye
return to them. Say thou:

"Present no excuses: we
shall not believe you:
Allah hath already informed
us of
the true state of matters
concerning you: It is your
actions that Allah and His
Messenger will observe: in
the end will ye be brought
back to Him Who knoweth
what is hidden and what is
open: then will He show you
the truth of all that ye
did."
95. They will swear to you
by Allah, when ye return to
them, that ye may leave
them alone. So leave them
alone: For they are an
abomination, and Hell is
their
dwelling-place,- a fitting
recompense for the [evil]
that they did.
96. They will swear unto
you, that ye may be pleased
with them but if ye are
pleased with them, Allah is
not pleased with those who
disobey.
97. The Arabs of the desert
are the worst in Unbelief
and hypocrisy, and most
fitted to be in ignorance
of the command which Allah
hath sent down to His
Messenger: But Allah is
All-knowing, All-Wise.
98. Some of the desert
Arabs look upon their
payments as a fine, and
watch for
disasters for you: on them
be the disaster of evil:
for Allah is He That
heareth
and knoweth [all things].
99. But some of the desert
Arabs believe in Allah and
the Last Day, and look on
their payments as pious
gifts bringing them nearer
to Allah and obtaining the
prayers of the Messenger.
Aye, indeed they bring them
nearer [to Him]: soon will
Allah admit them to His
Mercy: for Allah is Oft-
forgiving, Most Merciful.
100. The vanguard [of
Islam]- the first of those
who forsook [their homes]
and
of those who gave them aid,
and [also] those who follow
them in [all] good
deeds,- well-pleased is
Allah with them, as are
they with Him: for them
hath He

prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity.

101. Certain of the desert Arabs round about you are hypocrites, as well as [desert Arabs] among the Medina folk: they are obstinate in hypocrisy: thou knowest them not: We know them: twice shall We punish them: and in addition shall they be sent to a grievous penalty.

102. Others [there are who] have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them [in Mercy]: for Allah is Oft-Forgiving, Most Merciful.

103. Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them:

And Allah is One Who heareth and knoweth.

104. Know they not that Allah doth accept repentance from His votaries and receives their gifts of charity, and that Allah is verily He, the Oft-Returning, Most Merciful?

105. And say: "Work [righteousness]: Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did."

106. There are [yet] others, held in suspense for the command of Allah, whether

He will punish them, or turn in mercy to them: and Allah is All-Knowing, Wise.

107. And there are those who put up a mosque by way of mischief and infidelity -

to disunite the Believers - and in preparation for one who warred against Allah

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and His Messenger aforetime. They will indeed swear that their intention is nothing but good; But Allah doth declare that they are certainly liars.

108. Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth [for prayer] therein. In it are men who love to be purified; and Allah loveth those

who make themselves pure.

109. Which then is best? - he that layeth his foundation on piety to Allah and

His good pleasure? - or he that layeth his foundation on an undermined sandcliff ready to crumble to pieces? and it doth crumble to pieces with him, into the fire of Hell. And Allah guideth not people that do wrong.

110. The foundation of those who so build is never free from suspicion and shakiness in their hearts, until their hearts are cut to pieces. And Allah is All-Knowing, Wise.

111. Allah hath purchased of the believers their persons and their goods; for theirs [in return] is the garden [of Paradise]: they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme.

112. Those that turn [to Allah] in repentance; that serve Him, and praise Him; that wander in devotion to the cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limit set by Allah; - [These do rejoice]. So proclaim the glad tidings to the Believers.

113. It is not fitting, for the Prophet and those who believe, that they should

pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.

114. And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him: for Abraham was most tender-hearted, forbearing.

115. And Allah will not mislead a people after He hath guided them, in order that He may make clear to them what to fear [and avoid] - for Allah hath knowledge of all things.

116. Unto Allah belongeth the dominion of the heavens and the earth. He giveth life and He taketh it. Except for Him ye have no protector nor helper.

117. Allah turned with favour to the Prophet, the Muhajirs, and the Ansar, - who followed him in a time of distress, after that the hearts of a part of them had

nearly swerved [from duty]; but He turned to them [also]: for He is unto them Most Kind, Most Merciful.

118. [He turned in mercy also] to the three who were left behind; [they felt guilty] to such a degree that the earth seemed constrained to them, for all its spaciousness, and their [very] souls seemed straitened to them, - and they

perceived that there is no fleeing from Allah [and no refuge] but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful.

119. O ye who believe! Fear Allah and be with those who are true [in word and deed].

120. It was not fitting for the people of Medina and the Bedouin Arabs of the neighbourhood, to refuse to follow Allah's Messenger, nor to prefer their own

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lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness,- whether they suffered thirst, or fatigue, or hunger, in the cause of Allah, or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy: for Allah suffereth not the reward to be lost of those who do good;- 121. Nor could they spend anything [for the cause] - small or great- nor cut across a valley, but the deed is inscribed to their credit: that Allah may requite their deed with the best [possible reward]. 122. Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them,- that thus they [may learn] to guard themselves [against evil]. 123. O ye who believe! fight the unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him. 124. Whenever there cometh down a Sura, some of them say: "Which of you has had His faith increased by it?" Yea, those who believe,- their faith is increased and they do rejoice. 125. But those in whose hearts is a disease,- it will add doubt to their doubt, and they will die in a state of Unbelief. 126. See they not that they are tried every year once or twice? Yet they turn not in repentance, and they take no heed. 127. Whenever there cometh down a Sura, they look at each other, [saying], "Doth anyone see you?" Then they turn aside: Allah hath turned their hearts [from the

light]; for they are a people that understand not. 128. Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful. 129. But if they turn away, Say: "Allah sufficeth me: there is no god but He: On Him is my trust,- He the Lord of the Throne [of Glory] Supreme!" SURA 10. Yunus, or Jonah 1. A. L. R. These are the Ayats of the Book of Wisdom. 2. Is it a matter of wonderment to men that We have sent Our inspiration to a man from among themselves?- that he should warn mankind [of their danger], and give the good news to the Believers that they have before their Lord the lofty rank of truth. [But] say the Unbelievers: "This is indeed an evident sorcerer!" 3. Verily your Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the throne [of authority], regulating and governing all things. No intercessor [can plead with Him] except after His leave [hath been obtained]. This is Allah your Lord; Him therefore serve ye: will ye not receive admonition? 4. To Him will be your return- of all of you. The promise of Allah is true and sure. It is He Who beginneth the process of creation, and repeateth it, that He may reward with justice those who believe and work righteousness; but those who reject Him will have draughts of boiling fluids, and a penalty grievous, because they did reject Him. 5. It is He Who made the sun to be a shining glory and the moon to be a light

[of beauty], and measured out stages for her; that ye might know the number of 94 years and the count [of time]. Nowise did Allah create this but in truth and righteousness. [Thus] doth He explain His Signs in detail, for those who understand. 6. Verily, in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him. 7. Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the present, and those who heed not Our Signs,- 8. Their abode is the Fire, because of the [evil] they earned. 9. Those who believe, and work righteousness,- their Lord will guide them because of their faith: beneath them will flow rivers in gardens of bliss. 10. [This will be] their cry therein: "Glory to Thee, O Allah!" And "Peace" will be their greeting therein! and the close of their cry will be: "Praise be to Allah, the Cherisher and Sustainer of the worlds!" 11. If Allah were to hasten for men the ill [they have earned] as they would fain hasten on the good,- then would their respite be settled at once. But We leave those who rest not their hope on their meeting with Us, in their trespasses, wandering in distraction to and fro. 12. When trouble toucheth a man, He crieth unto Us [in all postures]- lying down on his side, or sitting, or standing. But when We have solved his trouble, he passeth on his way as if he had never cried to Us for a trouble that touched him! thus do the deeds of transgressors seem fair in their eyes! 13. Generations before you We destroyed when they did wrong: their messengers

came to them with clear-signs, but they would not believe! thus do We requite those who sin!

14. Then We made you heirs in the land after them, to see how ye would behave!

15. But when Our Clear Signs are rehearsed unto them, those who rest not their

hope on their meeting with Us, Say: "Bring us a reading other than this, or change this," Say: "It is not for me, of my own accord, to change it: I follow

naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day [to come]."

16. Say: "If Allah had so willed, I should not have rehearsed it to you, nor would He have made it known to you. A whole life-time before this have I tarried amongst you: will ye not then understand?"

17. Who doth more wrong than such as forge a lie against Allah, or deny His Signs? But never will prosper those who sin.

18. They serve, besides Allah, things that hurt them not nor profit them, and

they say: "These are our intercessors with Allah."

Say: "Do ye indeed inform Allah of something He knows not, in the heavens or on earth?— Glory to Him! and far is He above the partners they ascribe [to Him]!"

19. Mankind was but one nation, but differed [later]. Had it not been for a word

that went forth before from thy Lord, their differences would have been settled between them.

20. They say: "Why is not a sign sent down to him from his Lord?" Say: "The Unseen is only for Allah [to know], then wait ye: I too will wait with you."

21. When We make mankind taste of some mercy after adversity hath touched them,

behold! they take to plotting against Our Signs! Say: "Swifter to plan is

Allah!" Verily, Our messengers record all the plots that ye make!

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22. He it is Who enableth you to traverse through land and sea; so that ye even

board ships;— they sail with them with a favourable wind, and they rejoice

thereat; then comes a stormy wind and the waves come to them from all sides, and

they think they are being overwhelmed: they cry unto Allah, sincerely offering [their] duty unto Him

saying, "If thou dost deliver us from this, we shall truly show our gratitude!"

23. But when he delivereth them, behold! they transgress insolently through the

earth in defiance of right!

O mankind! your insolence is against your own

souls,— an enjoyment of the life of the present: in the

end, to Us is your

return, and We shall show

you the truth of all that

ye did.

24. The likeness of the life of the present is as the rain which We send down from the skies: by its

mingling arises the produce of the earth— which

provides

food for men and animals:

[It grows] till the earth

is clad with its golden

ornaments and is decked out

[in beauty]: the people to

whom it belongs think

they have all powers of

disposal over it: There

reaches it Our command by

night

or by day, and We make it

like a harvest clean-mown,

as if it had not flourished

only the day before! thus

do We explain the Signs in

detail for those who

reflect.

25. But Allah doth call to

the Home of Peace: He doth

guide whom He pleaseth to

a way that is straight.

26. To those who do right

is a goodly [reward]— Yea,

more [than in measure]! No

darkness nor shame shall

cover their faces! they are

companions of the garden;

they will abide therein [for aye]!

27. But those who have earned evil will have a reward of like evil:

ignominy

will cover their [faces]:

No defender will they have

from [the wrath of] Allah:

Their faces will be

covered, as it were, with

pieces from the depth of the

darkness of night: they are

companions of the Fire:

they will abide therein

[for

aye]!

28. One day shall We gather

them all together. Then

shall We say to those who

joined gods [with Us]: "To

your place! ye and those ye

joined as 'partners' We

shall separate them, and

their "Partners" shall say:

"It was not us that ye

worshipped!

29. "Enough is Allah for a

witness between us and you:

we certainly knew nothing

of your worship of us!"

30. There will every soul

prove [the fruits of] the

deeds it sent before: they

will be brought back to

Allah their rightful Lord,

and their invented

falsehoods

will leave them in the

lurch.

31. Say: "Who is it that

sustains you [in life] from

the sky and from the earth?

or who is it that has power

over hearing and sight? And

who is it that brings

out the living from the

dead and the dead from the

living? and who is it that

rules and regulates all

affairs?" They will soon

say, "Allah". Say, "will ye

not

then show piety [to Him]?"

32. Such is Allah, your

real Cherisher and

Sustainer: apart from

truth, what

[remains] but error? How

then are ye turned away?

33. Thus is the word of thy

Lord proved true against

those who rebel: Verily

they will not believe.

34. Say: "Of your

'partners', can any

originate creation and

repeat it?" Say:

"It is Allah Who originates creation and repeats it: then how are ye deluded away [from the truth]?"

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35. Say: "Of your 'partners' is there any that can give any guidance towards truth?" Say: "It is Allah Who gives guidance towards truth, is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance [himself] unless he is guided? what then is the matter with you? How judge ye?"

36. But most of them follow nothing but fancy: truly fancy can be of no avail against truth. Verily Allah is well aware of all that they do.

37. This Qur'an is not such as can be produced by other than Allah; on the contrary it is a confirmation of [revelations] that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the worlds.

38. Or do they say, "He forged it"? say: "Bring then a Sura like unto it, and

call [to your aid] anyone you can besides Allah, if it be ye speak the truth!"

39. Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong!

40. Of them there are some who believe therein, and some who do not: and thy Lord knoweth best those who are out for mischief.

41. If they charge thee with falsehood, say: "My work to me, and yours to you!

ye are free from responsibility for what I do, and I for what ye do!"

42. Among them are some who [pretend to] listen to thee: But canst thou make the

deaf to hear,- even though they are without understanding?

43. And among them are some who look at thee: but canst thou guide the blind,- even though they will not see?

44. Verily Allah will not deal unjustly with man in aught: It is man that wrongs his own soul.

45. One day He will gather them together: [It will be] as if they had tarried but an hour of a day: they will recognise each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance.

46. Whether We show thee [realised in thy life-time] some part of what We promise them,- or We take thy soul [to Our Mercy] [Before that],- in any case, to Us is their return: ultimately Allah is witness, to all that they do.

47. To every people [was sent] a messenger: when their messenger comes [before them], the matter will be judged between them with justice, and they will not be wronged.

48. They say: "When will this promise come to pass,- if ye speak the truth?"

49. Say: "I have no power over any harm or profit to myself except as Allah willeth. To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor [an hour] can they advance [it in anticipation]."

50. Say: "Do ye see,- if His punishment should come to you by night or by day,- what portion of it would the sinners wish to hasten?

51. "Would ye then believe in it at last, when it actually cometh to pass? [It will then be said]: 'Ah! now? and ye wanted [aforetime] to hasten it on!'

52. "At length will be said to the wrong-doers: 'Taste ye the enduring punishment! ye get but the recompense of what ye earned!'"

53. They seek to be informed by thee: "Is that true?" Say: "Aye! by my Lord! it

is the very truth! and ye cannot frustrate it!"

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54. Every soul that hath sinned, if it possessed all that is on earth, would fain give it in ransom: They would declare [their] repentance when they see the

penalty: but the judgment between them will be with justice, and no wrong will be done unto them.

55. Is it not [the case] that to Allah belongeth whatever is in the heavens and

on earth? Is it not [the case] that Allah's promise is assuredly true? Yet most of them understand not.

56. It is He Who giveth life and who taketh it, and to Him shall ye all be brought back.

57. O mankind! there hath come to you a direction from your Lord and a healing

for the [diseases] in your hearts,- and for those who believe, a guidance and a Mercy.

58. Say: "In the bounty of Allah. And in His Mercy,- in that let them rejoice": that is better than the [wealth] they hoard.

59. Say: "See ye what things Allah hath sent down to you for sustenance? Yet ye

hold forbidden some things thereof and [some things] lawful." Say: "Hath Allah indeed permitted you, or do ye invent [things] to attribute to Allah?"

60. And what think those who invent lies against Allah, of the Day of Judgment?

Verily Allah is full of bounty to mankind, but most of them are ungrateful.

61. In whatever business thou mayest be, and whatever portion thou mayest be

reciting from the Qur'an,-
and whatever deed ye
[mankind] may be doing,- We
are
witnesses thereof when ye
are deeply engrossed
therein. Nor is hidden from
thy
Lord [so much as] the
weight of an atom on the
earth or in heaven. And not
the
least and not the greatest
of these things but are
recorded in a clear record.
62. Behold! verily on the
friends of Allah there is
no fear, nor shall they
grieve;
63. Those who believe and
[constantly] guard against
evil;-
64. For them are glad
tidings, in the life of the
present and in the
Hereafter;
no change can there be in
the words of Allah. This is
indeed the supreme
felicity.
65. Let not their speech
grieve thee: for all power
and honour belong to Allah:
It is He Who heareth and
knoweth [all things].
66. Behold! verily to Allah
belong all creatures, in
the heavens and on earth.
What do they follow who
worship as His "partners"
other than Allah? They
follow
nothing but fancy, and they
do nothing but lie.
67. He it is That hath made
you the night that ye may
rest therein, and the day
to make things visible [to
you]. Verily in this are
signs for those who listen
[to His Message].
68. They say: "Allah hath
begotten a son!" - Glory be
to Him! He is
selfsufficient!
His are all things in the
heavens and on earth! No
warrant have ye
for this! say ye about
Allah what ye know not?
69. Say: "Those who invent
a lie against Allah will
never prosper."
70. A little enjoyment in
this world!- and then, to
Us will be their return,
then shall We make them
taste the severest penalty
for their blasphemies.

71. Relate to them the
story of Noah. Behold! he
said to his people: "O my
people, if it be hard on
your [mind] that I should
stay [with you] and
commemorate the signs of
Allah,- yet I put my trust
in Allah. Get ye then an
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agreement about your plan
and among your partners, so
your plan be on to you
dark and dubious. Then pass
your sentence on me, and
give me no respite.
72. "But if ye turn back,
[consider]: no reward have
I asked of you: my reward
is only due from Allah, and
I have been commanded to be
of those who submit to
Allah's will [in Islam]."
73. They rejected Him, but
We delivered him, and those
with him, in the Ark, and
We made them inherit [the
earth], while We
overwhelmed in the flood
those who
rejected Our Signs. Then
see what was the end of
those who were warned [but
heeded not]!
74. Then after him We sent
[many] messengers to their
peoples: they brought them
Clear Signs, but they would
not believe what they had
already rejected
beforehand. Thus do We seal
the hearts of the
transgressors.
75. Then after them sent We
Moses and Aaron to Pharaoh
and his chiefs with Our
Signs. But they were
arrogant: they were a
people in sin.
76. When the Truth did come
to them from Us, they said:
"This is indeed evident
sorcery!"
77. Said Moses: "Say ye
[this] about the truth when
it hath [actually] reached
you? Is sorcery [like]
this? But sorcerers will
not prosper."
78. They said: "Hast thou
come to us to turn us away
from the ways we found our
fathers following,- in
order that thou and thy
brother may have greatness
in the
land? But not we shall
believe in you!"
79. Said Pharaoh: "Bring me
every sorcerer well
versed."

80. When the sorcerers
came, Moses said to them:
"Throw ye what ye [wish] to
throw!"
81. When they had had their
throw, Moses said: "What ye
have brought is sorcery:
Allah will surely make it
of no effect: for Allah
prospereth not the work of
those who make mischief.
82. "And Allah by His words
doth prove and establish
His truth, however much the
sinners may hate it!"
83. But none believed in
Moses except some children
of his people, because of
the fear of Pharaoh and his
chiefs, lest they should
persecute them; and
certainly Pharaoh was
mighty on the earth and one
who transgressed all
bounds.
84. Moses said: "O my
people! If ye do [really]
believe in Allah, then in
Him
put your trust if ye submit
[your will to His]."
85. They said: "In Allah do
we put out trust. Our Lord!
make us not a trial for
those who practise
oppression;
86. "And deliver us by Thy
Mercy from those who reject
[Thee]."
87. We inspired Moses and
his brother with this
Message: "Provide dwellings
for
your people in Egypt, make
your dwellings into places
of worship, and establish
regular prayers: and give
glad tidings to those who
believe!"
88. Moses prayed: "Our
Lord! Thou hast indeed
bestowed on Pharaoh and his
chiefs
splendour and wealth in the
life of the present, and
so, Our Lord, they mislead
[men] from Thy Path.
Deface, our Lord, the
features of their wealth,
and send
hardness to their hearts,
so they will not believe
until they see the grievous
penalty."
89. Allah said: "Accepted
is your prayer [O Moses and
Aaron]! So stand ye
straight, and follow not
the path of those who know
not."
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90. We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit [to Allah in Islam]."

91. [It was said to him]: "Ah now!- But a little while before, wast thou in rebellion!- and thou didst mischief [and violence]!"

92. "This day shall We save thee in the body, that thou mayest be a sign to those who come after thee! but verily, many among mankind are heedless of Our Signs!"

93. We settled the Children of Israel in a beautiful dwelling-place, and provided for them sustenance of the best: it was after knowledge had been granted to them, that they fell into schisms. Verily Allah will judge between them as to the schisms amongst them, on the Day of Judgment.

94. If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt.

95. Nor be of those who reject the signs of Allah, or thou shalt be of those who perish.

96. Those against whom the word of thy Lord hath been verified would not believe-

97. Even if every Sign was brought unto them,- until they see [for themselves] the penalty grievous.

98. Why was there not a single township [among those We warned], which believed,- so its faith should have profited it,- except the people of Jonah? When they believed, We removed from them the penalty of ignominy in the life of

the present, and permitted them to enjoy [their life] for a while.

99. If it had been thy Lord's will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe!

100. No soul can believe, except by the will of Allah, and He will place doubt [or obscurity] on those who will not understand.

101. Say: "Behold all that is in the heavens and on earth"; but neither Signs nor Warners profit those who believe not.

102. Do they then expect [any thing] but [what happened in] the days of the men who passed away before them? Say: "Wait ye then: for I, too, will wait with you."

103. In the end We deliver Our messengers and those who believe: Thus is it fitting on Our part that We should deliver those who believe!

104. Say: "O ye men! If ye are in doubt as to my religion, [behold!] I worship not what ye worship, other than Allah! But I worship Allah - Who will take your souls [at death]: I am commanded to be [in the ranks] of the Believers,

105. "And further [thus]: 'set thy face towards religion with true piety, and never in any wise be of the Unbelievers;

106. "'Nor call on any, other than Allah;- Such will neither profit thee nor hurt thee: if thou dost, behold! thou shalt certainly be of those who do wrong.'"

107. If Allah do touch thee with hurt, there is none can remove it but He: if He do design some benefit for thee, there is none can keep back His favour: He

100 causeth it to reach whomsoever of His servants He pleaseth. And He is the Oft-Forgiving, Most Merciful.

108. Say: "O ye men! Now Truth hath reached you from your Lord! those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: and I am not [set] over you to arrange your affairs."

109. Follow thou the inspiration sent unto thee, and be patient and constant, till Allah do decide: for He is the best to decide.

SURA 11. Hud, or The Prophet Hud

1. A. L. R. [This is] a Book, with verses basic or fundamental [of established meaning], further explained in detail,- from One Who is Wise and Wellacquainted [with all things]:

2. [It teacheth] that ye should worship none but Allah. [Say]: "Verily I am [sent] unto you from Him to warn and to bring glad tidings:

3. "[And to preach thus], 'Seek ye the forgiveness of your Lord, and turn to Him in repentance; that He may grant you enjoyment, good [and true], for a term appointed, and bestow His abounding grace on all who abound in merit! But if ye turn away, then I fear for you the penalty of a great day:

4. 'To Allah is your return, and He hath power over all things.'"

5. Behold! they fold up their hearts, that they may lie hid from Him! Ah even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the [inmost secrets] of the hearts.

6. There is no moving creature on earth but its sustenance dependeth on Allah:

He knoweth the time and place of its definite abode and its temporary deposit: All is in a clear Record.

7. He it is Who created the heavens and the earth in six Days - and His Throne was over the waters - that He might try you, which of you is best in conduct.

But if thou wert to say to them, "Ye shall indeed be raised up after death", the Unbelievers would be sure to say, "This is nothing but obvious sorcery!"

8. If We delay the penalty for them for a definite term, they are sure to say, "What keeps it back?" Ah! On the day it [actually] reaches them, nothing will turn it away from them, and they will be completely encircled by that which they used to mock at!

9. If We give man a taste of Mercy from Ourselves, and then withdraw it from him, behold! he is in despair and [falls into] blasphemy.

10. But if We give him a taste of [Our] favours after adversity hath touched him, he is sure to say, "All evil has departed from me:" Behold! he falls into exultation and pride.

11. Not so do those who show patience and constancy, and work righteousness; for them is forgiveness [of sins] and a great reward.

12. Perchance thou mayest [feel the inclination] to give up a part of what is revealed unto thee, and thy heart feebleth straitened lest they say, "Why is not a treasure sent down unto him, or why does not an angel come down with him?" But

thou art there only to warn! It is Allah that arrangeth all affairs!

13. Or they may say, "He forged it," Say, "Bring ye then ten Suras forged, like unto it, and call [to your aid] whomsoever ye can, other than Allah!- If ye speak the truth!

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14. "If then they [your false gods] answer not your [call], know ye that this revelation is sent down [replete] with the knowledge of Allah, and that there is

no god but He! will ye even then submit [to Islam]?"

15. Those who desire the life of the present and its glitter,- to them we shall

pay [the price of] their deeds therein,- without diminution.

16. They are those for whom there is nothing in the Hereafter but the Fire:

vain are the designs they frame therein, and of no effect and the deeds that they do!

17. Can they be [like] those who accept a Clear [Sign] from their Lord, and whom

a witness from Himself doth teach, as did the Book of Moses before it,- a guide and a mercy? They believe therein; but those of the Sects that reject it,- the Fire will be their promised meeting-place. Be not then in doubt thereon: for it is the truth from thy Lord: yet many among men do not believe!

18. Who doth more wrong than those who invent a life against Allah? They will be turned back to the presence of their Lord, and the witnesses will say, "These are the ones who lied against their Lord! Behold! the Curse of Allah is on those who do wrong!-

19. "Those who would hinder [men] from the path of Allah and would seek in it something crooked: these were they who denied the Hereafter!"

20. They will in no wise frustrate [His design] on earth, nor have they protectors besides Allah! Their penalty will be doubled! They lost the power to

hear, and they did not see! 21. They are the ones who have lost their own souls: and the [fancies] they invented have left them in the lurch!

22. Without a doubt, these are the very ones who will lose most in the Hereafter!

23. But those who believe and work righteousness, and humble themselves before their Lord,- They will be companions of the gardens, to dwell therein for aye!

24. These two kinds [of men] may be compared to the blind and deaf, and those

who can see and hear well. Are they equal when compared? Will ye not then take heed?

25. We sent Noah to his people [with a mission]: "I have come to you with a Clear Warning:

26. "That ye serve none but Allah: Verily I do fear for you the penalty of a grievous day."

27. But the chiefs of the Unbelievers among his people said: "We see [in] thee nothing but a man like ourselves: Nor do we see that any follow thee but the

meanest among us, in judgment immature: Nor do we see in you [all] any merit

above us: in fact we thing ye are liars!"

28. He said: "O my people! See ye if [it be that] I have a Clear Sign from my Lord, and that He hath sent Mercy unto me from His own presence, but that the Mercy hath been obscured from your sight? shall we compel you to accept it when

ye are averse to it?

29. "And O my people! I ask you for no wealth in return: my reward is from none

but Allah: But I will not drive away [in contempt] those who believe: for verily they are to meet their Lord, and ye I see are the ignorant ones!

30. "And O my people! who would help me against Allah if I drove them away? Will ye not then take heed?

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31. "I tell you not that with me are the treasures of Allah, nor do I know what

is hidden, nor claim I to be an angel. Nor yet do I say, of those whom your eyes

do despise that Allah will not grant them [all] that is good: Allah knoweth best what is in their souls: I should, if I did, indeed be a wrong-doer."

32. They said: "O Noah! thou hast disputed with us, and [much] hast thou

prolonged the dispute with us: now bring upon us what thou threatenest us with, if thou speakest the truth!?"

33. He said: "Truly, Allah will bring it on you if He wills,- and then, ye will not be able to frustrate it!"

34. "Of no profit will be my counsel to you, much as I desire to give you [good] counsel, if it be that Allah willeth to leave you astray: He is your Lord! and

to Him will ye return!"

35. Or do they say, "He has forged it"? Say: "If I had forged it, on me were my sin! and I am free of the sins of which ye are guilty!"

36. It was revealed to Noah: "None of thy people will believe except those who have believed already! So grieve no longer over their [evil] deeds.

37. "But construct an Ark under Our eyes and Our inspiration, and address Me no [further] on behalf of those who are in sin: for they are about to be overwhelmed [in the Flood]."

38. Forthwith he [starts] constructing the Ark: Every time that the chiefs of his people passed by him, they threw ridicule on him. He said: "If ye ridicule us now, we [in our turn] can look down on you with ridicule likewise!"

39. "But soon will ye know who it is on whom will descend a penalty that will cover them with shame,- on whom will be unloosed a penalty lasting:"

40. At length, behold! there came Our command, and the fountains of the earth gushed forth! We said:

"Embark therein, of each kind two, male and female, and

your family - except those against whom the word has already gone forth,- and the Believers." but only a few believed with him.

41. So he said: "Embark ye on the Ark, In the name of Allah, whether it move or

be at rest! For my Lord is, be sure, Oft-Forgiving, Most Merciful!"

42. So the Ark floated with them on the waves

[towering] like mountains, and

Noah called out to his son, who had separated himself [from the rest]: "O my son! embark with us, and be not with the unbelievers!"

43. The son replied: "I will betake myself to some mountain: it will save me from the water." Noah said: "This day nothing can save, from the command of Allah, any but those on whom He hath mercy!" And the waves came between them,

and the son was among those overwhelmed in the Flood.

44. Then the word went forth: "O earth! swallow up thy water, and O sky! Withhold [thy rain]!" and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!"

45. And Noah called upon his Lord, and said: "O my Lord! surely my son is of my family! and Thy promise is true, and Thou art the justest of Judges!"

46. He said: "O Noah! He is not of thy family: For his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel, lest thou act like the ignorant!"

47. Noah said: "O my Lord! I do seek refuge with Thee, lest I ask Thee for that of which I have no knowledge. And unless thou forgive me and have Mercy on me, I should indeed be lost!"

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48. The word came: "O Noah! Come down [from the Ark] with peace from Us, and blessing on thee and on some of the peoples [who will spring] from those with

thee: but [there will be other] peoples to whom We shall grant their pleasures [for a time], but in the end will a grievous penalty reach them from Us."

49. Such are some of the stories of the unseen, which We have revealed unto thee: before this, neither thou nor thy people knew them. So persevere patiently: for the End is for those who are righteous.

50. To the 'Ad People [We sent] Hud, one of their own brethren. He said: "O my people! worship Allah! ye have no other god but Him. [Your other gods] ye do nothing but invent!"

51. "O my people! I ask of you no reward for this [Message]. My reward is from

none but Him who created me: Will ye not then understand?

52. "And O my people! Ask forgiveness of your Lord, and turn to Him [in repentance]: He will send you the skies pouring abundant rain, and add strength

to your strength: so turn ye not back in sin!"

53. They said: "O Hud! No Clear [Sign] that hast thou brought us, and we are not the ones to desert our gods on thy word! Nor shall we believe in thee!"

54. "We say nothing but that [perhaps] some of our gods may have seized thee with imbecility." He said: "I call Allah to witness, and do ye bear witness, that I am free from the sin of ascribing, to Him,

55. "Other gods as partners! so scheme [your worst] against me, all of you, and give me no respite.

56. "I put my trust in Allah, My Lord and your Lord! There is not a moving creature, but He hath grasp of its fore-lock. Verily, it is my Lord that is on a straight Path.

57. "If ye turn away,- I [at least] have conveyed the Message with which I was sent to you. My Lord will make another people to succeed you, and you will not

harm Him in the least. For my Lord hath care and watch over all things."

58. So when Our decree issued, We saved Hud and

those who believed with him, by [special] Grace from Ourselves: We saved them from a severe penalty. 59. Such were the 'Ad People: they rejected the Signs of their Lord and Cherisher; disobeyed His messengers; And followed the command of every powerful, obstinate transgressor. 60. And they were pursued by a Curse in this life, - and on the Day of Judgment. Ah! Behold! for the 'Ad rejected their Lord and Cherisher! Ah! Behold! removed [from sight] were 'Ad the people of Hud! 61. To the Thamud People [We sent] Salih, one of their own brethren. He said: "O my people! Worship Allah: ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him [in repentance]: for my Lord is [always] near, ready to answer." 62. They said: "O Salih! thou hast been of us! a centre of our hopes hitherto! dost thou [now] forbid us the worship of what our fathers worshipped? But we are really in suspicious [disquieting] doubt as to that to which thou invitest us." 63. He said: "O my people! do ye see? if I have a Clear [Sign] from my Lord and He hath sent Mercy unto me from Himself, - who then can help me against Allah if I were to disobey Him? What then would ye add to my [portion] but perdition? 104 64. "And O my people! This she-camel of Allah is a symbol to you: leave her to feed on Allah's [free] earth, and inflict no harm on her, or a swift penalty will seize you!" 65. But they did ham-string her. So he said: "Enjoy yourselves in your homes for

three days: [Then will be your ruin]: [Behold] there a promise not to be belied!" 66. When Our Decree issued, We saved Salih and those who believed with him, by [special] Grace from Ourselves - and from the Ignominy of that day. For thy Lord - He is the Strong One, and able to enforce His Will. 67. The [mighty] Blast overtook the wrong-doers, and they lay prostrate in their homes before the morning, - 68. As if they had never dwelt and flourished there. Ah! Behold! for the Thamud rejected their Lord and Cherisher! Ah! Behold! removed [from sight] were the Thamud! 69. There came Our messengers to Abraham with glad tidings. They said, "Peace!" He answered, "Peace!" and hastened to entertain them with a roasted calf. 70. But when he saw their hands went not towards the [meal], he felt some mistrust of them, and conceived a fear of them. They said: "Fear not: We have been sent against the people of Lut." 71. And his wife was standing [there], and she laughed: But we gave her glad tidings of Isaac, and after him, of Jacob. 72. She said: "Alas for me! shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!" 73. They said: "Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, O ye people of the house! for He is indeed worthy of all praise, full of all glory!" 74. When fear had passed from [the mind of] Abraham and the glad tidings had reached him, he began to plead with us for Lut's people. 75. For Abraham was, without doubt, forbearing

[of faults], compassionate, and given to look to Allah. 76. O Abraham! Seek not this. The decree of thy Lord hath gone forth: for them there cometh a penalty that cannot be turned back! 77. When Our messengers came to Lut, he was grieved on their account and felt himself powerless [to protect] them. He said: "This is a distressful day." 78. And his people came rushing towards him, and they had been long in the habit of practising abominations. He said: "O my people! Here are my daughters: they are purer for you [if ye marry]! Now fear Allah, and cover me not with shame about my guests! Is there not among you a single right-minded man?" 79. They said: "Well dost thou know we have no need of thy daughters: indeed thou knowest quite well what we want!" 80. He said: "Would that I had power to suppress you or that I could betake myself to some powerful support." 81. [The Messengers] said: "O Lut! We are Messengers from thy Lord! By no means shall they reach thee! now travel with thy family while yet a part of the night remains, and let not any of you look back: but thy wife [will remain behind]: To her will happen what happens to the people. Morning is their time appointed: Is not the morning nigh?" 105 82. When Our Decree issued, We turned [the cities] upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer, - 83. Marked as from thy Lord: Nor are they ever far from those who do wrong! 84. To the Madyan People [We sent] Shu'aib, one of their own brethren: he said:

"O my people! worship Allah: Ye have no other god but Him. And give not short measure or weight: I see you in prosperity, but I fear for you the penalty of a day that will compass [you] all round.

85. "And O my people! give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief.

86. "That which is left you by Allah is best for you, if ye [but] believed! but I am not set over you to keep watch!"

87. They said: "O Shu'aib! Does thy [religion of] prayer command thee that we leave off the worship which our fathers practised, or that we leave off doing what we like with our property? truly, thou art the one that forbeareth with faults and is right-minded!"

88. He said: "O my people! see ye whether I have a Clear [Sign] from my Lord, and He hath given me sustenance [pure and] good as from Himself? I wish not, in opposition to you, to do that which I forbid you to do. I only desire [your] betterment to the best of my power; and my success [in my task] can only come from Allah. In Him I trust, and unto Him I look.

89. "And O my people! let not my dissent [from you] cause you to sin, lest ye suffer a fate similar to that of the people of Noah or of Hud or of Salih, nor are the people of Lut far off from you!

90. "But ask forgiveness of your Lord, and turn unto Him [in repentance]: For my Lord is indeed full of mercy and loving-kindness."

91. They said: "O Shu'aib! much of what thou sayest we do not understand! In fact among us we see that thou hast no strength! Were it not for thy family, we should certainly have stoned thee! for thou hast

among us no great position!"

92. He said: "O my people! is then my family of more consideration with you than Allah? For ye cast Him away behind your backs [with contempt]. But verily my Lord encompasseth on all sides all that ye do!

93. "And O my people! Do whatever ye can: I will do [my part]: Soon will ye know who it is on whom descends the penalty of ignominy; and who is a liar! and watch ye! for I too am watching with you!"

94. When Our decree issued, We saved Shu'aib and those who believed with him, by [special] mercy from Ourselves: But the [mighty] blast did seize the wrongdoers, and they lay prostrate in their homes by the morning,-

95. As if they had never dwelt and flourished there! Ah! Behold! How the Madyan were removed [from sight] as were removed the Thamud!

96. And we sent Moses, with Our Clear [Signs] and an authority manifest,

97. Unto Pharaoh and his chiefs: but they followed the command of Pharaoh and the command of Pharaoh was no right [guide].

98. He will go before his people on the Day of Judgment, and lead them into the Fire [as cattle are led to water]: But woeful indeed will be the place to which they are led!

99. And they are followed by a curse in this [life] and on the Day of Judgment: and woeful is the gift which shall be given [unto them]!

100. These are some of the stories of communities which We relate unto thee: of them some are standing, and some have been mown down [by the sickle of time].

101. It was not We that wronged them: They wronged their own souls: the deities,

other than Allah, whom they invoked, profited them no whit when there issued the decree of thy Lord: Nor did they add aught [to their lot] but perdition!

102. Such is the chastisement of thy Lord when He chastises communities in the midst of their wrong: grievous, indeed, and severe is His chastisement.

103. In that is a Sign for those who fear the penalty of the Hereafter: that is a Day for which mankind will be gathered together: that will be a Day of Testimony.

104. Nor shall We delay it but for a term appointed.

105. The day it arrives, no soul shall speak except by His leave: of those [gathered] some will be wretched and some will be blessed.

106. Those who are wretched shall be in the Fire: There will be for them therein [nothing but] the heaving of sighs and sobs:

107. They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: for thy Lord is the [sure] accomplisher of what He planneth.

108. And those who are blessed shall be in the Garden: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: a gift without break.

109. Be not then in doubt as to what these men worship. They worship nothing but what their fathers worshipped before [them]: but verily We shall pay them back [in full] their portion without [the least] abatement.

110. We certainly gave the Book to Moses, but differences arose therein: had it not been that a word had gone forth before from thy Lord, the matter would have been decided between them, but they are in suspicious doubt concerning it.

111. And, of a surety, to all will your Lord pay back [in full the recompense] of their deeds: for He knoweth well all that they do.

112. Therefore stand firm [in the straight Path] as thou art commanded,- thou and those who with thee turn [unto Allah]; and transgress not [from the Path]: for He seeth well all that ye do.

113. And incline not to those who do wrong, or the Fire will seize you; and ye have no protectors other than Allah, nor shall ye be helped.

114. And establish regular prayers at the two ends of the day and at the approaches of the night:

For those things, that are good remove those that are evil: Be that the word of remembrance to those who remember [their Lord]:

115. And be steadfast in patience; for verily Allah will not suffer the reward of the righteous to perish.

116. Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting [men] from mischief in the earth - except a few among them whom We saved [from harm]? But the wrongdoers pursued the enjoyment of the good things of life which were given them, and persisted in sin.

117. Nor would thy Lord be the One to destroy communities for a single wrongdoing, if its members were likely to mend.

118. If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute.

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119. Except those on whom thy Lord hath bestowed His Mercy: and for this did He create them: and the Word of thy Lord shall be fulfilled: "I will fill Hell with jinns and men all together."

120. All that we relate to thee of the stories of the messengers,- with it We make firm thy heart: in them there cometh to thee the Truth, as well as an exhortation and a message of remembrance to those who believe.

121. Say to those who do not believe: "Do what ever ye can: We shall do our part;

122. "And wait ye! We too shall wait."

123. To Allah do belong the unseen [secrets] of the heavens and the earth, and to Him goeth back every affair [for decision]: then worship Him, and put thy trust in Him: and thy Lord is not unmindful of aught that ye do.

SURA 12. YUSUF, or Joseph
1. A. L. R. These are the symbols [or Verses] of the perspicuous Book.

2. We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom.

3. We do relate unto thee the most beautiful of stories, in that We reveal to thee this [portion of the] Qur'an: before this, thou too was among those who knew it not.

4. Behold! Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"

5. Said [the father]: "My [dear] little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!"

6. "Thus will thy Lord choose thee and teach thee the interpretation of stories

[and events] and perfect His favour to thee and to the posterity of Jacob - even

as He perfected it to thy fathers Abraham and Isaac aforetime! for Allah is full of knowledge and wisdom."

7. Verily in Joseph and his brethren are signs [or symbols] for seekers [after Truth].

8. They said: "Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! really our father is obviously wandering [in his mind]!"

9. "Slay ye Joseph or cast him out to some [unknown] land, that so the favour of your father may be given to you alone: [there will be time enough] for you to be righteous after that!"

10. Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers."

11. They said: "O our father! why dost thou not trust us with Joseph,- seeing we are indeed his sincere well-wishers?"

12. "Send him with us tomorrow to enjoy himself and play, and we shall take every care of him."

13. [Jacob] said: "Really it saddens me that ye should take him away: I fear

lest the wolf should devour him while ye attend not to him."

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14. They said: "If the wolf were to devour him while we are [so large] a party, then should we indeed [first] have perished ourselves!"

15. So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart [this Message]: 'Of a surety thou shalt [one day] tell them the truth of this their affair while they know [thee] not'

16. Then they came to their father in the early part of the night, weeping.

17. They said: "O our father! We went racing with one another, and left Joseph

with our things; and the wolf devoured him ... But thou wilt never believe us even though we tell the truth."

18. They stained his shirt with false blood. He said: "Nay, but your minds have

made up a tale [that may pass] with you, [for me] patience is most fitting: Against that which ye assert, it is Allah [alone] Whose help can be sought"..
 19. Then there came a caravan of travellers: they sent their water-carrier [for water], and he let down his bucket [into the well] ... He said: "Ah there! Good news! Here is a [fine] young man!" So they concealed him as a treasure! But Allah knoweth well all that they do!
 20. The [Brethren] sold him for a miserable price, for a few dirhams counted out: in such low estimation did they hold him!
 21. The man in Egypt who bought him, said to his wife: "Make his stay [among us] honourable: may be he will bring us much good, or we shall adopt him as a son." Thus did We establish Joseph in the land, that We might teach him the interpretation of stories [and events]. And Allah hath full power and control over His affairs; but most among mankind know it not.
 22. When Joseph attained His full manhood, We gave him power and knowledge: thus do We reward those who do right.
 23. But she in whose house he was, sought to seduce him from his [true] self: she fastened the doors, and said: "Now come, thou [dear one]!" He said: "Allah forbid! truly [thy husband] is my lord! he made my sojourn agreeable! truly to no good come those who do wrong!"
 24. And [with passion] did she desire him, and he would have desired her, but that he saw the evidence of his Lord: thus [did We order] that We might turn away from him [all] evil and shameful deeds: for he was one of Our servants, sincere and purified.
 25. So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She

said: "What is the [fitting] punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?"
 26. He said: "It was she that sought to seduce me - from my [true] self." And one of her household saw [this] and bore witness, [thus]:- "If it be that his shirt is rent from the front, then is her tale true, and he is a liar!"
 27. "But if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!"
 28. So when he saw his shirt,- that it was torn at the back,- [her husband] said: "Behold! It is a snare of you women! truly, mighty is your snare!"
 29. "O Joseph, pass this over! [O wife], ask forgiveness for thy sin, for truly thou hast been at fault!"
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 30. Ladies said in the City: "The wife of the [great] 'Aziz is seeking to seduce her slave from his [true] self: Truly hath he inspired her with violent love: we see she is evidently going astray."
 31. When she heard of their malicious talk, she sent for them and prepared a banquet for them: she gave each of them a knife: and she said [to Joseph], "Come out before them." When they saw him, they did extol him, and [in their amazement] cut their hands: they said, "Allah preserve us! no mortal is this! this is none other than a noble angel!"
 32. She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his [true] self but he did firmly save himself guiltless! ... and now, if he doth not my bidding, he shall certainly be cast into prison, and [what is more] be of the company of the vilest!"
 33. He said: "O my Lord! the prison is more to my

liking than that to which they invite me: Unless Thou turn away their snare from me, I should [in my youthful folly] feel inclined towards them and join the ranks of the ignorant."
 34. So his Lord hearkened to him [in his prayer], and turned away from him their snare: Verily He heareth and knoweth [all things].
 35. Then it occurred to the men, after they had seen the signs, [that it was best] to imprison him for a time.
 36. Now with him there came into the prison two young men. Said one of them: "I see myself [in a dream] pressing wine." said the other: "I see myself [in a dream] carrying bread on my head, and birds are eating, thereof." "Tell us" [they said] "The truth and meaning thereof: for we see thou art one that doth good [to all]."
 37. He said: "Before any food comes [in due course] to feed either of you, I will surely reveal to you the truth and meaning of this ere it befall you: that is part of the [duty] which my Lord hath taught me. I have [I assure you] abandoned the ways of a people that believe not in Allah and that [even] deny the Hereafter."
 38. "And I follow the ways of my fathers,- Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to Allah: that [comes] of the grace of Allah to us and to mankind: yet most men are not grateful."
 39. "O my two companions of the prison! [I ask you]: are many lords differing among themselves better, or the One Allah, Supreme and Irresistible?"
 40. "If not Him, ye worship nothing but names which ye have named,- ye and your fathers,- for which Allah hath sent down no authority: the command is for none but Allah: He hath commanded that ye worship

none but Him: that is the right religion, but most men understand not....

41. "O my two companions of the prison! As to one of you, he will pour out the wine for his lord to drink: as for the other, he will hang from the cross, and the birds will eat from off his head. [so] hath been decreed that matter whereof ye twain do enquire"....

42. And of the two, to that one whom he consider about to be saved, he said: "Mention me to thy lord." But Satan made him forget to mention him to his lord: and [Joseph] lingered in prison a few [more] years.

43. The king [of Egypt] said: "I do see [in a vision] seven fat kine, whom seven lean ones devour, and seven green ears of corn, and seven [others] withered. O ye chiefs! Expound to me my vision if it be that ye can interpret visions."

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44. They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams."

45. But the man who had been released, one of the two [who had been in prison] and who now bethought him after [so long] a space of time, said: "I will tell you the truth of its interpretation: send ye me [therefore]."

46. "O Joseph!" [he said] "O man of truth! Expound to us [the dream] of seven fat kine whom seven lean ones devour, and of seven green ears of corn and [seven] others withered: that I may return to the people, and that they may understand."

47. [Joseph] said: "For seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear,- except a little, of which ye shall eat.

48. "Then will come after that [period] seven dreadful [years], which will devour what ye shall have laid by in advance for

them,- [all] except a little which ye shall have [specially] guarded.

49. "Then will come after that [period] a year in which the people will have abundant water, and in which they will press [wine and oil]."

50. So the king said: "Bring ye him unto me." But when the messenger came to him, [Joseph] said: "Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Lord is certainly well aware of their snare."

51. [The king] said [to the ladies]: "What was your affair when ye did seek to seduce Joseph from his [true] self?" The ladies said: "Allah preserve us! no evil know we against him!" Said the 'Aziz's wife: "Now is the truth manifest [to all]: it was I who sought to seduce him from his [true] self: He is indeed of those who are [ever] true [and virtuous]."

52. "This [say I], in order that He may know that I have never been false to him in his absence, and that Allah will never guide the snare of the false ones.

53. "Nor do I absolve my own self [of blame]: the [human] soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oftforgiving, Most Merciful."

54. So the king said: "Bring him unto me; I will take him specially to serve about my own person." Therefore when he had spoken to him, he said: "Be assured this day, thou art, before our own presence, with rank firmly established, and fidelity fully proved!"

55. [Joseph] said: "Set me over the store-houses of the land: I will indeed guard them, as one that knows [their importance]."

56. Thus did We give established power to Joseph

in the land, to take possession therein as, when, or where he pleased. We bestow of our Mercy on whom We please, and We suffer not, to be lost, the reward of those who do good.

57. But verily the reward of the Hereafter is the best, for those who believe, and are constant in righteousness.

58. Then came Joseph's brethren: they entered his presence, and he knew them, but they knew him not.

59. And when he had furnished them forth with provisions [suitable] for them, he said: "Bring unto me a brother ye have, of the same father as yourselves, [but a different mother]: see ye not that I pay out full measure, and that I do provide the best hospitality?"

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60. "Now if ye bring him not to me, ye shall have no measure [of corn] from me, nor shall ye [even] come near me."

61. They said: "We shall certainly seek to get our wish about him from his father: Indeed we shall do it."

62. And [Joseph] told his servants to put their stock-in-trade [with which they had bartered] into their saddle-bags, so they should know it only when they returned to their people, in order that they might come back.

63. Now when they returned to their father, they said: "O our father! No more measure of grain shall we get [unless we take our brother]: So send our brother with us, that we may get our measure; and we will indeed take every care of him."

64. He said: "Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But Allah is the best to take care [of

him], and He is the Most Merciful of those who show mercy!"

65. Then when they opened their baggage, they found their stock-in-trade had been returned to them. They said: "O our father! What [more] can we desire? this our stock-in-trade has been returned to us: so we shall get [more] food for our family; We shall take care of our brother; and add [at the same time] a full camel's load [of grain to our provisions]. This is but a small quantity.

66. [Jacob] said: "Never will I send him with you until ye swear a solemn oath

to me, in Allah's name, that ye will be sure to bring him back to me unless ye

are yourselves hemmed in [and made powerless]. And when they had sworn their solemn oath, he said: "Over all that we say, be Allah the witness and guardian!"

67. Further he said: "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you aught against Allah [with my advice]:

None can command except Allah: On Him do I put my trust: and let all that trust

put their trust on Him."

68. And when they entered in the manner their father had enjoined, it did not profit them in the least against [the plan of] Allah: It was but a necessity of

Jacob's soul, which he discharged. For he was, by our instruction, full of knowledge [and experience]: but most men know not.

69. Now when they came into Joseph's presence, he received his [full] brother to

stay with him. He said [to him]: "Behold! I am thy [own] brother; so grieve not

at aught of their doings."

70. At length when he had furnished them forth with provisions [suitable] for them, he put the drinking cup into his brother's

saddle-bag. Then shouted out a

crier: "O ye [in] the caravan! behold! ye are thieves, without doubt!"

71. They said, turning towards them: "What is it that ye miss?"

72. They said: "We miss the great beaker of the king; for him who produces it, is [the reward of] a camel load; I will be bound by it."

73. [The brothers] said:

"By Allah! well ye know that we came not to make mischief in the land, and we are no thieves!"

74. [The Egyptians] said: "What then shall be the penalty of this, if ye are [proved] to have lied?"

75. They said: "The penalty should be that he in whose saddle-bag it is found, should be held [as bondman] to atone for the [crime]. Thus it is we punish the wrong-doers!"

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76. So he began [the search] with their baggage, before [he came to] the baggage

of his brother: at length he brought it out of his brother's baggage. Thus did We plan for Joseph. He could not take his brother by the law of the king except

that Allah willed it [so].

We raise to degrees [of wisdom] whom We please: but over all endued with knowledge is one, the All-Knowing.

77. They said: "If he steals, there was a brother of his who did steal before [him]." But these things did Joseph keep locked in his heart, revealing not the

secrets to them. He [simply] said [to himself]: "Ye are the worse situated; and

Allah knoweth best the truth of what ye assert!"

78. They said: "O exalted one! Behold! he has a father, aged and venerable, [who will grieve for him]; so take one of us in his place; for we see that thou art

[gracious] in doing good."

79. He said: "Allah forbid that we take other than him with whom we found our property: indeed [if we did so], we should be acting wrongfully.

80. Now when they saw no hope of his [yielding], they held a conference in private. The leader among them said: "Know ye not that your father did take an

oath from you in Allah's name, and how, before this, ye did fail in your duty with Joseph? Therefore will I not leave this land until my father permits me, or Allah commands me; and He is the best to command.

81. "Turn ye back to your father, and say, 'O our father! behold! thy son committed theft! we bear witness only to what we know, and we could not well guard against the unseen!"

82. "'Ask at the town where we have been and the caravan in which we returned,

and [you will find] we are indeed telling the truth.'"

83. Jacob said: "Nay, but ye have yourselves contrived a story [good enough] for

you. So patience is most fitting [for me]. Maybe Allah will bring them [back]

all to me [in the end]. For He is indeed full of knowledge and wisdom."

84. And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy.

85. They said: "By Allah! [never] wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!"

86. He said: "I only complain of my distraction and anguish to Allah, and I know

from Allah that which ye know not....

87. "O my sons! go ye and enquire about Joseph and his brother, and never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing

Mercy, except those who have no faith."

88. Then, when they came [back] into [Joseph's] presence they said: "O exalted one! distress has seized us and our family: we have [now] brought but scanty capital: so pay us full measure, [we pray thee], and treat it as charity to us: for Allah doth reward the charitable."

89. He said: "Know ye how ye dealt with Joseph and his brother, not knowing [what ye were doing]?"

90. They said: "Art thou indeed Joseph?" He said, "I am Joseph, and this is my brother: Allah has indeed been gracious to us [all]: behold, he that is righteous and patient,- never will Allah suffer the reward to be lost, of those who do right."

91. They said: "By Allah! indeed has Allah preferred thee above us, and we certainly have been guilty of sin!"

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92. He said: "This day let no reproach be [cast] on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!"

93. "Go with this my shirt, and cast it over the face of my father: he will come to see [clearly]. Then come ye [here] to me together with all your family."

94. When the caravan left [Egypt], their father said: "I do indeed scent the presence of Joseph: Nay, think me not a dotard."

95. They said: "By Allah! truly thou art in thine old wandering mind."

96. Then when the bearer of the good news came, He cast [the shirt] over his face, and he forthwith regained clear sight. He said: "Did I not say to you, 'I know from Allah that which ye know not?'"

97. They said: "O our father! ask for us forgiveness for our sins, for we were truly at fault."

98. He said: "Soon will I ask my Lord for forgiveness for you: for he is indeed Oft-Forgiving, Most Merciful."

99. Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: "Enter ye Egypt [all] in safety if it please Allah."

100. And he raised his parents high on the throne [of dignity], and they fell down in prostration, [all] before him. He said: "O my father! this is the fulfilment of my vision of old! Allah hath made it come true! He was indeed good to me when He took me out of prison and brought you [all here] out of the desert, [even] after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planneth to do, for verily He is full of knowledge and wisdom."

101. "O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events,- O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul [at death] as one submitting to Thy will [as a Muslim], and unite me with the righteous."

102. Such is one of the stories of what happened unseen, which We reveal by inspiration unto thee; nor wast thou [present] with them then when they concerted their plans together in the process of weaving their plots."

103. Yet no faith will the greater part of mankind have, however ardently thou dost desire it."

104. And no reward dost thou ask of them for this: it is no less than a message for all creatures."

105. And how many Signs in the heavens and the earth do they pass by? Yet they turn [their faces] away from them!"

106. And most of them believe not in Allah without associating [other as partners] with Him!"

107. Do they then feel secure from the coming against them of the covering veil of the wrath of Allah,- or of the coming against them of the [final] Hour all of a sudden while they perceive not?"

108. Say thou: "This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory to Allah! and never will I join gods with Allah!"

109. Nor did We send before thee [as messengers] any but men, whom we did inspire,- [men] living in human habitations. Do they not travel through the earth, and see what was the end of those before them? But the home of the hereafter is best, for those who do right. Will ye not then understand?"

110. [Respite will be granted] until, when the messengers give up hope [of their people] and [come to] think that they were treated as liars, there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin."

111. There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it,- a detailed exposition of all things, and a guide and a mercy to any such as believe."

SURA 13. Rad, or Thunder

1. A. L. M. R. These are the signs [or verses] of the Book: that which hath been revealed unto thee from thy Lord is the Truth; but most men believe not.

2. Allah is He Who raised the heavens without any pillars that ye can see; is

firmly established on the throne [of authority]; He has subjected the sun and the moon [to his Law]! Each one runs [its course] for a term appointed. He doth regulate all affairs, explaining the signs in detail, that ye may believe with certainty in the meeting with your Lord.

3. And it is He who spread out the earth, and set thereon mountains standing firm and [flowing] rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil o'er the Day. Behold, verily in these things there are signs for those who consider!

4. And in the earth are tracts [diverse though] neighbouring, and gardens of vines and fields sown with corn, and palm trees - growing out of single roots or otherwise: watered with the same water, yet some of them We make more excellent than others to eat. Behold, verily in these things there are signs for those who understand!

5. If thou dost marvel [at their want of faith], strange is their saying: "When we are [actually] dust, shall we indeed then be in a creation renewed?" They are those who deny their Lord! They are those round whose necks will be yokes [of servitude]: they will be Companions of the Fire, to dwell therein [for aye]!

6. They ask thee to hasten on the evil in preference to the good: Yet have come to pass, before them, [many] exemplary punishments! But verily thy Lord is full of forgiveness for mankind for their wrong-doing, and verily thy Lord is [also] strict in punishment.

7. And the Unbelievers say: "Why is not a sign sent down to him from his Lord?" But thou art truly a warner, and to every people a guide.

8. Allah doth know what every female [womb] doth bear, by how much the wombs fall short [of their time or number] or do exceed. Every single thing is before His sight, in [due] proportion.

9. He knoweth the unseen and that which is open: He is the Great, the Most High.

10. It is the same [to Him] whether any of you conceal his speech or declare it openly; whether he lie hid by night or walk forth freely by day.

11. For each [such person] there are [angels] in succession, before and behind him: They guard him by command of Allah. Allah does not change a people's lot unless they change what is in their hearts. But when [once] Allah willeth a thing, there is no turning it back, nor will they find, besides Him, any to protect.

12. It is He Who doth show you the lightning, by way both of fear and of hope: It is He Who doth raise up the clouds, heavy with [fertilising] rain!

13. Nay, thunder repeateth His praises, and so do the angels, with awe: He flingeth the loud-voiced thunder-bolts, and therewith He striketh whomsoever He will ... yet these [are the men] who [dare to] dispute about Allah, with the strength of His power [supreme]!

14. For Him [alone] is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouths but it reaches them not: for the prayer of those without Faith is nothing but [futile] wandering [in the mind].

15. Whatever beings there are in the heavens and the earth do prostrate themselves to Allah [Acknowledging

subjection], - with good-will or in spite of themselves: so do their shadows in the morning and evenings.

16. Say: "Who is the Lord and Sustainer of the heavens and the earth?" Say: "[It is] Allah." Say: "Do ye then take [for worship] protectors other than Him, such as have no power either for good or for harm to themselves?" Say: "Are the blind equal with those who see? Or the depths of darkness equal with light?" Or do they assign to Allah partners who have created [anything] as He has created, so that the creation seemed to them similar? Say: "Allah is the Creator of all things: He is the One, the Supreme and Irresistible."

17. He sends down water from the skies, and the channels flow, each according to its measure: But the torrent bears away to foam that mounts up to the surface. Even so, from that [ore] which they heat in the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus doth Allah [by parables] show forth Truth and Vanity. For the scum disappears like foam cast out; while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables.

18. For those who respond to their Lord, are [all] good things. But those who respond not to Him, - Even if they had all that is in the heavens and on earth, and as much more, [in vain] would they offer it for ransom. For them will the reckoning be terrible: their abode will be Hell, - what a bed of misery!

19. Is then one who doth know that that which hath been revealed unto thee from thy Lord is the Truth, like one who is blind? It is those who are endued with

understanding that receive admonition;-

20. Those who fulfil the covenant of Allah and fail not in their plighted word;

21. Those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning;

22. Those who patiently persevere, seeking the countenance of their Lord; Establish regular prayers; spend, out of [the gifts] We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the [eternal] home,-

23. Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate [with the salutation]:

24. "Peace unto you for that ye persevered in patience! Now how excellent is the final home!"

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25. But those who break the Covenant of Allah, after having plighted their word thereto, and cut asunder those things which Allah has commanded to be joined, and work mischief in the land;- on them is the curse; for them is the terrible home!

26. Allah doth enlarge, or grant by [strict] measure, the sustenance [which He giveth] to whomso He pleaseth. [The worldly] rejoice in the life of this world:

But the life of this world is but little comfort in the Hereafter.

27. The Unbelievers say: "Why is not a sign sent down to him from his Lord?" Say: "Truly Allah leaveth, to stray, whom He will; But He guideth to Himself those who turn to Him in penitence,-

28. "Those who believe, and whose hearts find

satisfaction in the remembrance of

Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.

29. "For those who believe and work righteousness, is [every] blessedness, and a beautiful place of [final] return."

30. Thus have we sent thee amongst a People before whom [long since] have [other] Peoples [gone and] passed away; in order that thou mightest rehearse unto them what We send down unto thee by inspiration; yet do they reject [Him], the Most Gracious! Say: "He is my Lord! There is no god but He! On Him is my trust, and to Him do I turn!"

31. If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, [this would be the one!] But, truly, the command is with Allah in all things! Do not the Believers know, that, had Allah [so] willed, He could have guided all mankind [to the right]? But the

Unbelievers,- never will disaster cease to seize them for their [ill] deeds, or to settle close to their homes, until the promise of Allah come to pass, for, verily, Allah will not fail in His promise.

32. Mocked were [many] messengers before thee: but I granted respite to the unbelievers, and finally I punished them: Then how [terrible] was my requital!

33. Is then He who standeth over every soul [and knoweth] all that it doth, [like any others]? And yet they ascribe partners to Allah. Say: "But name them! is it that ye will inform Him of something he knoweth not on earth, or is it [just] a show of words?"

Nay! to those who believe not, their pretence seems pleasing, but they are kept back [thereby] from the path. And those whom Allah leaves to stray, no one can guide.

34. For them is a penalty in the life of this world, but harder, truly, is the penalty of the Hereafter: and defender have they none against Allah.

35. The parable of the Garden which the righteous are promised!- beneath it flow

rivers: perpetual is the enjoyment thereof and the shade therein: such is the end of the Righteous; and the end of Unbelievers in the Fire.

36. Those to whom We have given the Book rejoice at what hath been revealed unto

thee: but there are among the clans those who reject a part thereof. Say: "I am commanded to worship Allah, and not to join partners with Him. Unto Him do I call, and unto Him is my return."

37. Thus have We revealed it to be a judgment of authority in Arabic. Wert thou to follow their [vain] desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor defender against Allah.

38. We did send messengers before thee, and appointed for them wives and children: and it was never the part of a messenger to bring a sign except as Allah permitted [or commanded]. For each period is a Book [revealed].

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39. Allah doth blot out or confirm what He pleaseth: with Him is the Mother of the Book.

40. Whether We shall show thee [within thy life-time] part of what we promised them or take to ourselves thy soul [before it is all accomplished],- thy duty is to make [the Message] reach them: it is our part to call them to account.

41. See they not that We gradually reduce the land [in their control] from its outlying borders? [Where] Allah commands, there is none to put back His Command:

and He is swift in calling to account.

42. Those before them did [also] devise plots; but in all things the masterplanning is Allah's He knoweth the doings of every soul: and soon will the Unbelievers know who gets home in the end.

43. The Unbelievers say: "No messenger art thou." Say: "Enough for a witness between me and you is Allah, and such as have knowledge of the Book." SURA 14. Ibrahim, or Abraham

1. A. L. R. A Book which We have revealed unto thee, in order that thou mightest lead mankind out of the depths of darkness into light - by the leave of their Lord - to the Way of [Him] the Exalted in power, worthy of all praise!-

2. Of Allah, to Whom do belong all things in the heavens and on earth! But alas for the Unbelievers for a terrible penalty [their Unfaith will bring them]!-

3. Those who love the life of this world more than the Hereafter, who hinder [men] from the Path of Allah and seek therein something crooked: they are astray by a long distance.

4. We sent not a messenger except [to teach] in the language of his [own] people, in order to make [things] clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power, full of Wisdom.

5. We sent Moses with Our signs [and the command]. "Bring out thy people from the depths of darkness into light, and teach them to remember the Days of Allah." Verily in this there are Signs for such as are firmly patient and constant,- grateful and appreciative.

6. Remember! Moses said to his people: "Call to mind the favour of Allah to you when He delivered you from the people of Pharaoh: they set you hard tasks and punishments, slaughtered your sons, and let your

women-folk live: therein was a tremendous trial from your Lord."

7. And remember! your Lord caused to be declared [publicly]: "If ye are grateful, I will add more [favours] unto you; But if ye show ingratitude, truly My punishment is terrible indeed."

8. And Moses said: "If ye show ingratitude, ye and all on earth together, yet is Allah free of all wants, worthy of all praise.

9. Has not the story reached you, [O people!], of those who [went] before you? - of the people of Noah, and 'Ad, and Thamud? - And of those who [came] after them? None knows them but Allah. To them came messengers with Clear [Signs]; but they put their hands up to their mouths, and said: "We do deny [the mission] on which ye have been sent, and we are really in suspicious [disquieting] doubt as to that to which ye invite us."

10. Their messengers said: "Is there a doubt about Allah, The Creator of the heavens and the earth? It is He Who invites you, in order that He may forgive

118 you your sins and give you respite for a term appointed!" They said: "Ah! ye are no more than human, like ourselves! Ye wish to turn us away from the [gods] our fathers used to worship: then bring us some clear authority."

11. Their messengers said to them: "True, we are human like yourselves, but Allah doth grant His grace to such of his servants as He pleases. It is not for us to bring you an authority except as Allah permits. And on Allah let all men of faith put their trust.

12. "No reason have we why we should not put our trust on Allah. Indeed He Has guided us to the Ways we [follow]. We shall

certainly bear with patience all the hurt you may cause us. For those who put their trust should put their trust on Allah."

13. And the Unbelievers said to their messengers: "Be sure we shall drive you out of our land, or ye shall return to our religion." But their Lord inspired [this Message] to them: "Verily We shall cause the wrong-doers to perish!"

14. "And verily We shall cause you to abide in the land, and succeed them. This for such as fear the Time when they shall stand before My tribunal,- such as fear the punishment denounced."

15. But they sought victory and decision [there and then], and frustration was the lot of every powerful obstinate transgressor.

16. In front of such a one is Hell, and he is given, for drink, boiling fetid water.

17. In gulps will he sip it, but never will he be near swallowing it down his throat: death will come to him from every quarter, yet will he not die: and in front of him will be a chastisement unrelenting.

18. The parable of those who reject their Lord is that their works are as ashes, on which the wind blows furiously on a tempestuous day: No power have they over aught that they have earned: that is the straying far, far [from the goal].

19. Seest thou not that Allah created the heavens and the earth in Truth? If He so will, He can remove you and put [in your place] a new creation?

20. Nor is that for Allah any great matter.

21. They will all be marshalled before Allah together: then will the weak say to those who were arrogant, "For us, we but followed

you; can ye then avail us to all against the wrath of Allah?" They will reply, "If we had received the Guidance of Allah, we should have given it to you: to us it makes no difference [now] whether we rage, or bear [these torments] with patience: for ourselves there is no way of escape." 22. And Satan will say when the matter is decided: "It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous penalty." 23. But those who believe and work righteousness will be admitted to gardens beneath which rivers flow,- to dwell therein for aye with the leave of their Lord. Their greeting therein will be: "Peace!" 24. Seest thou not how Allah sets forth a parable? - A goodly word like a goodly tree, whose root is firmly fixed, and its branches [reach] to the heavens,- of its Lord. So Allah sets forth parables for men, in order that they may receive admonition. 119 25. It brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition. 26. And the parable of an evil Word is that of an evil tree: It is torn up by the root from the surface of the earth: it has no stability. 27. Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah doeth what He willeth.

28. Hast thou not turned thy vision to those who have changed the favour of Allah. Into blasphemy and caused their people to descend to the House of Perdition?- 29. Into Hell? They will burn therein,- an evil place to stay in! 30. And they set up [idols] as equal to Allah, to mislead [men] from the Path! Say: "Enjoy [your brief power]! But verily ye are making straightway for Hell!" 31. Speak to my servants who have believed, that they may establish regular prayers, and spend [in charity] out of the sustenance we have given them, secretly and openly, before the coming of a Day in which there will be neither mutual bargaining nor befriending. 32. It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by His command; and the rivers [also] hath He made subject to you. 33. And He hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he [also] made subject to you. 34. And He giveth you of all that ye ask for. But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude. 35. Remember Abraham said: "O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols. 36. "O my Lord! they have indeed led astray many among mankind; He then who follows my [ways] is of me, and he that disobeys me,- but Thou art indeed Oftforgiving, Most Merciful.

37. "O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks. 38. "O our Lord! truly Thou dost know what we conceal and what we reveal: for nothing whatever is hidden from Allah, whether on earth or in heaven. 39. "Praise be to Allah, Who hath granted unto me in old age Isma'il and Isaac: for truly my Lord is He, the Hearer of Prayer! 40. O my Lord! make me one who establishes regular Prayer, and also [raise such] among my offspring O our Lord! and accept Thou my Prayer. 41. "O our Lord! cover [us] with Thy Forgiveness - me, my parents, and [all] Believers, on the Day that the Reckoning will be established! 42. Think not that Allah doth not heed the deeds of those who do wrong. He but giveth them respite against a Day when the eyes will fixedly stare in horror,- 120 43. They running forward with necks outstretched, their heads uplifted, their gaze returning not towards them, and their hearts a [gaping] void! 44. So warn mankind of the Day when the Wrath will reach them: then will the wrong-doers say: "Our Lord! respite us [if only] for a short term: we will answer Thy call, and follow the messengers!" "What! were ye not wont to swear aforetime that ye should suffer no decline? 45. "And ye dwelt in the dwellings of men who wronged their own souls; ye were clearly shown how We dealt with them; and We put forth [many] parables in your behoof!"

46. Mighty indeed were the plots which they made, but their plots were [well] within the sight of Allah, even though they were such as to shake the hills!

47. Never think that Allah would fail his messengers in His promise: for Allah is Exalted in power, - the Lord of Retribution.

48. One day the earth will be changed to a different earth, and so will be the heavens, and [men] will be marshalled forth, before Allah, the One, the Irresistible;

49. And thou wilt see the sinners that day bound together in fetters;-

50. Their garments of liquid pitch, and their faces covered with Fire;

51. That Allah may requite each soul according to its deserts; and verily Allah is swift in calling to account.

52. Here is a Message for mankind: Let them take warning therefrom, and let them know that He is [no other than] One Allah: let men of understanding take heed.

SURA 15. Al-Hijr, or The Rocky Tract

1. A. L. R. These are the Ayats of Revelation,- of a Qur'an that makes things clear.

2. Again and again will those who disbelieve, wish that they had bowed [to Allah's will] in Islam.

3. Leave them alone, to enjoy [the good things of this life] and to please themselves: let [false] hope amuse them: soon will knowledge [undeceive them].

4. Never did We destroy a population that had not a term decreed and assigned beforehand.

5. Neither can a people anticipate its term, nor delay it.

6. They say: "O thou to whom the Message is being revealed! truly thou art mad [or possessed]!"

7. "Why bringest thou not angels to us if it be that thou hast the Truth?"

8. We send not the angels down except for just cause: if they came [to the

ungodly], behold! no respite would they have!

9. We have, without doubt, sent down the Message; and We will assuredly guard it [from corruption].

10. We did send messengers before thee amongst the religious sects of old:

11. But never came a messenger to them but they mocked him.

12. Even so do we let it creep into the hearts of the sinners -

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13. That they should not believe in the [Message]; but the ways of the ancients have passed away.

14. Even if We opened out to them a gate from heaven, and they were to continue [all day] ascending therein,

15. They would only say: "Our eyes have been intoxicated: Nay, we have been bewitched by sorcery."

16. It is We Who have set out the zodiacal signs in the heavens, and made them fair-seeming to [all] beholders;

17. And [moreover] We have guarded them from every cursed devil:

18. But any that gains a hearing by stealth, is pursued by a flaming fire, bright [to see].

19. And the earth We have spread out [like a carpet]; set thereon mountains firm and immovable; and produced therein all kinds of things in due balance.

20. And We have provided therein means of subsistence,- for you and for those for whose sustenance ye are not responsible.

21. And there is not a thing but its [sources and] treasures [inexhaustible] are with Us; but We only send down thereof in due and ascertainable measures.

22. And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water [in abundance], though ye are not the guardians of its stores.

23. And verily, it is We Who give life, and Who give death: it is We Who remain inheritors [after all else passes away].

24. To Us are known those of you who hasten forward, and those who lag behind.

25. Assuredly it is thy Lord Who will gather them together: for He is perfect in Wisdom and Knowledge.

26. We created man from sounding clay, from mud moulded into shape;

27. And the Jinn race, We had created before, from the fire of a scorching wind.

28. Behold! thy Lord said to the angels: "I am about to create man, from sounding clay from mud moulded into shape;

29. "When I have fashioned him [in due proportion] and breathed into him of My spirit, fall ye down in obeisance unto him."

30. So the angels prostrated themselves, all of them together:

31. Not so Iblis: he refused to be among those who prostrated themselves.

32. [Allah] said: "O Iblis! what is your reason for not being among those who prostrated themselves?"

33. [Iblis] said: "I am not one to prostrate myself to man, whom Thou didst create from sounding clay, from mud moulded into shape."

34. [Allah] said: "Then get thee out from here; for thou art rejected, accursed."

35. "And the curse shall be on thee till the day of Judgment."

36. [Iblis] said: "O my Lord! give me then respite till the Day the [dead] are raised."

37. [Allah] said: "Respite is granted thee

38. "Till the Day of the Time appointed."

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39. [Iblis] said: "O my Lord! because Thou hast put me in the wrong, I will make [wrong] fair-seeming to them on the earth, and I will put them all in the wrong,-

40. "Except Thy servants among them, sincere and purified [by Thy Grace]."
 41. [Allah] said: "This [way of My sincere servants] is indeed a way that leads straight to Me.
 42. "For over My servants no authority shalt thou have, except such as put themselves in the wrong and follow thee."
 43. And verily, Hell is the promised abode for them all!
 44. To it are seven gates: for each of those gates is a [special] class [of sinners] assigned.
 45. The righteous [will be] amid gardens and fountains [of clear-flowing water].
 46. [Their greeting will be]: "Enter ye here in peace and security."
 47. And We shall remove from their hearts any lurking sense of injury: [they will be] brothers [joyfully] facing each other on thrones [of dignity].
 48. There no sense of fatigue shall touch them, nor shall they [ever] be asked to leave.
 49. Tell My servants that I am indeed the Oft-forgiving, Most Merciful;
 50. And that My Penalty will be indeed the most grievous Penalty.
 51. Tell them about the guests of Abraham.
 52. When they entered his presence and said, "Peace!" He said, "We feel afraid of you!"
 53. They said: "Fear not! We give thee glad tidings of a son endowed with wisdom."
 54. He said: "Do ye give me glad tidings that old age has seized me? Of what, then, is your good news?"
 55. They said: "We give thee glad tidings in truth: be not then in despair!"
 56. He said: "And who despairs of the mercy of his Lord, but such as go astray?"
 57. Abraham said: "What then is the business on which ye [have come], O ye messengers [of Allah]?"

58. They said: "We have been sent to a people [deep] in sin,
 59. "Excepting the adherents of Lut: them we are certainly [charged] to save [from harm],- All -
 60. "Except his wife, who, We have ascertained, will be among those who will lag behind."
 61. At length when the messengers arrived among the adherents of Lut,
 62. He said: "Ye appear to be uncommon folk."
 63. They said: "Yea, we have come to thee to accomplish that of which they doubt.
 64. "We have brought to thee that which is inevitably due, and assuredly we tell the truth."
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 65. "Then travel by night with thy household, when a portion of the night [yet remains], and do thou bring up the rear: let no one amongst you look back, but pass on whither ye are ordered."
 66. And We made known this decree to him, that the last remnants of those [sinners] should be cut off by the morning.
 67. The inhabitants of the city came in [mad] joy [at news of the young men].
 68. Lut said: "These are my guests: disgrace me not:
 69. "But fear Allah, and shame me not."
 70. They said: "Did we not forbid thee [to speak] for all and sundry?"
 71. He said: "There are my daughters [to marry], if ye must act [so]."
 72. Verily, by thy life [O Prophet], in their wild intoxication, they wander in distraction, to and fro.
 73. But the [mighty] Blast overtook them before morning,
 74. And We turned [the cities] upside down, and rained down on them brimstones hard as baked clay.
 75. Behold! in this are Signs for those who by tokens do understand.

76. And the [cities were] right on the high-road.
 77. Behold! in this is a sign for those who believed.
 78. And the Companions of the Wood were also wrongdoers;
 79. So We exacted retribution from them. They were both on an open highway, plain to see.
 80. The Companions of the Rocky Tract also rejected the messengers:
 81. We sent them Our Signs, but they persisted in turning away from them.
 82. Out of the mountains did they hew [their] edifices, [feeling themselves] secure.
 83. But the [mighty] Blast seized them of a morning,
 84. And of no avail to them was all that they did [with such art and care]!
 85. We created not the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming [when this will be manifest]. So overlook [any human faults] with gracious forgiveness.
 86. For verily it is thy Lord who is the Master-Creator, knowing all things.
 87. And We have bestowed upon thee the Seven Oft-repeated [verses] and the Grand Qur'an.
 88. Strain not thine eyes. [Wistfully] at what We have bestowed on certain classes of them, nor grieve over them: but lower thy wing [in gentleness] to the believers.
 89. And say: "I am indeed he that warneth openly and without ambiguity,"-
 90. [Of just such wrath] as We sent down on those who divided [Scripture into arbitrary parts],-
 91. [So also on such] as have made Qur'an into shreds [as they please].
 92. Therefore, by the Lord, We will, of a surety, call them to account,
 93. For all their deeds.
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 94. Therefore expound openly what thou art

commanded, and turn away from those who join false gods with Allah.

95. For sufficient are We unto thee against those who scoff,-

96. Those who adopt, with Allah, another god: but soon will they come to know.

97. We do indeed know how thy heart is distressed at what they say.

98. But celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration.

99. And serve thy Lord until there come unto thee the Hour that is Certain.

SURA 16. Nahl, or The Bee

1. [Inevitable] cometh [to pass] the Command of Allah: seek ye not then to hasten it: Glory to Him, and far is He above having the partners they ascribe unto Him!

2. He doth send down His angels with inspiration of His Command, to such of His servants as He pleaseth, [saying]: "Warn [Man] that there is no god but I: so do your duty unto Me."

3. He has created the heavens and the earth for just ends: Far is He above having the partners they ascribe to Him!

4. He has created man from a sperm-drop; and behold this same [man] becomes an open disputer!

5. And cattle He has created for you [men]: from them ye derive warmth, and numerous benefits, and of their [meat] ye eat.

6. And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning.

7. And they carry your heavy loads to lands that ye could not [otherwise] reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful,

8. And [He has created] horses, mules, and donkeys, for you to ride and use for show; and He has created [other] things of which ye have no knowledge.

9. And unto Allah leads straight the Way, but there are ways that turn aside: if Allah had willed, He could have guided all of you.

10. It is He who sends down rain from the sky: from it ye drink, and out of it [grows] the vegetation on which ye feed your cattle.

11. With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought.

12. He has made subject to you the Night and the Day; the sun and the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise.

13. And the things on this earth which He has multiplied in varying colours [and qualities]: verily in this is a sign for men who celebrate the praises of Allah [in gratitude].

14. It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek [thus] of the bounty of Allah and that ye may be grateful.

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15. And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves;

16. And marks and sign-posts; and by the stars [men] guide themselves.

17. Is then He Who creates like one that creates not? Will ye not receive admonition?

18. If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful.

19. And Allah doth know what ye conceal, and what ye reveal.

20. Those whom they invoke besides Allah create nothing and are themselves created.

21. [They are things] dead, lifeless: nor do they know when they will be raised up.

22. Your Allah is one Allah: as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant.

23. Undoubtedly Allah doth know what they conceal, and what they reveal: verily He loveth not the arrogant.

24. When it is said to them, "What is it that your Lord has revealed?" they say, "Tales of the ancients!"

25. Let them bear, on the Day of Judgment, their own burdens in full, and also [something] of the burdens of those without knowledge, whom they misled. Alas, how grievous the burdens they will bear!

26. Those before them did also plot [against Allah's Way]: but Allah took their structures from their foundations, and the roof fell down on them from above; and the Wrath seized them from directions they did not perceive.

27. Then, on the Day of Judgment, He will cover them with shame, and say: "Where are My 'partners' concerning whom ye used to dispute [with the godly]?" Those endued with knowledge will say: "This Day, indeed, are the Unbelievers covered with shame and misery,-

28. "[Namely] those whose lives the angels take in a state of wrong-doing to their own souls." Then would they offer submission [with the pretence], "We did no evil [knowingly]." [The angels will reply], "Nay, but verily Allah knoweth all that ye did;

29. "So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant."

30. To the righteous [when] it is said, "What is it that your Lord has revealed?" they say, "All that is good." To those who do good, there is good in this world, and the Home of the Hereafter is even better and excellent indeed is the Home of the righteous,-

31. Gardens of Eternity which they will enter: beneath them flow [pleasant] rivers: they will have therein all that they wish: thus doth Allah reward the righteous,-

32. [Namely] those whose lives the angels take in a state of purity, saying [to them], "Peace be on you; enter ye the Garden, because of [the good] which ye did [in the world]."

33. Do the [ungodly] wait until the angels come to them, or there comes the Command of thy Lord [for their doom]? So did those who went before them. But Allah wronged them not: nay, they wronged their own souls.

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34. But the evil results of their deeds overtook them, and that very [Wrath] at which they had scoffed hemmed them in.

35. The worshippers of false gods say: "If Allah had so willed, we should not have worshipped aught but Him - neither we nor our fathers,- nor should we have prescribed prohibitions other than His." So did those who went before them. But what is the mission of messengers but to preach the Clear Message?

36. For We assuredly sent amongst every People a messenger, [with the Command], "Serve Allah, and eschew Evil": of the People were some whom Allah guided, and some on whom error became inevitably [established]. So travel through the earth, and see what was the end of those who denied [the Truth].

37. If thou art anxious for their guidance, yet Allah guideth not such as He leaves to stray, and there is none to help them.

38. They swear their strongest oaths by Allah, that Allah will not raise up those who die: Nay, but it is a promise [binding] on Him in truth: but most among mankind realise it not.

39. [They must be raised up], in order that He may manifest to them the truth of that wherein they differ, and that the rejecters of Truth may realise that they had indeed [surrendered to] Falsehood.

40. For to anything which We have willed, We but say the word, "Be", and it is.

41. To those who leave their homes in the cause of Allah, after suffering oppression,- We will assuredly give a goodly home in this world; but truly the reward of the Hereafter will be greater. If they only realised [this]!

42. [They are] those who persevere in patience, and put their trust on their Lord.

43. And before thee also the messengers We sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the Message.

44. [We sent them] with Clear Signs and Books of dark prophecies; and We have sent down unto thee [also] the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought.

45. Do then those who devise evil [plots] feel secure that Allah will not cause the earth to swallow them up, or that the Wrath will not seize them from directions they little perceive?-

46. Or that He may not call them to account in the midst of their goings to and fro, without a chance of their frustrating Him?-

47. Or that He may not call them to account by a process of slow wastage - for thy Lord is indeed full of kindness and mercy.

48. Do they not look at Allah's creation, [even] among [inanimate] things,- How their [very] shadows turn round, from the right and the left, prostrating themselves to Allah, and that in the humblest manner?

49. And to Allah doth obeisance all that is in the heavens and on earth, whether moving [living] creatures or the angels: for none are arrogant [before their Lord].

50. They all revere their Lord, high above them, and they do all that they are commanded.

51. Allah has said: "Take not [for worship] two gods: for He is just One Allah: then fear Me [and Me alone]."

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52. To Him belongs whatever is in the heavens and on earth, and to Him is duty due always: then will ye fear other than Allah?

53. And ye have no good thing but is from Allah: and moreover, when ye are touched by distress, unto Him ye cry with groans;

54. Yet, when He removes the distress from you, behold! some of you turn to other gods to join with their Lord-

55. [As if] to show their ingratitude for the favours we have bestowed on them! then enjoy [your brief day]: but soon will ye know [your folly]!

56. And they [even] assign, to things they do not know, a portion out of that which We have bestowed for their sustenance! By Allah, ye shall certainly be called to account for your false inventions.

57. And they assign daughters for Allah! - Glory be to Him! - and for themselves [sons,- the issue] they desire!

58. When news is brought to one of them, of [the birth of] a female [child], his face darkens, and he is filled with inward grief!

59. With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on [sufferance and] contempt, or bury it in the dust? Ah! what an evil [choice] they decide on?

60. To those who believe not in the Hereafter, applies the similitude of evil: to Allah applies the highest similitude: for He is the Exalted in Power, full of Wisdom.

61. If Allah were to punish men for their wrong-doing, He would not leave, on the [earth], a single living creature: but He gives them respite for a stated Term: When their Term expires, they would not be able to delay [the punishment] for a single hour, just as they would not be able to anticipate it [for a single hour].

62. They attribute to Allah what they hate [for themselves], and their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it!

63. By Allah, We [also] sent [Our messengers] to Peoples before thee; but Satan made, [to the wicked], their own acts seem alluring: He is also their patron today, but they shall have a most grievous penalty.

64. And We sent down the Book to thee for the express purpose, that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.

65. And Allah sends down rain from the skies, and gives therewith life to the

earth after its death: verily in this is a Sign for those who listen.

66. And verily in cattle [too] will ye find an instructive sign. From what is within their bodies between excretions and blood, We produce, for your drink, milk, pure and agreeable to those who drink it.

67. And from the fruit of the date-palm and the vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise.

68. And thy Lord taught the Bee to build its cells in hills, on trees, and in [men's] habitations;

69. Then to eat of all the produce [of the earth], and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a Sign for those who give thought.

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70. It is Allah who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age, so that they know nothing after having known [much]: for Allah is All-Knowing, All-Powerful.

71. Allah has bestowed His gifts of sustenance more freely on some of you than on others: those more favoured are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of Allah?

72. And Allah has made for you mates [and companions] of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: will they then believe in vain things, and be ungrateful for Allah's favours?—

73. And worship others than Allah,— such as have no power of providing them, for

sustenance, with anything in heavens or earth, and cannot possibly have such power?

74. Invent not similitudes for Allah: for Allah knoweth, and ye know not.

75. Allah sets forth the Parable [of two men: one] a slave under the dominion of another; He has no power of any sort; and [the other] a man on whom We have bestowed goodly favours from Ourselves, and he spends thereof [freely], privately and publicly: are the two equal? [By no means;] praise be to Allah. But most of them understand not.

76. Allah sets forth [another] Parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way be directs him, he brings no good: is such a man equal with one who commands Justice, and is on a Straight Way?

77. To Allah belongeth the Mystery of the heavens and the earth. And the Decision of the Hour [of Judgment] is as the twinkling of an eye, or even quicker: for Allah hath power over all things.

78. It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks [to Allah].

79. Do they not look at the birds, held poised in the midst of [the air and] the sky? Nothing holds them up but [the power of] Allah. Verily in this are signs for those who believe.

80. It is Allah Who made your habitations homes of rest and quiet for you; and made for you, out of the skins of animals, [tents for] dwellings, which ye find so light [and handy] when ye travel and when ye stop [in your travels]; and out

of their wool, and their soft fibres [between wool and hair], and their hair, rich stuff and articles of convenience [to serve you] for a time.

81. It is Allah Who made out of the things He created, some things to give you shade; of the hills He made some for your shelter; He made you garments to protect you from heat, and coats of mail to protect you from your [mutual] violence. Thus does He complete His favours on you, that ye may bow to His Will

[in Islam].

82. But if they turn away, thy duty is only to preach the clear Message.

83. They recognise the favours of Allah; then they deny them; and most of them are [creatures] ungrateful. 84. One Day We shall raise from all Peoples a Witness: then will no excuse be accepted from Unbelievers, nor will they receive any favours.

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85. When the wrong-doers [actually] see the Penalty, then will it in no way be mitigated, nor will they then receive respite.

86. When those who gave partners to Allah will see their "partners", they will say: "Our Lord! these are our 'partners,' those whom we used to invoke besides Thee." But they will throw back their word at them [and say]: "Indeed ye are liars!"

87. That Day shall they [openly] show [their] submission to Allah; and all their inventions shall leave them in the lurch.

88. Those who reject Allah and hinder [men] from the Path of Allah - for them will We add Penalty to Penalty; for that they used to spread mischief.

89. One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these [thy people]: and

We have sent down to thee the Book explaining all

things, a Guide, a Mercy, and

Glad Tidings to Muslims.

90. Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.

91. Fulfil the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do.

92. And be not like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make

clear to you [the truth of] that wherein ye disagree.

93. If Allah so willed, He could make you all one people: But He leaves straying

whom He pleases, and He guides whom He pleases: but ye shall certainly be called to account for all your actions.

94. And take not your oaths, to practise deception between yourselves, with the result that someone's foot may slip after it was firmly planted, and ye may have to taste the evil [consequences] of having hindered [men] from the Path of

Allah, and a Mighty Wrath descend on you.

95. Nor sell the covenant of Allah for a miserable price: for with Allah is [a prize] far better for you, if ye only knew.

96. What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to

the best of their actions.

97. Whoever works righteousness, man or woman, and has Faith, verily, to him

will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions. 98. When thou dost read the Qur'an, seek Allah's protection from Satan the rejected one.

99. No authority has he over those who believe and put their trust in their Lord.

100. His authority is over those only, who take him as patron and who join partners with Allah.

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101. When We substitute one revelation for another, - and Allah knows best what He reveals [in stages], - they say, "Thou art but a forger": but most of them understand not.

102. Say, the Holy Spirit has brought the revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims.

103. We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear.

104. Those who believe not in the Signs of Allah, - Allah will not guide them, and theirs will be a grievous Penalty.

105. It is those who believe not in the Signs of Allah, that forge falsehood: it is they who lie!

106. Any one who, after accepting faith in Allah, utters Unbelief, - except under

compulsion, his heart remaining firm in Faith - but such as open their breast to

Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty.

107. This because they love the life of this world better than the Hereafter: and Allah will not guide those who reject Faith.

108. Those are they whose hearts, ears, and eyes Allah has sealed up, and they take no heed.

109. Without doubt, in the Hereafter they will perish.

110. But verily thy Lord,- to those who leave their homes after trials and persecutions,- and who thereafter strive and fight for the faith and patiently persevere,- Thy Lord, after all this is oft-forgiving, Most Merciful.

111. One Day every soul will come up struggling for itself, and every soul will be recompensed [fully] for all its actions, and none will be unjustly dealt with.

112. Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favours of Allah: so Allah made it taste of hunger and terror [in extremes] [closing in on it] like a garment [from every side], because of the [evil] which [its people] wrought.

113. And there came to them a Messenger from among themselves, but they falsely rejected him; so the Wrath seized them even in the midst of their iniquities.

114. So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He Whom ye serve.

115. He has only forbidden you dead meat, and blood, and the flesh of swine, and any [food] over which the name of other than Allah has been invoked. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then Allah is Oft-Forgiving, Most Merciful.

116. But say not - for any false thing that your tongues may put forth,- "This is lawful, and this is forbidden," so as to

ascribe false things to Allah. For those who ascribe false things to Allah, will never prosper.

117. [In such falsehood] is but a paltry profit; but they will have a most grievous Penalty.

118. To the Jews We prohibited such things as We have mentioned to thee before: We did them no wrong, but they were used to doing wrong to themselves.

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119. But verily thy Lord,- to those who do wrong in ignorance, but who thereafter repent and make amends,- thy Lord, after all this, is Oft-Forgiving, Most Merciful.

120. Abraham was indeed a model, devoutly obedient to Allah, [and] true in Faith, and he joined not gods with Allah:

121. He showed his gratitude for the favours of Allah, who chose him, and guided him to a Straight Way.

122. And We gave him Good in this world, and he will be, in the Hereafter, in the ranks of the Righteous.

123. So We have taught thee the inspired [Message], "Follow the ways of Abraham the True in Faith, and he joined not gods with Allah."

124. The Sabbath was only made [strict] for those who disagreed [as to its observance]; But Allah will judge between them on the Day of Judgment, as to their differences.

125. Invite [all] to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.

126. And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best [course] for those who are patient.

127. And do thou be patient, for thy patience

is but from Allah; nor grieve over them: and distress not thyself because of their plots.

128. For Allah is with those who restrain themselves, and those who do good.

SURA 17. Bani Israil, or the Children of Israel

1. Glory to [Allah] Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth [all things].

2. We gave Moses the Book, and made it a Guide to the Children of Israel, [commanding]: "Take not other than Me as Disposer of [your] affairs."

3. O ye that are sprung from those whom We carried [in the Ark] with Noah! Verily he was a devotee most grateful.

4. And We gave [Clear] Warning to the Children of Israel in the Book, that twice would they do mischief on the earth and be elated with mighty arrogance [and twice would they be punished]!

5. When the first of the warnings came to pass, We sent against you Our servants given to terrible warfare: They entered the very inmost parts of your homes; and it was a warning [completely] fulfilled.

6. Then did We grant you the Return as against them: We gave you increase in resources and sons, and made you the more numerous in man-power.

7. If ye did well, ye did well for yourselves; if ye did evil, [ye did it] against yourselves. So when the second of the warnings came to pass, [We permitted your enemies] to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into

their power.

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8. It may be that your Lord may [yet] show Mercy unto you; but if ye revert [to your sins], We shall revert [to Our punishments]: And we have made Hell a prison for those who reject [all Faith].

9. Verily this Qur'an doth guide to that which is most right [or stable], and giveth the Glad Tidings to the Believers who work deeds of righteousness, that

they shall have a magnificent reward;

10. And to those who believe not in the Hereafter, [it announceth] that We have prepared for them a Penalty Grievous [indeed].

11. The prayer that man should make for good, he maketh for evil; for man is given to hasty [deeds].

12. We have made the Night and the Day as two [of Our] Signs: the Sign of the Night have We obscured, while the Sign of the Day We have made to enlighten you;

that ye may seek bounty from your Lord, and that ye may know the number and count of the years: all things have We explained in detail.

13. Every man's fate We have fastened on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open.

14. [It will be said to him:] "Read thine [own] record: Sufficient is thy soul

this day to make out an account against thee."

15. Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: No bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an messenger [to give warning].

16. When We decide to destroy a population, We [first] send a definite order to those among them who are given the good things of

this life and yet

transgress;

so that the word is proved true against them: then [it is] We destroy them utterly.

17. How many generations have We destroyed after Noah? and enough is thy Lord to

note and see the sins of His servants.

18. If any do wish for the transitory things [of this life], We readily grant them - such things as We will, to such person as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected.

19. Those who do wish for the [things of] the Hereafter, and strive therefor

with all due striving, and have Faith, - they are the ones whose striving is acceptable [to Allah].

20. Of the bounties of thy Lord We bestow freely on all - These as well as those:

The bounties of thy Lord are not closed [to anyone].

21. See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence.

22. Take not with Allah another object of worship; or thou [O man!] wilt sit in disgrace and destitution.

23. Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them

a word of contempt, nor repel them, but address them in terms of honour.

24. And, out of kindness, lower to them the wing of humility, and say: "My Lord!

bestow on them thy Mercy even as they cherished me in childhood."

25. Your Lord knoweth best what is in your hearts: If ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again [in true penitence].

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26. And render to the kindred their due rights, as [also] to those in want, and

to the wayfarer: But squander not [your wealth] in the manner of a spendthrift.

27. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord [himself] ungrateful.

28. And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness.

29. Make not thy hand tied [like a niggard's] to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.

30. Verily thy Lord doth provide sustenance in abundance for whom He pleaseth, and He provideth in a just measure. For He doth know and regard all His servants.

31. Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.

32. Nor come nigh to adultery: for it is a shameful [deed] and an evil, opening

the road [to other evils]. 33. Nor take life - which Allah has made sacred - except for just cause. And if

anyone is slain wrongfully, we have given his heir authority [to demand qisas or

to forgive]: but let him not exceed bounds in the matter of taking life; for he is helped [by the Law].

34. Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfil [every] engagement, for [every] engagement will be enquired into [on the Day of Reckoning].

35. Give full measure when ye measure, and weigh with a balance that is

straight: that is the most fitting and the most advantageous in the final determination.

36. And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of [feeling in] the heart will be enquired into [on the Day of Reckoning].

37. Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height.

38. Of all such things the evil is hateful in the sight of thy Lord.

39. These are among the [precepts of] wisdom, which thy Lord has revealed to thee. Take not, with Allah, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected.

40. Has then your Lord [O Pagans!] preferred for you sons, and taken for Himself daughters among the angels? Truly ye utter a most dreadful saying!

41. We have explained [things] in various [ways] in this Qur'an, in order that they may receive admonition, but it only increases their flight [from the Truth]!

42. Say: If there had been [other] gods with Him, as they say,- behold, they would certainly have sought out a way to the Lord of the Throne!

43. Glory to Him! He is high above all that they say!- Exalted and Great [beyond measure]!

44. The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory! Verily He is Oft-Forbear, Most Forgiving!

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45. When thou dost recite the Qur'an, We put, between thee and those who believe not in the Hereafter, a veil invisible:

46. And We put coverings over their hearts [and minds] lest they should

understand the Qur'an, and deafness into their ears: when thou dost commemorate thy Lord and Him alone in the Qur'an, they turn on their backs, fleeing [from the Truth].

47. We know best why it is they listen, when they listen to thee; and when they

meet in private conference, behold, the wicked say, "Ye follow none other than a man bewitched!"

48. See what similes they strike for thee: but they have gone astray, and never can they find a way.

49. They say: "What! when we are reduced to bones and dust, should we really be raised up [to be] a new creation?"

50. Say: "[Nay!] be ye stones or iron,

51. "Or created matter which, in your minds, is hardest [to be raised up],- [Yet

shall ye be raised up]!" then will they say: "Who will cause us to return?" Say:

"He who created you first!" Then will they wag their heads towards thee, and say, "When will that be?" Say, "May be it will be quite soon!

52. "It will be on a Day when He will call you, and ye will answer [His call] with [words of] His praise, and ye will think that ye tarried but a little while!"

53. Say to My servants that they should [only] say those things that are best: for Satan doth sow dissensions among them: For Satan is to man an avowed enemy.

54. It is your Lord that knoweth you best: If He please, He granteth you mercy, or if He please, punishment: We have not sent thee to be a disposer of their affairs for them.

55. And it is your Lord that knoweth best all beings that are in the heavens and

on earth: We did bestow on some prophets more [and other] gifts than on others:

and We gave to David [the gift of] the Psalms.

56. Say: "Call on those - besides Him - whom ye fancy: they have neither the

power to remove your troubles from you nor to change them."

57. Those whom they call upon do desire [for themselves] means of access to

their Lord, - even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of.

58. There is not a population but We shall destroy it before the Day of Judgment

or punish it with a dreadful Penalty: that is written in the [eternal] Record.

59. And We refrain from sending the signs, only because the men of former generations treated them as false: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the Signs by way of terror [and warning from evil].

60. Behold! We told thee that thy Lord doth encompass mankind round about: We

granted the vision which We showed thee, but as a trial for men,- as also the Cursed Tree [mentioned] in the Qur'an: We put terror [and warning] into them, but it only increases their inordinate transgression!

61. Behold! We said to the angels: "Bow down unto Adam": They bowed down except

Iblis: He said, "Shall I bow down to one whom Thou didst create from clay?"

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62. He said: "Seest Thou? this is the one whom Thou hast honoured above me! If Thou wilt but respite me to the Day of Judgment, I will surely bring his descendants under my sway - all but a few!"

63. [Allah] said: "Go thy way; if any of them follow thee, verily Hell will be

the recompense of you
[all]- an ample recompense.
64. "Lead to destruction
those whom thou canst among
them, with thy [seductive]
voice; make assaults on
them with thy cavalry and
thy infantry; mutually
share
with them wealth and
children; and make promises
to them." But Satan
promises
them nothing but deceit.
65. "As for My servants, no
authority shalt thou have
over them:" Enough is thy
Lord for a Disposer of
affairs.
66. Your Lord is He That
maketh the Ship go smoothly
for you through the sea, in
order that ye may seek of
his Bounty. For he is unto
you most Merciful.
67. When distress seizes
you at sea, those that ye
call upon - besides Himself -
leave you in the lurch! but
when He brings you back
safe to land, ye turn away
[from Him]. Most ungrateful
is man!
68. Do ye then feel secure
that He will not cause you
to be swallowed up beneath
the earth when ye are on
land, or that He will not
send against you a violent
tornado [with showers of
stones] so that ye shall
find no one to carry out
your
affairs for you?
69. Or do ye feel secure
that He will not send you
back a second time to sea
and
send against you a heavy
gale to drown you because
of your ingratitude, so
that
ye find no helper. Therein
against Us?
70. We have honoured the
sons of Adam; provided them
with transport on land and
sea; given them for
sustenance things good and
pure; and conferred on them
special favours, above a
great part of our creation.
71. One day We shall call
together all human beings
with their [respective]
Imams: those who are given
their record in their right
hand will read it [with

pleasure], and they will
not be dealt with unjustly
in the least.
72. But those who were
blind in this world, will
be blind in the hereafter,
and
most astray from the Path.
73. And their purpose was
to tempt thee away from
that which We had revealed
unto thee, to substitute in
our name something quite
different; [in that case],
behold! they would
certainly have made thee
[their] friend!
74. And had We not given
thee strength, thou wouldst
nearly have inclined to
them a little.
75. In that case We should
have made thee taste an
equal portion [of
punishment]
in this life, and an equal
portion in death: and
moreover thou wouldst have
found none to help thee
against Us!
76. Their purpose was to
scare thee off the land, in
order to expel thee; but in
that case they would not
have stayed [therein] after
thee, except for a little
while.
77. [This was Our] way with
the messengers We sent
before thee: thou wilt find
no change in Our ways.
78. Establish regular
prayers - at the sun's
decline till the darkness
of the
night, and the morning
prayer and reading: for the
prayer and reading in the
morning carry their
testimony.
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79. And pray in the small
watches of the morning: [it
would be] an additional
prayer [or spiritual
profit] for thee: soon will
thy Lord raise thee to a
Station of Praise and
Glory!
80. Say: "O my Lord! Let my
entry be by the Gate of
Truth and Honour, and
likewise my exit by the
Gate of Truth and Honour;
and grant me from Thy
Presence
an authority to aid [me]."
81. And say: "Truth has
[now] arrived, and
Falsehood perished: for
Falsehood is

[by its nature] bound to
perish."
82. We send down [stage by
stage] in the Qur'an that
which is a healing and a
mercy to those who believe:
to the unjust it causes
nothing but loss after
loss.
83. Yet when We bestow Our
favours on man, he turns
away and becomes remote on
his side [instead of coming
to Us], and when evil
seizes him he gives himself
up
to despair!
84. Say: "Everyone acts
according to his own
disposition: But your Lord
knows
best who it is that is best
guided on the Way."
85. They ask thee
concerning the Spirit [of
inspiration]. Say: "The
Spirit
[cometh] by command of my
Lord: of knowledge it is
only a little that is
communicated to you, [O
men!]"
86. If it were Our Will, We
could take away that which
We have sent thee by
inspiration: then wouldst
thou find none to plead thy
affair in that matter as
against Us,-
87. Except for Mercy from
thy Lord: for his bounty is
to thee [indeed] great.
88. Say: "If the whole of
mankind and Jinns were to
gather together to produce
the like of this Qur'an,
they could not produce the
like thereof, even if they
backed up each other with
help and support.
89. And We have explained
to man, in this Qur'an,
every kind of similitude:
yet
the greater part of men
refuse [to receive it]
except with ingratitude!
90. They say: "We shall not
believe in thee, until thou
cause a spring to gush
forth for us from the
earth,
91. "Or [until] thou have a
garden of date trees and
vines, and cause rivers to
gush forth in their midst,
carrying abundant water;
92. "Or thou cause the sky
to fall in pieces, as thou
sayest [will happen],

against us; or thou bring Allah and the angels before [us] face to face:

93. "Or thou have a house adorned with gold, or thou mount a ladder right into the skies. No, we shall not even believe in thy mounting until thou send down to us a book that we could read." Say: "Glory to my Lord! Am I aught but a man, - a messenger?"

94. What kept men back from belief when Guidance came to them, was nothing but this: they said, "Has Allah sent a man [like us] to be [His] Messenger?"

95. Say, "If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for a messenger."

96. Say: "Enough is Allah for a witness between me and you: for He is well acquainted with His servants, and He sees [all things]."

97. It is he whom Allah guides, that is on true Guidance; but he whom He leaves astray - for such wilt thou find no protector besides Him. On the Day of Judgment We shall gather, them together, prone on their faces, blind, dumb, and

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deaf: their abode will be Hell: every time it shows abatement, We shall increase from them the fierceness of the Fire.

98. That is their recompense, because they rejected Our signs, and said, "When we are reduced to bones and broken dust, should we really be raised up [to be] a new Creation?"

99. See they not that Allah, Who created the heavens and the earth, has power to create the like of them [anew]? Only He has decreed a term appointed, of which there is no doubt. But the unjust refuse [to receive it] except with

ingratitude.

100. Say: "If ye had control of the Treasures of the Mercy of my Lord, behold, ye would keep them back, for fear of spending them: for man is [every] niggardly!"

101. To Moses We did give Nine Clear Signs: As the Children of Israel: when he came to them, Pharaoh said to him: "O Moses! I consider thee, indeed, to have been worked upon by sorcery!"

102. Moses said, "Thou knowest well that these things have been sent down by

none but the Lord of the heavens and the earth as eye-opening evidence: and I consider thee indeed, O Pharaoh, to be one doomed to destruction!"

103. So he resolved to remove them from the face of the earth: but We did drown him and all who were with him.

104. And We said thereafter to the Children of Israel, "Dwell securely in the land [of promise]": but when the second of the warnings came to pass, We gathered you together in a mingled crowd.

105. We sent down the [Qur'an] in Truth, and in Truth has it descended: and We sent thee but to give Glad Tidings and to warn [sinners].

106. [It is] a Qur'an which We have divided [into parts from time to time], in order that thou mightest recite it to men at intervals: We have revealed it by stages.

107. Say: "Whether ye believe in it or not, it is true that those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration,

108. "And they say: 'Glory to our Lord! Truly has the promise of our Lord been fulfilled!'"

109. They fall down on their faces in tears, and

it increases their [earnest] humility.

110. Say: "Call upon Allah, or call upon Rahman: by whatever name ye call upon Him, [it is well]: for to Him belong the Most Beautiful Names. Neither speak thy

Prayer aloud, nor speak it in a low tone, but seek a middle course between."

111. Say: "Praise be to Allah, who begets no son, and has no partner in [His] dominion: Nor [needs] He any to protect Him from humiliation: yea, magnify Him for His greatness and glory!"

SURA 18. Kahf, or the Cave.
1. Praise be to Allah, Who hath sent to His Servant the Book, and hath allowed therein no Crookedness: 138

2. [He hath made it] Straight [and Clear] in order that He may warn [the godless] of a terrible Punishment from Him, and that He may give Glad Tidings to

the Believers who work righteous deeds, that they shall have a goodly Reward, 3. Wherein they shall remain for ever:

4. Further, that He may warn those [also] who say, "Allah hath begotten a son":

5. No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying what they say is nothing but falsehood! 6. Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message.

7. That which is on earth we have made but as a glittering show for the earth, in order that We may test them - as to which of them are best in conduct.

8. Verily what is on earth we shall make but as dust and dry soil [without growth or herbage].

9. Or dost thou reflect that the Companions of the Cave and of the Inscription

were wonders among Our Sign?

10. Behold, the youths betook themselves to the Cave: they said, "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!"

11. Then We draw [a veil] over their ears, for a number of years, in the Cave, [so that they heard not]:

12. Then We roused them, in order to test which of the two parties was best at calculating the term of years they had tarried!

13. We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance:

14. We gave strength to their hearts: Behold, they stood up and said: "Our Lord

is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity!

15. "These our people have taken for worship gods other than Him: why do they not bring forward an authority clear [and convincing] for what they do? Who doth more wrong than such as invent a falsehood against Allah?"

16. "When ye turn away from them and the things they worship other than Allah, betake yourselves to the Cave: Your Lord will shower His mercies on you and disposes of your affair towards comfort and ease."

17. Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah: He whom Allah, guides is rightly guided; but he whom Allah leaves to stray,- for him wilt thou find no protector to lead him to the Right Way.

18. Thou wouldst have deemed them awake, whilst they were asleep, and We turned

them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if thou hadst come up on to them, thou wouldst have certainly turned back from them in flight, and wouldst certainly have been filled with terror of them.

19. Such [being their state], we raised them up [from sleep], that they might

question each other. Said one of them, "How long have ye stayed [here]?" They said, "We have stayed [perhaps] a day, or part of a day." [At length] they [all]

said, "Allah [alone] knows best how long ye have stayed here ... Now send ye 139

then one of you with this money of yours to the town: let him find out which is the best food [to be had] and bring some to you, that [ye may] satisfy your hunger therewith: And let him behave with care and courtesy, and let him not inform any one about you. 20. "For if they should come upon you, they would stone you or force you to return to their cult, and in that case ye would never attain prosperity."

21. Thus did We make their case known to the people, that they might know that the promise of Allah is true, and that there can be no doubt about the Hour of Judgment. Behold, they dispute among themselves as to their affair. [Some] said,

"Construct a building over them": Their Lord knows best about them: those who prevailed over their affair said, "Let us surely build a place of worship over them."

22. [Some] say they were three, the dog being the fourth among them; [others] say they were five, the dog being the sixth,- doubtfully guessing at the unknown; [yet others] say they were seven, the dog being the eighth. Say thou: "My Lord knoweth best their number; It is but few that know their [real case]."

Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about [the affair of] the Sleepers.

23. Nor say of anything, "I shall be sure to do so and so tomorrow"-

24. Without adding, "So please Allah!" and call thy Lord to mind when thou forgettest, and say, "I hope that my Lord will guide me ever closer [even] than

this to the right road."

25. So they stayed in their Cave three hundred years, and [some] add nine [more]

26. Say: "Allah knows best how long they stayed: with Him is [the knowledge of] the secrets of the heavens and the earth: how clearly He sees, how finely He hears [everything]! They have no protector other than Him; nor does He share His

Command with any person whatsoever.

27. And recite [and teach] what has been revealed to thee of the Book of thy Lord: none can change His Words, and none wilt thou find as a refuge other than Him.

28. And keep thy soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; no obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.

29. Say, "The truth is from your Lord": Let him who will believe, and let him who will, reject [it]: for the wrong-doers We have prepared a Fire whose [smoke

and flames], like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!

30. As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a [single] righteous deed.

31. For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade: They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on!

32. Set forth to them the parable of two men: for one of them We provided two gardens of grape-vines and surrounded them with date palms; in between the two We placed corn-fields.

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33. Each of those gardens brought forth its produce, and failed not in the least therein: in the midst of them We caused a river to flow.

34. [Abundant] was the produce this man had: he said to his companion, in the course of a mutual argument: "more wealth have I than you, and more honour and power in [my following of] men."

35. He went into his garden in a state [of mind] unjust to his soul: He said, "I deem not that this will ever perish,

36. "Nor do I deem that the Hour [of Judgment] will [ever] come: Even if I am brought back to my Lord, I shall surely find [there] something better in exchange."

37. His companion said to him, in the course of the argument with him: "Dost thou deny Him Who created thee out of dust, then out of a sperm-drop, then fashioned thee into a man?

38. "But [I think] for my part that He is Allah, My Lord, and none shall I associate with my Lord.

39. "Why didst thou not, as thou wentest into thy garden, say: 'Allah's will [be

done]! There is no power but with Allah!' If thou dost see me less than thee in wealth and sons,

40. "It may be that my Lord will give me something better than thy garden, and that He will send on thy garden thunderbolts [by way of reckoning] from heaven, making it [but] slippery sand!-

41. "Or the water of the garden will run off underground so that thou wilt never be able to find it."

42. So his fruits [and enjoyment] were encompassed [with ruin], and he remained twisting and turning his hands over what he had spent on his property, which had

[now] tumbled to pieces to its very foundations, and he could only say, "Woe is me! Would I had never ascribed partners to my Lord and Cherisher!"

43. Nor had he numbers to help him against Allah, nor was he able to deliver himself.

44. There, the [only] protection comes from Allah, the True One. He is the Best

to reward, and the Best to give success.

45. Set forth to them the similitude of the life of this world: It is like the rain which we send down from the skies: the earth's vegetation absorbs it, but soon it becomes dry stubble, which the winds do scatter: it is [only] Allah who prevails over all things.

46. Wealth and sons are allurements of the life of this world: But the things that endure, good deeds, are best in the sight of thy Lord, as rewards, and best as [the foundation for] hopes.

47. One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them.

48. And they will be marshalled before thy Lord in ranks, [with the announcement], "Now have ye come to Us [bare] as We created you first: aye, ye thought We shall not fulfil the appointment made to you to meet [Us]!":

49. And the Book [of Deeds] will be placed [before you]; and thou wilt see the sinful in great terror because of what is [recorded] therein; they will say,

"Ah! woe to us! what a Book is this! It leaves out nothing small or great, but

141 takes account thereof!" They will find all that they did, placed before them:

And not one will thy Lord treat with injustice.

50. Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will ye

then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrong-doers!

51. I called them not to witness the creation of the heavens and the earth, nor [even] their own creation: nor is it for helpers such as Me to take as lead [men] astray!

52. One Day He will say, "Call on those whom ye thought to be My partners," and

they will call on them, but they will not listen to them; and We shall make for them a place of common perdition.

53. And the Sinful shall see the fire and apprehend that they have to fall therein: no means will they find to turn away therefrom.

54. We have explained in detail in this Qur'an, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious.

55. And what is there to keep back men from

believing, now that Guidance has come to them, nor from praying for forgiveness from their Lord, but that [they ask that] the ways of the ancients be repeated with them, or the Wrath be brought to them face to face?

56. We only send the messengers to give Glad Tidings and to give warnings: But the unbelievers dispute with vain argument, in order therewith to weaken the truth, and they treat My Signs as a jest, as also the fact that they are warned!

57. And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting the [deeds] which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness, if thou callest them to guidance, even then will they never accept guidance.

58. But your Lord is Most forgiving, full of Mercy. If He were to call them [at once] to account for what they have earned, then surely He would have hastened their punishment: but they have their appointed time, beyond which they will find no refuge.

59. Such were the populations we destroyed when they committed iniquities; but we fixed an appointed time for their destruction.

60. Behold, Moses said to his attendant, "I will not give up until I reach the junction of the two seas or [until] I spend years and years in travel."

61. But when they reached the Junction, they forgot [about] their Fish, which took its course through the sea [straight] as in a tunnel.

62. When they had passed on [some distance], Moses said to his attendant: "Bring

us our early meal; truly we have suffered much fatigue at this [stage of] our journey."

63. He replied: "Sawest thou [what happened] when we betook ourselves to the rock? I did indeed forget [about] the Fish: none but Satan made me forget to tell [you] about it: it took its course through the sea in a marvellous way!"

64. Moses said: "That was what we were seeking after:" So they went back on their footsteps, following [the path they had come].

65. So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.

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66. Moses said to him: "May I follow thee, on the footing that thou teach me something of the [Higher] Truth which thou hast been taught?"

67. [The other] said: "Verily thou wilt not be able to have patience with me!"

68. "And how canst thou have patience about things about which thy understanding is not complete?"

69. Moses said: "Thou wilt find me, if Allah so will, [truly] patient: nor shall I disobey thee in aught."

70. The other said: "If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it."

71. So they both proceeded: until, when they were in the boat, he scuttled it. Said Moses: "Hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done!"

72. He answered: "Did I not tell thee that thou canst have no patience with me?"

73. Moses said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case."

74. Then they proceeded: until, when they met a young man, he slew him. Moses

said: "Hast thou slain an innocent person who had slain none? Truly a foul [unheard of] thing hast thou done!"

75. He answered: "Did I not tell thee that thou canst have no patience with me?"

76. [Moses] said: "If ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received [full] excuse from my side."

77. Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight. [Moses] said: "If thou hadst wished, surely thou couldst have exacted some recompense for it!"

78. He answered: "This is the parting between me and thee: now will I tell thee the interpretation of [those things] over which thou wast unable to hold patience."

79. "As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force."

80. "As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude [to Allah and man]."

81. "So we desired that their Lord would give them in exchange [a son] better in purity [of conduct] and closer in affection."

82. "As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled: their father had been a righteous man: So thy Lord desired that they should attain their age of full strength and get out their treasure - a mercy [and favour] from thy

Lord. I did it not of my own accord. Such is the interpretation of [those things] over which thou wast unable to hold patience."

83. They ask thee concerning Zul-qarnain. Say, "I will rehearse to you something of his story."

84. Verily We established his power on earth, and We gave him the ways and the means to all ends.

85. One [such] way he followed,

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86. Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People: We said: "O Zul-qarnain! [thou hast authority,] either to punish them, or to treat them with kindness."

87. He said: "Whoever doth wrong, him shall we punish; then shall he be sent back to his Lord; and He will punish him with a punishment unheard-of [before]."

88. "But whoever believes, and works righteousness,- he shall have a goodly reward, and easy will be his task as We order it by our Command."

89. Then followed he [another] way,

90. Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun.

91. [He left them] as they were: We completely understood what was before him.

92. Then followed he [another] way,

93. Until, when he reached [a tract] between two mountains, he found, beneath them, a people who scarcely understood a word.

94. They said: "O Zul-qarnain! the Gog and Magog [People] do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them?"

95. He said: "[The power] in which my Lord has

established me is better [than

tribute]: Help me therefore with strength [and labour]: I will erect a strong barrier between you and them:

96. "Bring me blocks of iron." At length, when he had filled up the space between the two steep mountain-sides, He said, "Blow [with your bellows]" Then, when he had made it [red] as fire, he said: "Bring me, that I may pour over it, molten lead."

97. Thus were they made powerless to scale it or to dig through it.

98. He said: "This is a mercy from my Lord: But when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true."

99. On that day We shall leave them to surge like waves on one another: the trumpet will be blown, and We shall collect them all together.

100. And We shall present Hell that day for Unbelievers to see, all spread out,-

101. [Unbelievers] whose eyes had been under a veil from remembrance of Me, and who had been unable even to hear.

102. Do the Unbelievers think that they can take My servants as protectors besides Me? Verily We have prepared Hell for the Unbelievers for [their] entertainment.

103. Say: "Shall we tell you of those who lose most in respect of their deeds?--

104. "Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?"

105. They are those who deny the Signs of their Lord and the fact of their having to meet Him [in the Hereafter]: vain will be their works, nor shall We, on the Day of Judgment, give them any weight.

106. That is their reward, Hell, because they rejected Faith, and took My Signs

and My Messengers by way of jest.

107. As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise,

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108. Wherein they shall dwell [for aye]: no change will they wish for from them.

109. Say: "If the ocean were ink [wherewith to write out] the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid."

110. Say: "I am but a man like yourselves, [but] the inspiration has come to me, that your Allah is one Allah: whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.

SURA 19. Maryam, or Mary

1. Kaf. Ha. Ya. 'Ain. Sad.

2. [This is] a recital of the Mercy of thy Lord to His servant Zakariya.

3. Behold! he cried to his Lord in secret,

4. Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!"

5. "Now I fear [what] my relatives [and colleagues] [will do] after me: but my wife is barren: so give me an heir as from Thyself,-

6. "[One that] will [truly] represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!"

7. [His prayer was answered]: "O Zakariya! We give thee good news of a son: His name shall be Yahya: on none by that name have We conferred distinction before."

8. He said: "O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from old age?"

9. He said: "So [it will be] thy Lord saith, 'that

is easy for Me: I did indeed create thee before, when thou hadst been nothing!"

10. [Zakariya] said: "O my Lord! give me a Sign." "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three nights, although thou art not dumb."

11. So Zakariya came out to his people from his chamber: He told them by signs to celebrate Allah's praises in the morning and in the evening.

12. [To his son came the command]: "O Yahya! take hold of the Book with might": and We gave him Wisdom even as a youth,

13. And piety [for all creatures] as from Us, and purity: He was devout,

14. And kind to his parents, and he was not overbearing or rebellious.

15. So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life [again]!

16. Relate in the Book [the story of] Mary, when she withdrew from her family to a place in the East.

17. She placed a screen [to screen herself] from them; then We sent her our angel, and he appeared before her as a man in all respects.

18. She said: "I seek refuge from thee to [Allah] Most Gracious: [come not near] if thou dost fear Allah."

19. He said: "Nay, I am only a messenger from thy Lord, [to announce] to thee the gift of a holy son."

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20. She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"

21. He said: "So [it will be]: Thy Lord saith, 'that is easy for Me: and [We wish] to appoint him as a Sign unto men and a Mercy from Us': It is a matter [so] decreed."

22. So she conceived him, and she retired with him to a remote place.

23. And the pains of childbirth drove her to the

trunk of a palm-tree: She cried [in her anguish]: "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"

24. But [a voice] cried to her from beneath the [palm-tree]: "Grieve not! for thy Lord hath provided a rivulet beneath thee;

25. "And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee."

26. "So eat and drink and cool [thine] eye. And if thou dost see any man, say, 'I have vowed a fast to [Allah] Most Gracious, and this day will I enter into not talk with any human being'"

27. At length she brought the [babe] to her people, carrying him [in her arms]. They said: "O Mary! truly an amazing thing hast thou brought!"

28. "O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!"

29. But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"

30. He said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet;

31. "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live;

32. "[He] hath made me kind to my mother, and not overbearing or miserable;

33. "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life [again]!"

34. Such [was] Jesus the son of Mary: [it is] a statement of truth, about which they [vainly] dispute.

35. It is not befitting to [the majesty of] Allah that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is.

36. Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight.

37. But the sects differ among themselves: and woe to the unbelievers because of the [coming] Judgment of a Momentous Day!

38. How plainly will they see and hear, the Day that they will appear before Us! but the unjust today are in error manifest!

39. But warn them of the Day of Distress, when the matter will be determined: for [behold,] they are negligent and they do not believe!

40. It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned.

41. [Also mention in the Book [the story of] Abraham: He was a man of Truth, a prophet.

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42. Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing?"

43. "O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a way that is even and straight.

44. "O my father! serve not Satan: for Satan is a rebel against [Allah] Most Gracious.

45. "O my father! I fear lest a Penalty afflict thee from [Allah] Most Gracious, so that thou become to Satan a friend."

46. [The father] replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: Now get away from me for a good long while!"

47. Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious.

48. "And I will turn away from you [all] and from those whom ye invoke besides Allah: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not

unblest."

49. When he had turned away from them and from those whom they worshipped besides Allah, We bestowed on him Isaac and Jacob, and each one of them We made a prophet.

50. And We bestowed of Our Mercy on them, and We granted them lofty honour on the tongue of truth.

51. Also mention in the Book [the story of] Moses: for he was specially chosen,

and he was a messenger [and] a prophet.

52. And we called him from the right side of Mount [Sinai], and made him draw near to Us, for mystic [converse].

53. And, out of Our Mercy, We gave him his brother Aaron, [also] a prophet.

54. Also mention in the Book [the story of] Isma'il: He was [strictly] true to

what he promised, and he was a messenger [and] a prophet.

55. He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord.

56. Also mention in the Book the case of Idris: He was a man of truth [and sincerity], [and] a prophet:

57. And We raised him to a lofty station.

58. Those were some of the prophets on whom Allah did bestow His Grace,- of the posterity of Adam, and of those who We carried [in the Ark] with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of [Allah] Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears.

59. But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction,-

60. Except those who repent and believe, and work righteousness: for these will

enter the Garden and will not be wronged in the least,-

61. Gardens of Eternity, those which [Allah] Most Gracious has promised to His

servants in the Unseen: for His promise must [necessarily] come to pass.

62. They will not there hear any vain discourse, but only salutations of Peace:

And they will have therein their sustenance, morning and evening.

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63. Such is the Garden which We give as an inheritance to those of Our servants who guard against Evil.

64. [The angels say:] "We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget,-

65. "Lord of the heavens and of the earth, and of all that is between them; so

worship Him, and be constant and patient in His worship: knowest thou of any who

is worthy of the same Name as He?"

66. Man says: "What! When I am dead, shall I then be raised up alive?"

67. But does not man call to mind that We created him before out of nothing?

68. So, by thy Lord, without doubt, We shall gather them together, and [also]

the Evil Ones [with them]; then shall We bring them forth on their knees round about Hell;

69. Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against [Allah] Most Gracious.

70. And certainly We know best those who are most worthy of being burned therein.

71. Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished.

72. But We shall save those who guarded against evil, and We shall leave the

wrong-doers therein, [humbled] to their knees.

73. When Our Clear Signs are rehearsed to them, the Unbelievers say to those who

believe, "Which of the two sides is best in point of position? Which makes the best show in council?"

74. But how many [countless] generations before them have we destroyed, who were even better in equipment and in glitter to the eye?

75. Say: "If any men go astray, [Allah] Most Gracious extends [the rope] to

them, until, when they see the warning of Allah [being fulfilled] - either in punishment or in [the approach of] the Hour,- they will at length realise who is

worst in position, and [who] weakest in forces!

76. "And Allah doth advance in guidance those who seek guidance: and the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best

in respect of [their] eventual return."

77. Hast thou then seen the [sort of] man who rejects Our Signs, yet says: "I shall certainly be given wealth and children?"

78. Has he penetrated to the Unseen, or has he taken a contract with [Allah] Most Gracious?

79. Nay! We shall record what he says, and We shall add and add to his punishment.

80. To Us shall return all that he talks of and he shall appear before Us bare and alone.

81. And they have taken [for worship] gods other than Allah, to give them power and glory!

82. Instead, they shall reject their worship, and become adversaries against them.

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83. Seest thou not that We have set the Evil Ones on against the unbelievers, to incite them with fury?

84. So make no haste against them, for We but

count out to them a
[limited]
number [of days].
85. The day We shall gather
the righteous to [Allah]
Most Gracious, like a band
presented before a king for
honours,
86. And We shall drive the
sinners to Hell, like
thirsty cattle driven down
to
water,-
87. None shall have the
power of intercession, but
such a one as has received
permission [or promise]
from [Allah] Most Gracious.
88. They say: "[Allah] Most
Gracious has begotten a
son!"
89. Indeed ye have put
forth a thing most
monstrous!
90. At it the skies are
ready to burst, the earth
to split asunder, and the
mountains to fall down in
utter ruin,
91. That they should invoke
a son for [Allah] Most
Gracious.
92. For it is not consonant
with the majesty of [Allah]
Most Gracious that He
should beget a son.
93. Not one of the beings
in the heavens and the
earth but must come to
[Allah]
Most Gracious as a servant.
94. He does take an account
of them [all], and hath
numbered them [all]
exactly.
95. And everyone of them
will come to Him singly on
the Day of Judgment.
96. On those who believe
and work deeds of
righteousness, will [Allah]
Most
Gracious bestow love.
97. So have We made the
[Qur'an] easy in thine own
tongue, that with it thou
mayest give Glad Tidings to
the righteous, and warnings
to people given to
contention.
98. But how many
[countless] generations
before them have We
destroyed? Canst
thou find a single one of
them [now] or hear [so much
as] a whisper of them?
SURA 20. Ta Ha
1. Ta-Ha.

2. We have not sent down
the Qur'an to thee to be
[an occasion] for thy
distress,
3. But only as an
admonition to those who
fear [Allah],-
4. A revelation from Him
Who created the earth and
the heavens on high.
5. [Allah] Most Gracious is
firmly established on the
throne [of authority].
6. To Him belongs what is
in the heavens and on
earth, and all between
them, and
all beneath the soil.
7. If thou pronounce the
word aloud, [it is no
matter]: for verily He
knoweth
what is secret and what is
yet more hidden.
8. Allah! there is no god
but He! To Him belong the
most Beautiful Names.
9. Has the story of Moses
reached thee?
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10. Behold, he saw a fire:
So he said to his family,
"Tarry ye; I perceive a
fire; perhaps I can bring
you some burning brand
therefrom, or find some
guidance at the fire."
11. But when he came to the
fire, a voice was heard: "O
Moses!
12. "Verily I am thy Lord!
therefore [in My presence]
put off thy shoes: thou
art in the sacred valley
Tuwa.
13. "I have chosen thee:
listen, then, to the
inspiration [sent to thee].
14. "Verily, I am Allah:
There is no god but I: So
serve thou Me [only], and
establish regular prayer
for celebrating My praise.
15. "Verily the Hour is
coming - My design is to
keep it hidden - for every
soul
to receive its reward by
the measure of its
Endeavour.
16. "Therefore let not such
as believe not therein but
follow their own lusts,
divert thee therefrom, lest
thou perish!"..
17. "And what is that in
the right hand, O Moses?"
18. He said, "It is my rod:
on it I lean; with it I
beat down fodder for my

flocks; and in it I find
other uses."
19. [Allah] said, "Throw
it, O Moses!"
20. He threw it, and
behold! It was a snake,
active in motion.
21. [Allah] said, "Seize
it, and fear not: We shall
return it at once to its
former condition"..
22. "Now draw thy hand
close to thy side: It shall
come forth white [and
shining], without harm [or
stain],- as another Sign,-
23. "In order that We may
show thee [two] of our
Greater Signs.
24. "Go thou to Pharaoh,
for he has indeed
transgressed all bounds."
25. [Moses] said: "O my
Lord! expand me my breast;
26. "Ease my task for me;
27. "And remove the
impediment from my speech,
28. "So they may understand
what I say:
29. "And give me a Minister
from my family,
30. "Aaron, my brother;
31. "Add to my strength
through him,
32. "And make him share my
task:
33. "That we may celebrate
Thy praise without stint,
34. "And remember Thee
without stint:
35. "For Thou art He that
[ever] regardeth us."
36. [Allah] said: "Granted
is thy prayer, O Moses!"
37. "And indeed We
conferred a favour on thee
another time [before].
38. "Behold! We sent to thy
mother, by inspiration, the
message:
39. "'Throw [the child]
into the chest, and throw
[the chest] into the river:
the river will cast him up
on the bank, and he will be
taken up by one who is an
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enemy to Me and an enemy to
him': But I cast [the
garment of] love over thee
from Me: and [this] in
order that thou mayest be
reared under Mine eye.
40. "Behold! thy sister
goeth forth and saith,
'shall I show you one who
will
nurse and rear the
[child]?' So We brought
thee back to thy mother,
that her eye

might be cooled and she should not grieve. Then thou didst slay a man, but We saved thee from trouble, and We tried thee in various ways. Then didst thou tarry a number of years with the people of Midian. Then didst thou come hither as ordained, O Moses!

41. "And I have prepared thee for Myself [for service]"..

42. "Go, thou and thy brother, with My Signs, and slacken not, either of you, in keeping Me in remembrance.

43. "Go, both of you, to Pharaoh, for he has indeed transgressed all bounds;

44. "But speak to him mildly; perchance he may take warning or fear [Allah]."

45. They [Moses and Aaron] said: "Our Lord! We fear lest he hasten with insolence against us, or lest he transgress all bounds."

46. He said: "Fear not: for I am with you: I hear and see [everything]."

47. "So go ye both to him, and say, 'Verily we are messengers sent by thy Lord: Send forth, therefore, the Children of Israel with us, and afflict them not: with a Sign, indeed, have we come from thy Lord! and peace to all who follow guidance!"

48. "'Verily it has been revealed to us that the Penalty [awaits] those who reject and turn away.'"

49. [When this message was delivered], [Pharaoh] said: "Who, then, O Moses, is the Lord of you two?"

50. He said: "Our Lord is He Who gave to each [created] thing its form and nature, and further, gave [it] guidance."

51. [Pharaoh] said: "What then is the condition of previous generations?"

52. He replied: "The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets,-

53. "He Who has, made for you the earth like a carpet spread out; has enabled you to go about therein by roads [and channels]; and has sent down water from the sky." With it have We produced diverse pairs of plants each separate from the others.

54. Eat [for yourselves] and pasture your cattle: verily, in this are Signs for men endued with understanding.

55. From the [earth] did We create you, and into it shall We return you, and from it shall We bring you out once again.

56. And We showed Pharaoh all Our Signs, but he did reject and refuse.

57. He said: "Hast thou come to drive us out of our land with thy magic, O Moses?"

58. "But we can surely produce magic to match thine! So make a tryst between us and thee, which we shall not fail to keep - neither we nor thou - in a place where both shall have even chances."

59. Moses said: "Your tryst is the Day of the Festival, and let the people be assembled when the sun is well up."

60. So Pharaoh withdrew: He concerted his plan, and then came [back].

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61. Moses said to him: Woe to you! Forge not ye a lie against Allah, lest He destroy you [at once] utterly by chastisement: the forger must suffer frustration!"

62. So they disputed, one with another, over their affair, but they kept their talk secret.

63. They said: "These two are certainly [expert] magicians: their object is to drive you out from your land with their magic, and to do away with your most cherished institutions.

64. "Therefore concert your plan, and then assemble in [serried] ranks: He wins [all along] today who gains the upper hand."

65. They said: "O Moses! whether wilt thou that thou throw [first] or that we be the first to throw?"

66. He said, "Nay, throw ye first!" Then behold their ropes and their rods-so it seemed to him on account of their magic - began to be in lively motion!

67. So Moses conceived in his mind a [sort of] fear.

68. We said: "Fear not! for thou hast indeed the upper hand:

69. "Throw that which is in thy right hand: Quickly will it swallow up that which they have faked what they have faked is but a magician's trick: and the magician thrives not, [no matter] where he goes."

70. So the magicians were thrown down to prostration: they said, "We believe in the Lord of Aaron and Moses".

71. [Pharaoh] said: "Believe ye in Him before I give you permission? Surely this must be your leader, who has taught you magic! be sure I will cut off your hands and feet on opposite sides, and I will have you crucified on trunks of palmtrees: so shall ye know for certain, which of us can give the more severe and the more lasting punishment!"

72. They said: "Never shall we regard thee as more than the Clear Signs that have come to us, or than Him Who created us! so decree whatever thou desirest to decree: for thou canst only decree [touching] the life of this world.

73. "For us, we have believed in our Lord: may He forgive us our faults, and the magic to which thou didst compel us: for Allah is Best and Most Abiding."

74. Verily he who comes to his Lord as a sinner [at Judgment],- for him is Hell: therein shall he neither die nor live.

75. But such as come to Him as Believers who have

worked righteous deeds,-
for
them are ranks exalted,-
76. Gardens of Eternity,
beneath which flow rivers:
they will dwell therein for
aye: such is the reward of
those who purify themselves
[from evil].
77. We sent an inspiration
to Moses: "Travel by night
with My servants, and
strike a dry path for them
through the sea, without
fear of being overtaken [by
Pharaoh] and without [any
other] fear."
78. Then Pharaoh pursued
them with his forces, but
the waters completely
overwhelmed them and
covered them up.
79. Pharaoh led his people
astray instead of leading
them aright.
80. O ye Children of
Israel! We delivered you
from your enemy, and We
made a
Covenant with you on the
right side of Mount
[Sinai], and We sent down
to you
Manna and quails:
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81. [Saying]: "Eat of the
good things We have
provided for your
sustenance, but
commit no excess therein,
lest My Wrath should justly
descend on you: and those
on whom descends My Wrath
do perish indeed!
82. "But, without doubt, I
am [also] He that forgives
again and again, to those
who repent, believe, and do
right, who,- in fine, are
ready to receive true
guidance."
83. [When Moses was up on
the Mount, Allah said:]
"What made thee hasten in
advance of thy people, O
Moses?"
84. He replied: "Behold,
they are close on my
footsteps: I hastened to
thee, O
my Lord, to please thee."
85. [Allah] said: "We have
tested thy people in thy
absence: the Samiri has led
them astray."
86. So Moses returned to
his people in a state of
indignation and sorrow. He
said: "O my people! did not
your Lord make a handsome
promise to you? Did then

the promise seem to you
long [in coming]? Or did ye
desire that Wrath should
descend from your Lord on
you, and so ye broke your
promise to me?"
87. They said: "We broke
not the promise to thee, as
far as lay in our power:
but we were made to carry
the weight of the ornaments
of the [whole] people, and
we threw them [into the
fire], and that was what
the Samiri suggested.
88. "Then he brought out
[of the fire] before the
[people] the image of a
calf:
It seemed to low: so they
said: This is your god, and
the god of Moses, but
[Moses] has forgotten!"
89. Could they not see that
it could not return them a
word [for answer], and
that it had no power either
to harm them or to do them
good?
90. Aaron had already,
before this said to them:
"O my people! ye are being
tested in this: for verily
your Lord is [Allah] Most
Gracious; so follow me and
obey my command."
91. They had said: "We will
not abandon this cult, but
we will devote ourselves
to it until Moses returns
to us."
92. [Moses] said: "O Aaron!
what kept thee back, when
thou sawest them going
wrong,
93. "From following me?
Didst thou then disobey my
order?"
94. [Aaron] replied: "O son
of my mother! Seize [me]
not by my beard nor by [the
hair of] my head! Truly I
feared lest thou shouldst
say, 'Thou has caused a
division among the children
of Israel, and thou didst
not respect my word!'"
95. [Moses] said: "What
then is thy case, O
Samiri?"
96. He replied: "I saw what
they saw not: so I took a
handful [of dust] from the
footprint of the Messenger,
and threw it [into the
calf]: thus did my soul
suggest to me."
97. [Moses] said: "Get thee
gone! but thy [punishment]
in this life will be that

thou wilt say, 'touch me
not'; and moreover [for a
future penalty] thou hast a
promise that will not fail:
Now look at thy god, of
whom thou hast become a
devoted worshipper: We will
certainly [melt] it in a
blazing fire and scatter it
broadcast in the sea!"
98. But the god of you all
is the One Allah: there is
no god but He: all things
He comprehends in His
knowledge.
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99. Thus do We relate to
thee some stories of what
happened before: for We
have
sent thee a Message from
Our own Presence.
100. If any do turn away
therefrom, verily they will
bear a burden on the Day of
judgment;
101. They will abide in
this [state]: and grievous
will the burden be to them
on
that Day,-
102. The Day when the
Trumpet will be sounded:
that Day, We shall gather
the
sinful, blear-eyed [with
terror].
103. In whispers will they
consult each other: "Yet
tarried not longer than ten
[Days];
104. We know best what they
will say, when their leader
most eminent in conduct
will say: "Ye tarried not
longer than a day!"
105. They ask thee
concerning the Mountains:
say, "My Lord will uproot
them and
scatter them as dust;
106. "He will leave them as
plains smooth and level;
107. "Nothing crooked or
curved wilt thou see in
their place."
108. On that Day will they
follow the Caller
[straight]: no crookedness
[can
they show] him: all sounds
shall humble themselves in
the Presence of [Allah]
Most Gracious: nothing
shalt thou hear but the
tramp of their feet [as
they
march].
109. On that Day shall no
intercession avail except
for those for whom

permission has been granted by [Allah] Most Gracious and whose word is acceptable to Him.

110. He knows what [appears to His creatures as] before or after or behind them: but they shall not compass it with their knowledge.

111. [All] faces shall be humbled before [Him] - the Living, the Self-Subsisting, Eternal: hopeless indeed will be the man that carries iniquity [on his back].

112. But he who works deeds of righteousness, and has faith, will have no fear of harm nor of any curtailment [of what is his due].

113. Thus have We sent this down - an Arabic Qur'an - and explained therein in detail some of the warnings, in order that they may fear Allah, or that it may cause their remembrance [of Him].

114. High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! advance me in knowledge."

115. We had already, beforehand, taken the covenant of Adam, but he forgot: and We found on his part no firm resolve.

116. When We said to the angels, "Prostrate yourselves to Adam", they prostrated themselves, but not Iblis: he refused.

117. Then We said: "O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery."

118. "There is therein [enough provision] for thee not to go hungry nor to go naked,

119. "Nor to suffer from thirst, nor from the sun's heat."

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120. But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the

Tree of Eternity and to a kingdom that never decays?"

121. In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden:

thus did Adam disobey his Lord, and allow himself to be seduced.

122. But his Lord chose him [for His Grace]: He turned to him, and gave him Guidance.

123. He said: "Get ye down, both of you, - all together, from the Garden, with enmity one to another: but if, as is sure, there comes to you Guidance from Me, whosoever follows My Guidance, will not lose his way, nor fall into misery."

124. "But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment."

125. He will say: "O my Lord! why hast Thou raised me up blind, while I had sight [before]?"

126. [Allah] will say: "Thus didst Thou, when Our Signs came unto thee, disregard them: so wilt thou, this day, be disregarded."

127. And thus do We recompense him who transgresses beyond bounds and believes

not in the Signs of his Lord: and the Penalty of the Hereafter is far more grievous and more enduring.

128. Is it not a warning to such men [to call to mind] how many generations before them We destroyed, in whose haunts they [now] move? Verily, in this are Signs for men endued with understanding.

129. Had it not been for a Word that went forth before from thy Lord, [their punishment] must necessarily have come; but there is a Term appointed [for respite].

130. Therefore be patient with what they say, and celebrate [constantly] the praises of thy Lord, before the rising of the sun, and before its setting; yea,

celebrate them for part of the hours of the night, and at the sides of the day: that thou mayest have [spiritual] joy.

131. Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which

We test them: but the provision of thy Lord is better and more enduring.

132. Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the [fruit of] the Hereafter is for righteousness.

133. They say: "Why does he not bring us a sign from his Lord?" Has not a Clear Sign come to them of all that was in the former Books of revelation?

134. And if We had inflicted on them a penalty before this, they would have

said: "Our Lord! If only Thou hadst sent us a messenger, we should certainly have followed Thy Signs before we were humbled and put to shame."

135. Say: "Each one [of us] is waiting: wait ye, therefore, and soon shall ye

know who it is that is on the straight and even way, and who it is that has received Guidance."

SURA 21. Anbiyaa, or The Prophets

1. Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away.

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2. Never comes [aught] to them of a renewed Message from their Lord, but they listen to it as in jest,-

3. Their hearts toying as with trifles. The wrong-doers conceal their private counsels, [saying], "Is this [one] more than a man like yourselves? Will ye go to witchcraft with your eyes open?"

4. Say: "My Lord knoweth [every] word [spoken] in

the heavens and on earth:
He
is the One that heareth and
knoweth [all things]."
5. "Nay," they say, "[these
are] medleys of dream! -
Nay, He forged it! - Nay,
He is [but] a poet! Let him
then bring us a Sign like
the ones that were sent to
[Prophets] of old!"
6. [As to those] before
them, not one of the
populations which We
destroyed
believed: will these
believe?
7. Before thee, also, the
messengers We sent were but
men, to whom We granted
inspiration: If ye realise
this not, ask of those who
possess the Message.
8. Nor did We give them
bodies that ate no food,
nor were they exempt from
death.
9. In the end We fulfilled
to them Our Promise, and We
saved them and those whom
We pleased, but We
destroyed those who
transgressed beyond bounds.
10. We have revealed for
you [O men!] a book in
which is a Message for you:
will
ye not then understand?
11. How many were the
populations We utterly
destroyed because of their
iniquities, setting up in
their places other peoples?
12. Yet, when they felt Our
Punishment [coming],
behold, they [tried to]
flee
from it.
13. Flee not, but return to
the good things of this
life which were given you,
and to your homes in order
that ye may be called to
account.
14. They said: "Ah! woe to
us! We were indeed wrong-
doers!"
15. And that cry of theirs
ceased not, till We made
them as a field that is
mown, as ashes silent and
quenched.
16. Not for [idle] sport
did We create the heavens
and the earth and all that
is
between!
17. If it had been Our wish
to take [just] a pastime,
We should surely have

taken it from the things
nearest to Us, if We would
do [such a thing]!
18. Nay, We hurl the Truth
against falsehood, and it
knocks out its brain, and
behold, falsehood doth
perish! Ah! woe be to you
for the [false] things ye
ascribe [to Us].
19. To Him belong all
[creatures] in the heavens
and on earth: Even those
who
are in His [very] Presence
are not too proud to serve
Him, nor are they [ever]
weary [of His service]:
20. They celebrate His
praises night and day, nor
do they ever flag or
intermit.
21. Or have they taken [for
worship] gods from the
earth who can raise [the
dead]?
22. If there were, in the
heavens and the earth,
other gods besides Allah,
there
would have been confusion
in both! but glory to
Allah, the Lord of the
Throne:
[High is He] above what
they attribute to Him!
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23. He cannot be questioned
for His acts, but they will
be questioned [for
theirs].
24. Or have they taken for
worship [other] gods
besides him? Say, "Bring
your
convincing proof: this is
the Message of those with
me and the Message of those
before me." But most of
them know not the Truth,
and so turn away.
25. Not a messenger did We
send before thee without
this inspiration sent by Us
to him: that there is no
god but I; therefore
worship and serve Me.
26. And they say: "[Allah]
Most Gracious has begotten
offspring." Glory to Him!
they are [but] servants
raised to honour.
27. They speak not before
He speaks, and they act [in
all things] by His
Command.
28. He knows what is before
them, and what is behind
them, and they offer no

intercession except for
those who are acceptable,
and they stand in awe and
reverence of His [Glory].
29. If any of them should
say, "I am a god besides
Him", such a one We should
reward with Hell: thus do
We reward those who do
wrong.
30. Do not the Unbelievers
see that the heavens and
the earth were joined
together [as one unit of
creation], before we clove
them asunder? We made from
water every living thing.
Will they not then believe?
31. And We have set on the
earth mountains standing
firm, lest it should shake
with them, and We have made
therein broad highways
[between mountains] for
them
to pass through: that they
may receive Guidance.
32. And We have made the
heavens as a canopy well
guarded: yet do they turn
away
from the Signs which these
things [point to]!
33. It is He Who created
the Night and the Day, and
the sun and the moon: all
[the celestial bodies] swim
along, each in its rounded
course.
34. We granted not to any
man before thee permanent
life [here]: if then thou
shouldst die, would they
live permanently?
35. Every soul shall have a
taste of death: and We test
you by evil and by good
by way of trial. to Us must
ye return.
36. When the Unbelievers
see thee, they treat thee
not except with ridicule.
"Is
this," [they say], "the one
who talks of your gods?"
and they blaspheme at the
mention of [Allah] Most
Gracious!
37. Man is a creature of
haste: soon [enough] will I
show you My Signs; then ye
will not ask Me to hasten
them!
38. They say: "When will
this promise come to pass,
if ye are telling the
truth?"
39. If only the Unbelievers
knew [the time] when they
will not be able to ward

off the fire from their faces, nor yet from their backs, and [when] no help can reach them!

40. Nay, it may come to them all of a sudden and confound them: no power will they have then to avert it, nor will they [then] get respite.

41. Mocked were [many] messenger before thee; But their scoffers were hemmed in by the thing that they mocked.

42. Say: "Who can keep you safe by night and by day from [the Wrath of] [Allah] Most Gracious?" Yet they turn away from the mention of their Lord.

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43. Or have they gods that can guard them from Us? They have no power to aid themselves, nor can they be defended from Us.

44. Nay, We gave the good things of this life to these men and their fathers until the period grew long for them; See they not that We gradually reduce the land [in their control] from its outlying borders? Is it then they who will win?

45. Say, "I do but warn you according to revelation": But the deaf will not hear the call, [even] when they are warned!

46. If but a breath of the Wrath of thy Lord do touch them, they will then say, "Woe to us! we did wrong indeed!"

47. We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be [no more than] the weight of a mustard seed, We will bring it [to account]: and enough are We to take account.

48. In the past We granted to Moses and Aaron the criterion [for judgment], and a Light and a Message for those who would do right,-

49. Those who fear their Lord in their most secret thoughts, and who hold the Hour [of Judgment] in awe.

50. And this is a blessed Message which We have sent down: will ye then reject it?

51. We bestowed aforetime on Abraham his rectitude of conduct, and well were We acquainted with him.

52. Behold! he said to his father and his people, "What are these images, to which ye are [so assiduously] devoted?"

53. They said, "We found our fathers worshipping them."

54. He said, "Indeed ye have been in manifest error - ye and your fathers."

55. They said, "Have you brought us the Truth, or are you one of those who jest?"

56. He said, "Nay, your Lord is the Lord of the heavens and the earth, He Who created them [from nothing]: and I am a witness to this [Truth].

57. "And by Allah, I have a plan for your idols - after ye go away and turn your backs"...

58. So he broke them to pieces, [all] but the biggest of them, that they might turn [and address themselves] to it.

59. They said, "Who has done this to our gods? He must indeed be some man of impiety!"

60. They said, "We heard a youth talk of them: He is called Abraham."

61. They said, "Then bring him before the eyes of the people, that they may bear witness."

62. They said, "Art thou the one that did this with our gods, O Abraham?"

63. He said: "Nay, this was done by - this is their biggest one! ask them, if they can speak intelligently!"

64. So they turned to themselves and said, "Surely ye are the ones in the wrong!"

65. Then were they confounded with shame: [they said], "Thou knowest full well that these [idols] do not speak!"

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66. [Abraham] said, "Do ye then worship, besides Allah, things that can neither be of any good to you nor do you harm?"

67. "Fie upon you, and upon the things that ye worship besides Allah! Have ye no sense?"...

68. They said, "Burn him and protect your gods, If ye do [anything at all]!"

69. We said, "O Fire! be thou cool, and [a means of] safety for Abraham!"

70. Then they sought a stratagem against him: but We made them the ones that lost most!

71. But We delivered him and [his nephew] Lut [and directed them] to the land which We have blessed for the nations.

72. And We bestowed on him Isaac and, as an additional gift, [a grandson], Jacob, and We made righteous men of every one [of them].

73. And We made them leaders, guiding [men] by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practise regular charity; and they constantly served Us [and Us only].

74. And to Lut, too, We gave Judgment and Knowledge, and We saved him from the town which practised abominations: truly they were a people given to Evil, a rebellious people.

75. And We admitted him to Our Mercy: for he was one of the Righteous.

76. [Remember] Noah, when he cried [to Us] aforetime: We listened to his [prayer] and delivered him and his family from great distress.

77. We helped him against people who rejected Our Signs: truly they were a people given to Evil: so We drowned them [in the Flood] all together.

78. And remember David and Solomon, when they gave judgment in the matter of the

field into which the sheep of certain people had strayed by night: We did witness their judgment.

79. To Solomon We inspired the [right] understanding of the matter: to each [of them] We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises, with David: it was We Who did [all these things].

80. It was We Who taught him the making of coats of mail for your benefit, to guard you from each other's violence: will ye then be grateful?

81. [It was Our power that made] the violent [unruly] wind flow [tamely] for Solomon, to his order, to the land which We had blessed: for We do know all things.

82. And of the evil ones, were some who dived for him, and did other work besides; and it was We Who guarded them.

83. And [remember] Job, when He cried to his Lord, "Truly distress has seized me, but Thou art the Most Merciful of those that are merciful."

84. So We listened to him: We removed the distress that was on him, and We restored his people to him, and doubled their number, - as a Grace from Ourselves, and a thing for commemoration, for all who serve Us.

85. And [remember] Isma'il, Idris, and Zul-kifl, all [men] of constancy and patience;

86. We admitted them to Our mercy: for they were of the righteous ones.

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87. And remember Zun-nun, when he departed in wrath: He imagined that We had no power over him! But he cried through the depths of darkness, "There is no god but thou: glory to thee: I was indeed wrong!"

88. So We listened to him: and delivered him from distress: and thus do We deliver those who have faith.

89. And [remember] Zakariya, when he cried to

his Lord: "O my Lord! leave me not without offspring, though thou art the best of inheritors."

90. So We listened to him: and We granted him Yahya: We cured his wife's [Barrenness] for him. These [three] were ever quick in emulation in good works; they used to call on Us with love and reverence, and humble themselves before Us.

91. And [remember] her who guarded her chastity: We breathed into her of Our spirit, and We made her and her son a sign for all peoples.

92. Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: therefore serve Me [and no other].

93. But [later generations] cut off their affair [of unity], one from another: [yet] will they all return to Us.

94. Whoever works any act of righteousness and has faith, - His endeavour will not be rejected: We shall record it in his favour.

95. But there is a ban on any population which We have destroyed: that they shall not return,

96. Until the Gog and Magog [people] are let through [their barrier], and they swiftly swarm from every hill.

97. Then will the true promise draw nigh [of fulfilment]: then behold! the eyes of the Unbelievers will fixedly stare in horror: "Ah! Woe to us! we were indeed heedless of this; nay, we truly did wrong!"

98. Verily ye, [unbelievers], and the [false] gods that ye worship besides Allah, are [but] fuel for Hell! to it will ye [surely] come!

99. If these had been gods, they would not have got there! but each one will abide therein.

100. There, sobbing will be their lot, nor will they there hear [aught else].

101. Those for whom the good [record] from Us has gone before, will be removed far therefrom.

102. Not the slightest sound will they hear of Hell: what their souls desired, in that will they dwell.

103. The Great Terror will bring them no grief: but the angels will meet them [with mutual greetings]: "This is your Day, - [the Day] that ye were promised."

104. The Day that We roll up the heavens like a scroll rolled up for books [completed], - even as We produced the first creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it.

105. Before this We wrote in the Psalms, after the Message [given to Moses]: My servants the righteous, shall inherit the earth."

106. Verily in this [Qur'an] is a Message for people who would [truly] worship Allah.

107. We sent thee not, but as a Mercy for all creatures.

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108. Say: "What has come to me by inspiration is that your Allah is One Allah: will ye therefore bow to His Will [in Islam]?"

109. But if they turn back, Say: "I have proclaimed the Message to you all alike and in truth; but I know not whether that which ye are promised is near or far.

110. "It is He Who knows what is open in speech and what ye hide [in your hearts].

111. "I know not but that it may be a trial for you, and a grant of [worldly] livelihood [to you] for a time."

112. Say: "O my Lord! judge Thou in truth!" "Our Lord Most Gracious is the One

Whose assistance should be sought against the blasphemies ye utter!" SURA 22. Hajj, or The Pilgrimage

1. O mankind! fear your Lord! for the convulsion of the Hour [of Judgment] will be a thing terrible!

2. The Day ye shall see it, every mother giving suck shall forget her sucklingbabe, and every pregnant female shall drop her load [unformed]: thou shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of Allah.

3. And yet among men there are such as dispute about Allah, without knowledge, and follow every evil one obstinate in rebellion!

4. About the [Evil One] it is decreed that whoever turns to him for friendship,

him will he lead astray, and he will guide him to the Penalty of the Fire.

5. O mankind! if ye have a doubt about the Resurrection, [consider] that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest [our power] to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then [foster you] that

ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known [much], and [further], thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred [to life], it swells, and it puts forth every kind of beautiful growth [in pairs].

6. This is so, because Allah is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things.

7. And verily the Hour will come: there can be no doubt about it, or about [the fact] that Allah will raise up all who are in the graves.

8. Yet there is among men such a one as disputes about Allah, without Knowledge, without Guidance, and without a Book of Enlightenment,-

9. [Disdainfully] bending his side, in order to lead [men] astray from the Path of Allah: for him there is disgrace in this life, and on the Day of Judgment We shall make him taste the Penalty of burning [Fire].

10. [It will be said]: "This is because of the deeds which thy hands sent forth,

for verily Allah is not unjust to His servants.

11. There are among men some who serve Allah, as it were, on the verge: if good befalls them, they are, therewith, well content; but if a trial comes to them,

they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see!

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12. They call on such deities, besides Allah, as can neither hurt nor profit them: that is straying far indeed [from the Way]!

13. [Perhaps] they call on one whose hurt is nearer than his profit: evil, indeed, is the patron, and evil the companion [or help]!

14. Verily Allah will admit those who believe and work righteous deeds, to Gardens, beneath which rivers flow: for Allah carries out all that He plans.

15. If any think that Allah will not help him [His Messenger] in this world and the Hereafter, let him stretch out a rope to the ceiling and cut [himself] off:

then let him see whether his plan will remove that which enrages [him]!

16. Thus have We sent down Clear Signs; and verily Allah doth guide whom He

will!

17. Those who believe [in the Qur'an], those who follow the Jewish

[scriptures], and the Sabians, Christians, Magians, and Polytheists,- Allah will judge between

them on the Day of Judgment: for Allah is witness of all things.

18. Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth,- the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are [also] such as are fit for Punishment: and such as Allah shall

disgrace,- None can raise to

honour: for Allah carries out all that He wills.

19. These two antagonists dispute with each other about their Lord: But those who deny [their Lord],- for them will be cut out a garment of Fire: over their heads will be poured out boiling water.

20. With it will be scalded what is within their bodies, as well as [their] skins.

21. In addition there will be maces of iron [to punish] them.

22. Every time they wish to get away therefrom, from anguish, they will be forced back therein, and [it will be said], "Taste ye the Penalty of Burning!"

23. Allah will admit those who believe and work righteous deeds, to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk.

24. For they have been guided [in this life] to the purest of speeches; they have been guided to the Path of Him Who is Worthy of [all] Praise.

25. As to those who have rejected [Allah], and would keep back [men] from the Way of Allah, and from the Sacred Mosque, which We

have made [open] to [all] men
 - equal is the dweller there and the visitor from the country - and any whose purpose therein is profanity or wrong-doing - them will We cause to taste of a most Grievous Penalty.
 26. Behold! We gave the site, to Abraham, of the [Sacred] House, [saying]: "Associate not anything [in worship] with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves [therein in prayer].
 27. "And proclaim the Pilgrimage among men: they will come to thee on foot and [mounted] on every kind of camel, lean on account of journeys through deep and distant mountain highways;
 28. "That they may witness the benefits [provided] for them, and celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them [for sacrifice]: then eat ye thereof and feed the distressed ones in want.
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 29. "Then let them complete the rites prescribed for them, perform their vows, and [again] circumambulate the Ancient House."
 30. Such [is the Pilgrimage]: whoever honours the sacred rites of Allah, for him it is good in the Sight of his Lord. Lawful to you [for food in Pilgrimage] are cattle, except those mentioned to you [as exception]: but shun the abomination of idols, and shun the word that is false,-
 31. Being true in faith to Allah, and never assigning partners to Him: if anyone assigns partners to Allah, is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped [like a bird on its prey] and thrown him into a far-distant place.

32. Such [is his state]: and whoever holds in honour the symbols of Allah, [in the sacrifice of animals], such [honour] should come truly from piety of heart.
 33. In them ye have benefits for a term appointed: in the end their place of sacrifice is near the Ancient House.
 34. To every people did We appoint rites [of sacrifice], that they might celebrate the name of Allah over the sustenance He gave them from animals [fit for food]. But your god is One God: submit then your wills to Him [in Islam]: and give thou the good news to those who humble themselves,-
 35. To those whose hearts when Allah is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend [in charity] out of what We have bestowed upon them.
 36. The sacrificial camels we have made for you as among the symbols from Allah: in them is [much] good for you: then pronounce the name of Allah over them as they line up [for sacrifice]: when they are down on their sides [after slaughter], eat ye thereof, and feed such as [beg not but] live in contentment, and such as beg with due humility: thus have We made animals subject to you, that ye may be grateful.
 37. It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you, that ye may glorify Allah for His Guidance to you and proclaim the good news to all who do right.
 38. Verily Allah will defend [from ill] those who believe: verily, Allah loveth not any that is a traitor to faith, or show ingratitude.
 39. To those against whom war is made, permission is given [to fight], because

they are wronged;- and verily, Allah is most powerful for their aid;-
 40. [They are] those who have been expelled from their homes in defiance of right,- [for no cause] except that they say, "our Lord is Allah". Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his [cause];- for verily Allah is full of Strength, Exalted in Might, [able to enforce His Will].
 41. [They are] those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end [and decision] of [all] affairs.
 42. If they treat thy [mission] as false, so did the peoples before them [with their prophets],- the People of Noah, and 'Ad and Thamud;
 43. Those of Abraham and Lut;
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 44. And the Companions of the Madyan People; and Moses was rejected [in the same way]. But I granted respite to the Unbelievers, and [only] after that did I punish them: but how [terrible] was my rejection [of them]!
 45. How many populations have We destroyed, which were given to wrong-doing? They tumbled down on their roofs. And how many wells are lying idle and neglected, and castles lofty and well-built?
 46. Do they not travel through the land, so that their hearts [and minds] may thus learn wisdom and their ears may thus learn to hear? Truly it is not their

eyes that are blind, but their hearts which are in their breasts.

47. Yet they ask thee to hasten on the Punishment! But Allah will not fail in His Promise. Verily a Day in the sight of thy Lord is like a thousand years of your reckoning.

48. And to how many populations did I give respite, which were given to wrongdoing? in the end I punished them. To me is the destination [of all].

49. Say: "O men! I am [sent] to you only to give a Clear Warning:

50. "Those who believe and work righteousness, for them is forgiveness and a sustenance most generous.

51. "But those who strive against Our Signs, to frustrate them,- they will be Companions of the Fire."

52. Never did We send a messenger or a prophet before thee, but, when he framed a desire, Satan threw some [vanity] into his desire: but Allah will cancel anything [vain] that Satan throws in, and Allah will confirm [and establish] His Signs: for Allah is full of Knowledge and Wisdom:

53. That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrongdoers are in a schism far [from the Truth]:

54. And that those on whom knowledge has been bestowed may learn that the [Qur'an] is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly [open] to it: for verily Allah is the Guide of those who believe, to the Straight Way.

55. Those who reject Faith will not cease to be in doubt concerning [Revelation] until the Hour [of Judgment] comes suddenly upon them, or there comes to them

the Penalty of a Day of Disaster.

56. On that Day of Dominion will be that of Allah: He will judge between them: so those who believe and work righteous deeds will be in Gardens of Delight.

57. And for those who reject Faith and deny our Signs, there will be a humiliating Punishment.

58. Those who leave their homes in the cause of Allah, and are then slain or die,- On them will Allah bestow verily a goodly Provision: Truly Allah is He Who bestows the best provision.

59. Verily He will admit them to a place with which they shall be well pleased: for Allah is All-Knowing, Most Forbearing.

60. That [is so]. And if one has retaliated to no greater extent than the injury he received, and is again set upon inordinately, Allah will help him: for Allah is One that blots out [sins] and forgives [again and again].

61. That is because Allah merges night into day, and He merges day into night, and verily it is Allah Who hears and sees [all things].

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62. That is because Allah - He is the Reality; and those besides Him whom they invoke,- they are but vain Falsehood: verily Allah is He, Most High, Most Great.

63. Seest thou not that Allah sends down rain from the sky, and forthwith the earth becomes clothed with green? for Allah is He Who understands the finest mysteries, and is well-acquainted [with them].

64. To Him belongs all that is in the heavens and on earth: for verily Allah,- He is free of all wants, Worthy of all Praise.

65. Seest thou not that Allah has made subject to you [men] all that is on the earth, and the ships that sail through the sea by His Command? He withholds the

sky [rain] from falling on the earth except by His leave: for Allah is Most Kind and Most Merciful to man.

66. It is He Who gave you life, will cause you to die, and will again give you life: Truly man is a most ungrateful creature!

67. To every People have We appointed rites and ceremonies which they must follow: let them not then dispute with thee on the matter, but do thou invite [them] to thy Lord: for thou art assuredly on the Right Way.

68. If they do wrangle with thee, say, "Allah knows best what it is ye are doing."

69. "Allah will judge between you on the Day of Judgment concerning the matters in which ye differ."

70. Knowest thou not that Allah knows all that is in heaven and on earth? Indeed it is all in a Record, and that is easy for Allah.

71. Yet they worship, besides Allah, things for which no authority has been sent down to them, and of which they have [really] no knowledge: for those that do wrong there is no helper.

72. When Our Clear Signs are rehearsed to them, thou wilt notice a denial on the faces of the Unbelievers! they nearly attack with violence those who rehearse Our Signs to them. Say, "Shall I tell you of something [far] worse than these Signs? It is the Fire [of Hell]! Allah has promised it to the Unbelievers! and evil is that destination!"

73. O men! Here is a parable set forth! listen to it! Those on whom, besides Allah, ye call, cannot create [even] a fly, if they all met together for the purpose! and if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those

whom they petition!

74. No just estimate have they made of Allah: for Allah is He Who is strong and

able to Carry out His Will.

75. Allah chooses messengers from angels and from men for Allah is He Who hears

and sees [all things].

76. He knows what is before them and what is behind them: and to Allah go back all questions [for decision].

77. O ye who believe! bow down, prostrate yourselves, and adore your Lord; and do good; that ye may prosper.

78. And strive in His cause as ye ought to strive, [with sincerity and under discipline]. He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this [Revelation]; that the Messenger may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer, 165

give regular Charity, and hold fast to Allah! He is your Protector - the Best to protect and the Best to help!

SURA 23. Muminun, or The Believers

1. The believers must [eventually] win through,-

2. Those who humble themselves in their prayers;

3. Who avoid vain talk;

4. Who are active in deeds of charity;

5. Who abstain from sex,

6. Except with those joined to them in the marriage bond, or [the captives] whom

their right hands possess,- for [in their case] they are free from blame,

7. But those whose desires exceed those limits are transgressors;-

8. Those who faithfully observe their trusts and their covenants;

9. And who [strictly] guard their prayers;-

10. These will be the heirs,

11. Who will inherit Paradise: they will dwell therein [for ever].

12. Man We did create from a quintessence [of clay];

13. Then We placed him as [a drop of] sperm in a place of rest, firmly fixed;

14. Then We made the sperm into a clot of congealed blood; then of that clot We made a [foetus] lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create!

15. After that, at length ye will die

16. Again, on the Day of Judgment, will ye be raised up.

17. And We have made, above you, seven tracts; and We are never unmindful of [our] Creation.

18. And We send down water from the sky according to [due] measure, and We cause it to soak in the soil; and We certainly are able to drain it off [with ease].

19. With it We grow for you gardens of date-palms and vines: in them have ye abundant fruits: and of them ye eat [and have enjoyment],-

20. Also a tree springing out of Mount Sinai, which produces oil, and relish for those who use it for food.

21. And in cattle [too] ye have an instructive example: from within their bodies

We produce [milk] for you to drink; there are, in them, [besides], numerous [other] benefits for you; and of their [meat] ye eat; 22. An on them, as well as in slips, ye side.

23. [Further, We sent a long line of prophets for your instruction]. We sent Noah to his people: He said, "O my people! worship Allah! Ye have no other god but Him. Will ye not fear [Him]?"

24. The chiefs of the Unbelievers among his people said: "He is no more than a man like yourselves: his wish is to assert his

superiority over you: if Allah

had wished [to send messengers], He could have sent down angels; never did we

hear such a thing [as he says], among our ancestors of old."

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25. [And some said]: "He is only a man possessed: wait [and have patience] with him for a time."

26. [Noah] said: "O my Lord! help me: for that they accuse me of falsehood!"

27. So We inspired him [with this message]: "Construct the Ark within Our sight

and under Our guidance: then when comes Our Command, and the fountains of the

earth gush forth, take thou on board pairs of every species, male and female, and thy family- except those of them against whom the Word has already gone forth: And address Me not in favour of the wrong-doers; for they shall be drowned [in the Flood].

28. And when thou hast embarked on the Ark - thou and those with thee,- say:

"Praise be to Allah, Who has saved us from the people who do wrong."

29. And say: "O my Lord! enable me to disembark with thy blessing: for Thou art the Best to enable [us] to disembark."

30. Verily in this there are Signs [for men to understand]; [thus] do We try [men].

31. Then We raised after them another generation.

32. And We sent to them a messenger from among themselves, [saying], "Worship

Allah! ye have no other god but Him. Will ye not fear [Him]?"

33. And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and on whom We had bestowed the good things of this life, said:

"He

is no more than a man like yourselves: he eats of that of which ye eat, and

drinks of what ye drink.
 34. "If ye obey a man like yourselves, behold, it is certain ye will be lost.
 35. "Does he promise that when ye die and become dust and bones, ye shall be brought forth [again]?
 36. "Far, very far is that which ye are promised!
 37. "There is nothing but our life in this world! We shall die and we live! But we shall never be raised up again!
 38. "He is only a man who invents a lie against Allah, but we are not the ones to believe in him!"
 39. [The prophet] said: "O my Lord! help me: for that they accuse me of falsehood."
 40. [Allah] said: "In but a little while, they are sure to be sorry!"
 41. Then the Blast overtook them with justice, and We made them as rubbish of dead leaves [floating on the stream of Time]! So away with the people who do wrong!
 42. Then We raised after them other generations.
 43. No people can hasten their term, nor can they delay [it].
 44. Then sent We our messengers in succession: every time there came to a people their messenger, they accused him of falsehood: so We made them follow each other [in punishment]: We made them as a tale [that is told]: So away with a people that will not believe!
 45. Then We sent Moses and his brother Aaron, with Our Signs and authority manifest,
 46. To Pharaoh and his Chiefs: But these behaved insolently: they were an arrogant people.
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 47. They said: "Shall we believe in two men like ourselves? And their people are subject to us!"
 48. So they accused them of falsehood, and they became of those who were destroyed.

49. And We gave Moses the Book, in order that they might receive guidance.
 50. And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground, affording rest and security and furnished with springs.
 51. O ye messengers! enjoy [all] things good and pure, and work righteousness: for I am well-acquainted with [all] that ye do.
 52. And verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore fear Me [and no other].
 53. But people have cut off their affair [of unity], between them, into sects: each party rejoices in that which is with itself.
 54. But leave them in their confused ignorance for a time.
 55. Do they think that because We have granted them abundance of wealth and sons,
 56. We would hasten them on in every good? Nay, they do not understand.
 57. Verily those who live in awe for fear of their Lord;
 58. Those who believe in the Signs of their Lord;
 59. Those who join not [in worship] partners with their Lord;
 60. And those who dispense their charity with their hearts full of fear, because they will return to their Lord;-
 61. It is these who hasten in every good work, and these who are foremost in them.
 62. On no soul do We place a burden greater than it can bear: before Us is a record which clearly shows the truth: they will never be wronged.
 63. But their hearts are in confused ignorance of this; and there are, besides that, deeds of theirs, which they will [continue] to do,-
 64. Until, when We seize in Punishment those of them who received the good

things of this world, behold, they will groan in supplication!
 65. [It will be said]: "Groan not in supplication this day: for ye shall certainly not be helped by Us.
 66. "My Signs used to be rehearsed to you, but ye used to turn back on your heels-
 67. "In arrogance: talking nonsense about the [Qur'an], like one telling fables by night."
 68. Do they not ponder over the Word [of Allah], or has anything [new] come to them that did not come to their fathers of old?
 69. Or do they not recognise their Messenger, that they deny him?
 70. Or do they say, "He is possessed"? Nay, he has brought them the Truth, but most of them hate the Truth.
 71. If the Truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption!
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 Nay, We have sent them their admonition, but they turn away from their admonition.
 72. Or is it that thou askest them for some recompense? But the recompense of thy Lord is best: He is the Best of those who give sustenance.
 73. But verily thou callest them to the Straight Way;
 74. And verily those who believe not in the Hereafter are deviating from that Way.
 75. If We had mercy on them and removed the distress which is on them, they would obstinately persist in their transgression, wandering in distraction to and fro.
 76. We inflicted Punishment on them, but they humbled not themselves to their Lord, nor do they submissively entreat [Him]!-

77. Until We open on them a gate leading to a severe Punishment: then Lo! they will be plunged in despair therein!

78. It is He Who has created for you [the faculties of] hearing, sight, feeling and understanding: little thanks it is ye give!

79. And He has multiplied you through the earth, and to Him shall ye be gathered back.

80. It is He Who gives life and death, and to Him [is due] the alternation of Night and Day: will ye not then understand?

81. On the contrary they say things similar to what the ancients said.

82. They say: "What! when we die and become dust and bones, could we really be raised up again?"

83. "Such things have been promised to us and to our fathers before! they are nothing but tales of the ancients!"

84. Say: "To whom belong the earth and all beings therein? [say] if ye know!"

85. They will say, "To Allah!" say: "Yet will ye not receive admonition?"

86. Say: "Who is the Lord of the seven heavens, and the Lord of the Throne [of Glory] Supreme?"

87. They will say, "[They belong] to Allah." Say: "Will ye not then be filled with awe?"

88. Say: "Who is it in whose hands is the governance of all things,- who protects [all], but is not protected [of any]? [say] if ye know."

89. They will say, "[It belongs] to Allah." Say: "Then how are ye deluded?"

90. We have sent them the Truth: but they indeed practise falsehood!

91. No son did Allah beget, nor is there any god along with Him: [if there were many gods], behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah! [He is free] from the [sort of] things they attribute to Him!

92. He knows what is hidden and what is open: too high is He for the partners they attribute to Him!

93. Say: "O my Lord! if Thou wilt show me [in my lifetime] that which they are warned against,-

94. "Then, O my Lord! put me not amongst the people who do wrong!"

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95. And We are certainly able to show thee [in fulfilment] that against which they are warned.

96. Repel evil with that which is best: We are well acquainted with the things they say.

97. And say "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones.

98. "And I seek refuge with Thee O my Lord! lest they should come near me."

99. [In Falsehood will they be] Until, when death comes to one of them, he says: "O my Lord! send me back [to life],-

100. "In order that I may work righteousness in the things I neglected." - "By no means! It is but a word he says."- Before them is a Partition till the Day they are raised up.

101. Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another!

102. Then those whose balance [of good deeds] is heavy,- they will attain salvation:

103. But those whose balance is light, will be those who have lost their souls, in Hell will they abide.

104. The Fire will burn their faces, and they will therein grin, with their lips displaced.

105. "Were not My Signs rehearsed to you, and ye did but treat them as falsehood?"

106. They will say: "our Lord! Our misfortune overwhelmed us, and we became a people astray!

107. "Our Lord! bring us out of this: if ever we

return [to Evil], then shall we be wrong-doers indeed!"

108. He will say: "Be ye driven into it [with ignominy]! And speak ye not to Me!

109. "A part of My servants there was, who used to pray 'our Lord! we believe; then do Thou forgive us, and have mercy upon us: For Thou art the Best of those who show mercy!"

110. "But ye treated them with ridicule, so much so that [ridicule of] them made you forget My Message while ye were laughing at them!

111. "I have rewarded them this Day for their patience and constancy: they are indeed the ones that have achieved Bliss..."

112. He will say: "What number of years did ye stay on earth?"

113. They will say: "We stayed a day or part of a day: but ask those who keep account."

114. He will say: "Ye stayed not but a little,- if ye had only known!

115. "Did ye then think that We had created you in jest, and that ye would not be brought back to Us [for account]?"

116. Therefore exalted be Allah, the King, the Reality: there is no god but He, the Lord of the Throne of Honour!

117. If anyone invokes, besides Allah, Any other god, he has no authority therefor; and his reckoning will be only with his Lord! and verily the Unbelievers will fail to win through!

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118. So say: "O my Lord! grant Thou forgiveness and mercy for Thou art the Best of those who show mercy!"

SURA 24. Nur, or Light

1. A Sura which We have sent down and which We have ordained in it have We sent down Clear Signs, in order that ye may receive admonition.

2. The woman and the man guilty of adultery or fornication,- flog each of them

with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment.

3. Let no man guilty of adultery or fornication marry and but a woman similarly

guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden.

4. And those who launch a charge against chaste women, and produce not four witnesses [to support their allegations],- flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors;-

5. Unless they repent thereafter and mend [their conduct]; for Allah is Oft-Forgiving, Most Merciful.

6. And for those who launch a charge against their spouses, and have [in support] no evidence but their own,- their solitary evidence [can be received] if they bear witness four times [with an oath] by Allah that they are solemnly

telling the truth;

7. And the fifth [oath] [should be] that they solemnly invoke the curse of Allah on themselves if they tell a lie.

8. But it would avert the punishment from the wife, if she bears witness four times [with an oath] By Allah, that [her husband] is telling a lie;

9. And the fifth [oath] should be that she solemnly invokes the wrath of Allah on herself if [her accuser] is telling the truth.

10. If it were not for Allah's grace and mercy on you, and that Allah is Oft-Returning, full of Wisdom,- [Ye would be ruined indeed].

11. Those who brought forward the lie are a body among yourselves: think it not

to be an evil to you; On the contrary it is good for you: to every man among them [will come the punishment] of the sin that he earned, and to him who took

on himself the lead among them, will be a penalty grievous.

12. Why did not the believers - men and women - when ye heard of the affair,-

put the best construction on it in their own minds and say, "This [charge] is an obvious lie"?

13. Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of Allah, [stand forth] themselves as liars!

14. Were it not for the grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair.

15. Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah.

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16. And why did ye not, when ye heard it, say? - "It is not right of us to speak

of this: Glory to Allah! this is a most serious slander!"

17. Allah doth admonish you, that ye may never repeat such [conduct], if ye are

[true] Believers.

18. And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom.

19. Those who love [to see] scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not.

20. Were it not for the grace and mercy of Allah on you, and that Allah is full of kindness and mercy, [ye would be ruined indeed].

21. O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan, he will [but] command what is shameful and wrong: and were

it not for the grace and mercy of Allah on you, not one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows [all things].

22. Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.

23. Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty,-

24. On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions.

25. On that Day Allah will pay them back [all] their just dues, and they will realise that Allah is the [very] Truth, that makes all things manifest.

26. Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness, and a provision honourable.

27. O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed [what is seemly].

28. If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do.

29. It is no fault on your part to enter houses not used for living in, which serve some [other] use for you: And Allah has knowledge of what ye reveal and what ye conceal.

30. Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do.

31. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what [must ordinarily] appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs,

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or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss.

32. Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and he knoweth all things.

33. Let those who find not the wherewithal for

marriage keep themselves chaste, until Allah gives them means out of His grace. And if any of your slaves ask for a deed in writing [to enable them to earn their freedom for a certain sum], give them such a deed if ye know any good in them: yea, give them something yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is Allah, Oft-Forgiving, Most Merciful [to them],

34. We have already sent down to you verses making things clear, an illustration from [the story of] people who passed away before you, and an admonition for those who fear [Allah].

35. Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things.

36. [Lit is such a Light] in houses, which Allah hath permitted to be raised to honour; for the celebration, in them, of His name: In them is He glorified in the mornings and in the evenings, [again and again],-

37. By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity:

Their [only] fear is for the Day when hearts and eyes will be transformed [in a world wholly new],-

38. That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace: for Allah doth provide for those whom He will, without measure.

39. But the Unbelievers,- their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: But he finds Allah [ever] with him, and Allah will pay him his account: and Allah is swift in taking account.

40. Or [the Unbelievers' state] is like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by [dark] clouds: depths of darkness, one above another: if a man stretches out his hands, he can hardly see it! for any to whom Allah giveth not light, there is no light!

41. Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds [of the air] with wings outspread? Each one knows its own [mode of] prayer and praise. And Allah knows well all that they do.

42. Yea, to Allah belongs the dominion of the heavens and the earth; and to Allah is the final goal [of all].

43. Seest thou not that Allah makes the clouds move gently, then joins them together, then makes them into a heap? - then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses [of clouds]

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wherein is hail: He strikes therewith whom He pleases and He turns it away from whom He pleases, the vivid flash of His lightning well-nigh blinds the sight.

44. It is Allah Who alternates the Night and the Day: verily in these things is an instructive example for those who have vision!

45. And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills for verily Allah has power over all things.

46. We have indeed sent down signs that make things manifest: and Allah guides whom He wills to a way that is straight.

47. They say, "We believe in Allah and in the messenger, and we obey": but even after that, some of them turn away: they are not [really] Believers.

48. When they are summoned to Allah and His messenger, in order that He may judge between them, behold some of them decline [to come].

49. But if the right is on their side, they come to him with all submission.

50. Is it that there is a disease in their hearts? or do they doubt, or are they in fear, that Allah and His Messenger will deal unjustly with them? Nay, it is they themselves who do wrong.

51. The answer of the Believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, "We hear and we obey": it is such as these that will attain felicity.

52. It is such as obey Allah and His Messenger, and fear Allah and do right, that will win [in the end],

53. They swear their strongest oaths by Allah that, if only thou wouldst command them, they would leave [their homes]. Say: "Swear ye not; Obedience is [more] reasonable; verily, Allah is well acquainted with all that ye do."

54. Say: "Obey Allah, and obey the Messenger: but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shall be on right guidance. The Messenger's duty is only to preach the clear [Message].

55. Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance [of power], as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change [their state], after the fear in which they [lived], to one of security and peace: 'They will worship Me [alone] and not associate aught with Me. 'If any do reject Faith after this, they are rebellious and wicked.

56. So establish regular Prayer and give regular Charity; and obey the Messenger; that ye may receive mercy.

57. Never think thou that the Unbelievers are going to frustrate [Allah's Plan] on earth: their abode is the Fire,- and it is indeed an evil refuge!

58. O ye who believe! let those whom your right hands possess, and the [children] among you who have not come of age ask your permission [before they come to your presence], on three occasions: before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: Thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom.

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59. But when the children among you come of age, let them [also] ask for permission, as do those senior to them [in age]: Thus does Allah make clear His Signs to you: for Allah is full of knowledge and wisdom.

60. Such elderly women as are past the prospect of marriage,- there is no blame on them if they lay aside their [outer] garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One Who sees and knows all things.

61. It is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat in your own houses, or those of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothers or your father's sisters, or your mother's brothers, or your mother's sisters, or in houses of which the keys are in your possession, or in the house of a sincere friend of yours: there is no blame on you, whether ye eat in company or separately. But if ye enter houses, salute each other - a greeting of blessing and purity as from Allah. Thus does Allah make clear the signs to you: that ye may understand.

62. Only those are believers, who believe in Allah and His Messenger: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave; those who ask for thy leave are those who believe in Allah and His Messenger; so when they ask for thy leave, for some business of theirs, give leave to those of them whom thou wilt, and ask Allah for their

forgiveness: for Allah is
Oft- Forgiving, Most
Merciful.

63. Deem not the summons of
the Messenger among
yourselves like the summons
of

one of you to another:
Allah doth know those of
you who slip away under
shelter

of some excuse: then let
those beware who withstand
the Messenger's order, lest
some trial befall them, or
a grievous penalty be
inflicted on them.

64. Be quite sure that to
Allah doth belong whatever
is in the heavens and on
earth. Well doth He know
what ye are intent upon:
and one day they will be
brought back to Him, and He
will tell them the truth of
what they did: for Allah
doth know all things.

SURA 25. Furqan, or The
Criterion

1. Blessed is He who sent
down the criterion to His
servant, that it may be an
admonition to all
creatures;-

2. He to whom belongs the
dominion of the heavens and
the earth: no son has He
begotten, nor has He a
partner in His dominion: it
is He who created all
things,
and ordered them in due
proportions.

3. Yet have they taken,
besides him, gods that can
create nothing but are
themselves created; that
have no control of hurt or
good to themselves; nor can
they control death nor life
nor resurrection.

4. But the misbelievers
say: "Naught is this but a
lie which he has forged,
and

others have helped him at
it." In truth it is they
who have put forward an
iniquity and a falsehood.

5. And they say: "Tales of
the ancients, which he has
caused to be written: and
they are dictated before
him morning and evening."

6. Say: "The [Qur'an] was
sent down by Him who knows
the mystery [that is] in
the heavens and the earth:
verily He is Oft-Forgiving,
Most Merciful."

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7. And they say: "What sort
of a messenger is this, who
eats food, and walks
through the streets? Why
has not an angel been sent
down to him to give
admonition with him?"

8. "Or [Why] has not a
treasure been bestowed on
him, or why has he [not] a
garden for enjoyment?" The
wicked say: "Ye follow none
other than a man
bewitched."

9. See what kinds of
comparisons they make for
thee! But they have gone
astray,
and never a way will they
be able to find!

10. Blessed is He who, if
that were His will, could
give thee better [things]
than those,- Gardens
beneath which rivers flow;
and He could give thee
palaces

[secure to dwell in].

11. Nay they deny the hour
[of the judgment to come]:
but We have prepared a
blazing fire for such as
deny the hour:

12. When it sees them from
a place far off, they will
hear its fury and its
ranging sigh.

13. And when they are cast,
bound together into a
constricted place therein,
they will plead for
destruction there and then!

14. "This day plead not for
a single destruction: plead
for destruction
oftrepeated!"

15. Say: "Is that best, or
the eternal garden,
promised to the righteous?
for

them, that is a reward as
well as a goal [of
attainment].

16. "For them there will be
therein all that they wish
for: they will dwell
[there] for aye: A promise
to be prayed for from thy
Lord."

17. The day He will gather
them together as well as
those whom they worship
besides Allah, He will ask:
"Was it ye who let these My
servants astray, or did
they stray from the Path
themselves?"

18. They will say: "Glory
to Thee! not meet was it
for us that we should take

for protectors others
besides Thee: But Thou
didst bestow, on them and
their
fathers, good things [in
life], until they forgot
the Message: for they were
a
people [worthless and]
lost."

19. [Allah will say]: "Now
have they proved you liars
in what ye say: so ye
cannot avert [your penalty]
nor [get] help." And
whoever among you does
wrong,

him shall We cause to taste
of a grievous Penalty.

20. And the messengers whom
We sent before thee were
all [men] who ate food and
walked through the streets:
We have made some of you as
a trial for others: will
ye have patience? for Allah
is One Who sees [all
things].

21. Such as fear not the
meeting with Us [for
Judgment] say: "Why are not
the

angels sent down to us, or
[why] do we not see our
Lord?" Indeed they have an
arrogant conceit of
themselves, and mighty is
the insolence of their
impiety!

22. The Day they see the
angels,- no joy will there
be to the sinners that Day:
The [angels] will say:

"There is a barrier
forbidden [to you]
altogether!"

23. And We shall turn to
whatever deeds they did [in
this life], and We shall
make such deeds as floating
dust scattered about.

24. The Companions of the
Garden will be well, that
Day, in their abode, and
have the fairest of places
for repose.

25. The Day the heaven
shall be rent asunder with
clouds, and angels shall be
sent down, descending [in
ranks],-

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26. That Day, the dominion
as of right and truth,
shall be [wholly] for
[Allah]

Most Merciful: it will be a
Day of dire difficulty for
the Misbelievers.

27. The Day that the wrong-
doer will bite at his

hands, he will say, "Oh! would that I had taken a [straight] path with the Messenger!"

28. "Ah! woe is me! Would that I had never taken such a one for a friend!"

29. "He did lead me astray from the Message [of Allah] after it had come to me! Ah! the Evil One is but a traitor to man!"

30. Then the Messenger will say: "O my Lord! Truly my people took this Qur'an for just foolish nonsense."

31. Thus have We made for every prophet an enemy among the sinners: but enough is thy Lord to guide and to help.

32. Those who reject Faith say: "Why is not the Qur'an revealed to him all at once? Thus [is it revealed], that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well-arranged stages, gradually."

33. And no question do they bring to thee but We reveal to thee the truth and the best explanation [thereof].

34. Those who will be gathered to Hell [prone] on their faces,- they will be in an evil plight, and, as to Path, most astray.

35. [Before this,] We sent Moses The Book, and appointed his brother Aaron with him as minister;

36. And We command: "Go ye both, to the people who have rejected our Signs:" And those [people] We destroyed with utter destruction.

37. And the people of Noah,- when they rejected the messengers, We drowned them, and We made them as a Sign for mankind; and We have prepared for [all] wrongdoers a grievous Penalty:-

38. As also 'Ad and Thamud, and the Companions of the Rass, and many a generation between them.

39. To each one We set forth Parables and

examples; and each one We broke to utter annihilation [for their sins].

40. And the [Unbelievers] must indeed have passed by the town on which was rained a shower of evil: did they not then see it [with their own eyes]? But they fear not the Resurrection.

41. When they see thee, they treat thee no otherwise than in mockery: "Is this the one whom Allah has sent as a messenger?"

42. "He indeed would well-nigh have misled us from our gods, had it not been that we were constant to them!" - Soon will they know, when they see the Penalty, who it is that is most misled in Path!

43. Seest thou such a one as taketh for his god his own passion [or impulse]? Couldst thou be a disposer of affairs for him?

44. Or thinkest thou that most of them listen or understand? They are only like cattle;- nay, they are worse astray in Path.

45. Hast thou not turned thy vision to thy Lord?- How He doth prolong the shadow! If He willed, He could make it stationary! then do We make the sun its guide;

46. Then We draw it in towards Ourselves,- a contraction by easy stages.

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47. And He it is Who makes the Night as a Robe for you, and Sleep as Repose, and makes the Day [as it were] a Resurrection.

48. And He it is Who sends the winds as heralds of glad tidings, going before His mercy, and We send down pure water from the sky,-

49. That with it We may give life to a dead land, and slake the thirst of things

We have created,- cattle and men in great numbers.

50. And We have distributed the [water] amongst them, in order that they may celebrate [our] praises, but most men are averse [to aught] but [rank]

ingratitude.

51. Had it been Our Will, We could have sent a warner to every centre of population.

52. Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the [Qur'an].

53. It is He Who has let free the two bodies of flowing water: One palatable and sweet, and the other salt and bitter; yet has He made a barrier between them, a partition that is forbidden to be passed.

54. It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power [over all things].

55. Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the Misbeliever is a helper [of Evil], against his own Lord!

56. But thee We only sent to give glad tidings and admonition.

57. Say: "No reward do I ask of you for it but this: that each one who will may take a [straight] Path to his Lord."

58. And put thy trust in Him Who lives and dies not; and celebrate his praise; and enough is He to be acquainted with the faults of His servants;-

59. He Who created the heavens and the earth and all that is between, in six days, and is firmly established on the Throne [of Authority]: Allah Most Gracious: ask thou, then, about Him of any acquainted [with such things].

60. When it is said to them, "Prostrate to [Allah] Most Gracious!", they say, "And what is [Allah] Most Gracious? Shall we prostrate to that which thou commandest us?" And it increases their flight [from the Truth].

61. Blessed is He Who made constellations in the skies, and placed therein a Lamp and a Moon giving light;

62. And it is He Who made the Night and the Day to follow each other: for such as have the will to celebrate His praises or to show their gratitude.

63. And the servants of [Allah] Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!";

64. Those who spend the night in adoration of their Lord prostrate and standing;

65. Those who say, "Our Lord! avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous,-

66. "Evil indeed is it as an abode, and as a place to rest in";

67. Those who, when they spend, are not extravagant and not niggardly, but hold a just [balance] between those [extremes];

68. Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred except for just cause, nor commit fornication; - and any that does this [not only] meets punishment.

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69. [But] the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy,-

70. Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful,

71. And whoever repents and does good has truly turned to Allah with an [acceptable] conversion;-

72. Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable [avoidance];

73. Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind;

74. And those who pray, "Our Lord! Grant unto us

wives and offspring who will be the comfort of our eyes, and give us [the grace] to lead the righteous."

75. Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy: therein shall they be met with salutations and peace,

76. Dwelling therein;- how beautiful an abode and place of rest!

77. Say [to the Rejecters]: "My Lord is not uneasy because of you if ye call not on Him: But ye have indeed rejected [Him], and soon will come the inevitable [punishment]!"

SURA 26. Shuaraa, or The Poets

1. Ta. Sin. Mim.

2. These are verses of the Book that makes [things] clear.

3. It may be thou frettest thy soul with grief, that they do not become Believers.

4. If [such] were Our Will, We could send down to them from the sky a Sign, to which they would bend their necks in humility.

5. But there comes not to them a newly-revealed Message from [Allah] Most Gracious, but they turn away therefrom.

6. They have indeed rejected [the Message]: so they will know soon [enough] the truth of what they mocked at!

7. Do they not look at the earth,- how many noble things of all kinds We have produced therein?

8. Verily, in this is a Sign: but most of them do not believe.

9. And verily, thy Lord is He, the Exalted in Might, Most Merciful.

10. Behold, thy Lord called Moses: "Go to the people of iniquity,-

11. "The people of the Pharaoh: will they not fear Allah?"

12. He said: "O my Lord! I do fear that they will charge me with falsehood:

13. "My breast will be straitened. And my speech

may not go [smoothly]: so send unto Aaron.

14. "And [further], they have a charge of crime against me; and I fear they may slay me."

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15. Allah said: "By no means! proceed then, both of you, with Our Signs; We are with you, and will listen [to your call].

16. "So go forth, both of you, to Pharaoh, and say: 'We have been sent by the Lord and Cherisher of the worlds;

17. "'Send thou with us the Children of Israel.'"

18. [Pharaoh] said: "Did we not cherish thee as a child among us, and didst thou not stay in our midst many years of thy life?"

19. "And thou didst a deed of thine which [thou knowest] thou didst, and thou art an ungrateful [wretch]!"

20. Moses said: "I did it then, when I was in error.

21. "So I fled from you [all] when I feared you; but my Lord has [since] invested me with judgment [and wisdom] and appointed me as one of the messengers.

22. "And this is the favour with which thou dost reproach me,- that thou hast enslaved the Children of Israel!"

23. Pharaoh said: "And what is the 'Lord and Cherisher of the worlds'?"

24. [Moses] said: "The Lord and Cherisher of the heavens and the earth, and all between,- if ye want to be quite sure."

25. [Pharaoh] said to those around: "Did ye not listen [to what he says]?"

26. [Moses] said: "Your Lord and the Lord of your fathers from the beginning!"

27. [Pharaoh] said: "Truly your messenger who has been sent to you is a veritable madman!"

28. [Moses] said: "Lord of the East and the West, and all between! if ye only

had sense!"

29. [Pharaoh] said: "If thou dost put forward any god other than me, I will certainly put thee in prison!"

30. [Moses] said: "Even if I showed you something clear [and] convincing?"

31. [Pharaoh] said: "Show it then, if thou tellest the truth!"

32. So [Moses] threw his rod, and behold, it was a serpent, plain [for all to see]!

33. And he drew out his hand, and behold, it was white to all beholders!

34. [Pharaoh] said to the Chiefs around him: "This is indeed a sorcerer wellversed:

35. "His plan is to get you out of your land by his sorcery; then what is it ye counsel?"

36. They said: "Keep him and his brother in suspense [for a while], and dispatch to the Cities heralds to collect-

37. "And bring up to thee all [our] sorcerers wellversed."

38. So the sorcerers were got together for the appointment of a day well-known,

39. And the people were told: "Are ye [now] assembled?-

40. "That we may follow the sorcerers [in religion] if they win?"

41. So when the sorcerers arrived, they said to Pharaoh: "Of course - shall we have a [suitable] reward if we win?"

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42. He said: "Yea, [and more],- for ye shall in that case be [raised to posts]

nearest [to my person]."

43. Moses said to them: "Throw ye - that which ye are about to throw!"

44. So they threw their ropes and their rods, and said: "By the might of Pharaoh, it is we who will certainly win!"

45. Then Moses threw his rod, when, behold, it straightway swallows up all the falsehoods which they fake!

46. Then did the sorcerers fall down, prostrate in adoration,

47. Saying: "We believe in the Lord of the Worlds,

48. "The Lord of Moses and Aaron."

49. Said [Pharaoh]:

"Believe ye in Him before I give you permission? surely he

is your leader, who has taught you sorcery! but soon shall ye know! Be sure I

will cut off your hands and your feet on opposite sides, and I will cause you all to die on the cross!"

50. They said: "No matter! for us, we shall but return to our Lord!

51. "Only, our desire is that our Lord will forgive us our faults, that we may become foremost among the believers!"

52. By inspiration we told Moses: "Travel by night with my servants; for surely

ye shall be pursued."

53. Then Pharaoh sent heralds to [all] the Cities,

54. [Saying]: "These [Israelites] are but a small band,

55. "And they are raging furiously against us;

56. "But we are a multitude amply fore-warned."

57. So We expelled them from gardens, springs,

58. Treasures, and every kind of honourable position;

59. Thus it was, but We made the Children of Israel inheritors of such things.

60. So they pursued them at sunrise.

61. And when the two bodies saw each other, the people of Moses said: "We are sure to be overtaken."

62. [Moses] said: "By no means! my Lord is with me! Soon will He guide me!"

63. Then We told Moses by inspiration: "Strike the sea with thy rod." So it divided, and each separate part became like the huge, firm mass of a mountain.

64. And We made the other party approach thither.

65. We delivered Moses and all who were with him;

66. But We drowned the others.

67. Verily in this is a Sign: but most of them do not believe.

68. And verily thy Lord is He, the Exalted in Might, Most Merciful.

69. And rehearse to them [something of] Abraham's story.

70. Behold, he said to his father and his people:

"What worship ye?"

71. They said: "We worship idols, and we remain constantly in attendance on them."

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72. He said: "Do they listen to you when ye call [on them]?"

73. "Or do you good or harm?"

74. They said: "Nay, but we found our fathers doing thus [what we do]."

75. He said: "Do ye then see whom ye have been worshipping,-

76. "Ye and your fathers before you?-

77. "For they are enemies to me; not so the Lord and Cherisher of the Worlds;

78. "Who created me, and it is He Who guides me;

79. "Who gives me food and drink,

80. "And when I am ill, it is He Who cures me;

81. "Who will cause me to die, and then to life [again];

82. "And who, I hope, will forgive me my faults on the day of Judgment.

83. "O my Lord! bestow wisdom on me, and join me with the righteous;

84. "Grant me honourable mention on the tongue of truth among the latest [generations];

85. "Make me one of the inheritors of the Garden of Bliss;

86. "Forgive my father, for that he is among those astray;

87. "And let me not be in disgrace on the Day when [men] will be raised up;-

88. "The Day whereon neither wealth nor sons will avail,

89. "But only he [will prosper] that brings to Allah a sound heart;

90. "To the righteous, the Garden will be brought near,

91. "And to those straying in Evil, the Fire will be placed in full view;
 92. "And it shall be said to them: 'Where are the [gods] ye worshipped-
 93. "'Besides Allah? Can they help you or help themselves?'
 94. "Then they will be thrown headlong into the [Fire],- they and those straying in Evil,
 95. "And the whole hosts of Iblis together.
 96. "They will say there in their mutual bickerings:
 97. "'By Allah, we were truly in an error manifest,
 98. "'When we held you as equals with the Lord of the Worlds;
 99. "'And our seducers were only those who were steeped in guilt.
 100. "'Now, then, we have none to intercede [for us],
 101. "'Nor a single friend to feel [for us].
 102. "'Now if we only had a chance of return we shall truly be of those who believe!'"
 103. Verily in this is a Sign but most of them do not believe.
 104. And verily thy Lord is He, the Exalted in Might, Most Merciful.
 105. The people of Noah rejected the messengers.
 106. Behold, their brother Noah said to them: "Will ye not fear [Allah]?
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 107. "I am to you a messenger worthy of all trust:
 108. "So fear Allah, and obey me.
 109. "No reward do I ask of you for it: my reward is only from the Lord of the Worlds:
 110. "So fear Allah, and obey me."
 111. They said: "Shall we believe in thee when it is the meanest that follow thee?"
 112. He said: "And what do I know as to what they do?
 113. "Their account is only with my Lord, if ye could [but] understand.
 114. "I am not one to drive away those who believe.
 115. "I am sent only to warn plainly in public."

116. They said: "If thou desist not, O Noah! thou shalt be stoned [to death]."
 117. He said: "O my Lord! truly my people have rejected me.
 118. "Judge Thou, then, between me and them openly, and deliver me and those of the Believers who are with me."
 119. So We delivered him and those with him, in the Ark filled [with all creatures].
 120. Thereafter We drowned those who remained behind.
 121. Verily in this is a Sign: but most of them do not believe.
 122. And verily thy Lord is He, the Exalted in Might, Most Merciful.
 123. The 'Ad [people] rejected the messengers.
 124. Behold, their brother Hud said to them: "Will ye not fear [Allah]?
 125. "I am to you a messenger worthy of all trust:
 126. "So fear Allah and obey me.
 127. "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.
 128. "Do ye build a landmark on every high place to amuse yourselves?
 129. "And do ye get for yourselves fine buildings in the hope of living therein [for ever]?
 130. "And when ye exert your strong hand, do ye do it like men of absolute power?
 131. "Now fear Allah, and obey me.
 132. "Yea, fear Him Who has bestowed on you freely all that ye know.
 133. "Freely has He bestowed on you cattle and sons,-
 134. "And Gardens and Springs.
 135. "Truly I fear for you the Penalty of a Great Day."
 136. They said: "It is the same to us whether thou admonish us or be not among [our] admonishers!
 137. "This is no other than a customary device of the ancients,

138. "And we are not the ones to receive Pains and Penalties!"
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 139. So they rejected him, and We destroyed them.
 Verily in this is a Sign: but most of them do not believe.
 140. And verily thy Lord is He, the Exalted in Might, Most Merciful.
 141. The Thamud [people] rejected the messengers.
 142. Behold, their brother Salih said to them: "Will you not fear [Allah]?
 143. "I am to you a messenger worthy of all trust.
 144. "So fear Allah, and obey me.
 145. "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.
 146. "Will ye be left secure, in [the enjoyment of] all that ye have here?-
 147. "Gardens and Springs,
 148. "And corn-fields and date-palms with spathes near breaking [with the weight of fruit]?
 149. "And ye carve houses out of [rocky] mountains with great skill.
 150. "But fear Allah and obey me;
 151. "And follow not the bidding of those who are extravagant,-
 152. "Who make mischief in the land, and mend not [their ways]."
 153. They said: "Thou art only one of those bewitched!
 154. "Thou art no more than a mortal like us: then bring us a Sign, if thou tellest the truth!"
 155. He said: "Here is a she-camel: she has a right of watering, and ye have a right of watering, [severally] on a day appointed.
 156. "Touch her not with harm, lest the Penalty of a Great Day seize you."
 157. But they ham-strung her: then did they become full of regrets.
 158. But the Penalty seized them. Verily in this is a Sign: but most of them do not believe.

159. And verily thy Lord is He, the Exalted in Might, Most Merciful.
 160. The people of Lut rejected the messengers.
 161. Behold, their brother Lut said to them: "Will ye not fear [Allah]?
 162. "I am to you a messenger worthy of all trust.
 163. "So fear Allah and obey me.
 164. "No reward do I ask of you for it: my reward is only from the lord of the Worlds.
 165. "Of all the creatures in the world, will ye approach males,
 166. "And leave those whom Allah has created for you to be your mates? Nay, ye are a people transgressing [all limits]!"
 167. They said: "If thou desist not, O Lut! thou wilt assuredly be cast out!"
 168. He said: "I do detest your doings."
 169. "O my Lord! deliver me and my family from such things as they do!"
 170. So We delivered him and his family,- all
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 171. Except an old woman who lingered behind.
 172. But the rest We destroyed utterly.
 173. We rained down on them a shower [of brimstone]: and evil was the shower on those who were admonished [but heeded not]!
 174. Verily in this is a Sign: but most of them do not believe.
 175. And verily thy Lord is He, the Exalted in Might Most Merciful.
 176. The Companions of the Wood rejected the messengers.
 177. Behold, Shu'aib said to them: "Will ye not fear [Allah]?
 178. "I am to you a messenger worthy of all trust.
 179. "So fear Allah and obey me.
 180. "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.
 181. "Give just measure, and cause no loss [to others by fraud].

182. "And weigh with scales true and upright.
 183. "And withhold not things justly due to men, nor do evil in the land, working mischief.
 184. "And fear Him Who created you and [who created] the generations before [you]"
 185. They said: "Thou art only one of those bewitched!"
 186. "Thou art no more than a mortal like us, and indeed we think thou art a liar!"
 187. "Now cause a piece of the sky to fall on us, if thou art truthful!"
 188. He said: "My Lord knows best what ye do."
 189. But they rejected him. Then the punishment of a day of overshadowing gloom seized them, and that was the Penalty of a Great Day.
 190. Verily in that is a Sign: but most of them do not believe.
 191. And verily thy Lord is He, the Exalted in Might, Most Merciful.
 192. Verily this is a Revelation from the Lord of the Worlds:
 193. With it came down the spirit of Faith and Truth-
 194. To thy heart and mind, that thou mayest admonish.
 195. In the perspicuous Arabic tongue.
 196. Without doubt it is [announced] in the mystic Books of former peoples.
 197. Is it not a Sign to them that the Learned of the Children of Israel knew it [as true]?
 198. Had We revealed it to any of the non-Arabs,
 199. And had he recited it to them, they would not have believed in it.
 200. Thus have We caused it to enter the hearts of the sinners.
 201. They will not believe in it until they see the grievous Penalty;
 202. But the [Penalty] will come to them of a sudden, while they perceive it not;
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 203. Then they will say: "Shall we be respited?"

204. Do they then ask for Our Penalty to be hastened on?
 205. Seest thou? If We do let them enjoy [this life] for a few years,
 206. Yet there comes to them at length the [Punishment] which they were promised!
 207. It will profit them not that they enjoyed [this life]!
 208. Never did We destroy a population, but had its warners -
 209. By way of reminder; and We never are unjust.
 210. No evil ones have brought down this [Revelation]:
 211. It would neither suit them nor would they be able [to produce it].
 212. Indeed they have been removed far from even [a chance of] hearing it.
 213. So call not on any other god with Allah, or thou wilt be among those under the Penalty.
 214. And admonish thy nearest kinsmen,
 215. And lower thy wing to the Believers who follow thee.
 216. Then if they disobey thee, say: "I am free [of responsibility] for what ye do!"
 217. And put thy trust on the Exalted in Might, the Merciful,-
 218. Who seeth thee standing forth [in prayer],
 219. And thy movements among those who prostrate themselves,
 220. For it is He Who heareth and knoweth all things.
 221. Shall I inform you, [O people!], on whom it is that the evil ones descend?
 222. They descend on every lying, wicked person,
 223. [Into whose ears] they pour hearsay vanities, and most of them are liars.
 224. And the Poets,- It is those straying in Evil, who follow them:
 225. Seest thou not that they wander distracted in every valley?-
 226. And that they say what they practise not?-
 227. Except those who believe, work

righteousness, engage much in the remembrance of Allah, and defend themselves only after they are unjustly attacked. And soon will the unjust assailants know what vicissitudes their affairs will take!

SURA 27. Naml, or the Ants

1. These are verses of the Qur'an, - a book that makes [things] clear;

2. A guide: and glad tidings for the believers, -

3. Those who establish regular prayers and give in regular charity, and also have [full] assurance of the hereafter.

4. As to those who believe not in the Hereafter, We have made their deeds pleasing in their eyes; and so they wander about in distraction.

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5. Such are they for whom a grievous Penalty is [waiting]; and in the Hereafter theirs will be the greatest loss.

6. As to thee, the Qur'an is bestowed upon thee from the presence of one who is wise and all-knowing.

7. Behold! Moses said to his family: "I perceive a fire; soon will I bring you from there some information, or I will bring you a burning brand to light our fuel, that ye may warn yourselves.

8. But when he came to the [fire], a voice was heard: "Blessed are those in the fire and those around: and glory to Allah, the Lord of the worlds.

9. "O Moses! verily, I am Allah, the exalted in might, the wise!...

10. "Now do thou throw thy rod!" But when he saw it moving [of its own accord] as if it had been a snake, he turned back in retreat, and retraced not his steps: "O Moses!" [it was said], "Fear not: truly, in My presence, those called as messengers have no fear, -

11. "But if any have done wrong and have thereafter substituted good to take the

place of evil, truly, I am Oft-Forgiving, Most Merciful.

12. "Now put thy hand into thy bosom, and it will come forth white without stain [or harm]: [these are] among the nine Signs [thou wilt take] to Pharaoh and his people: for they are a people rebellious in transgression."

13. But when Our Signs came to them, that should have opened their eyes, they said: "This is sorcery manifest!"

14. And they rejected those Signs in iniquity and arrogance, though their souls were convinced thereof: so see what was the end of those who acted corruptly!

15. We gave [in the past] knowledge to David and Solomon: And they both said: "Praise be to Allah, Who has favoured us above many of his servants who believe!"

16. And Solomon was David's heir. He said: "O ye people! We have been taught the speech of birds, and on us has been bestowed [a little] of all things: this is indeed Grace manifest [from Allah.]"

17. And before Solomon were marshalled his hosts, - of Jinns and men and birds, and they were all kept in order and ranks.

18. At length, when they came to a [lowly] valley of ants, one of the ants said: "O ye ants, get into your habitations, lest Solomon and his hosts crush you [under foot] without knowing it."

19. So he smiled, amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Thy favours, which thou hast bestowed on me and on my parents, and that I may work the righteousness that will please Thee: And admit me, by Thy Grace, to the ranks of Thy righteous Servants."

20. And he took a muster of the Birds; and he said: "Why is it I see not the Hoopoe? Or is he among the absentees?"

21. "I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason [for absence]."

22. But the Hoopoe tarried not far: he [came up and] said: "I have compassed [territory] which thou hast not compassed, and I have come to thee from Saba with tidings true.

23. "I found [there] a woman ruling over them and provided with every requisite; and she has a magnificent throne.

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24. "I found her and her people worshipping the sun besides Allah: Satan has made their deeds seem pleasing in their eyes, and has kept them away from the Path, - so they receive no guidance, -

25. "[Kept them away from the Path], that they should not worship Allah, Who brings to light what is hidden in the heavens and the earth, and knows what ye hide and what ye reveal.

26. "Allah! - there is no god but He! - Lord of the Throne Supreme!"

27. [Solomon] said: "Soon shall we see whether thou hast told the truth or lied!"

28. "Go thou, with this letter of mine, and deliver it to them: then draw back from them, and [wait to] see what answer they return"...

29. [The queen] said: "Ye chiefs! here is delivered to me - a letter worthy of respect.

30. "It is from Solomon, and is [as follows]: 'In the name of Allah, Most Gracious, Most Merciful:

31. "'Be ye not arrogant against me, but come to me in submission [to the true Religion].'"

32. She said: "Ye chiefs! advise me in [this] my affair: no affair have I decided except in your presence."

33. They said: "We are endued with strength, and given to vehement war: but the command is with thee; so consider what thou wilt command."

34. She said: "Kings, when they enter a country, despoil it, and make the noblest of its people its meanest thus do they behave."

35. "But I am going to send him a present, and [wait] to see with what [answer] return [my] ambassadors."

36. Now when [the embassy] came to Solomon, he said: "Will ye give me abundance in wealth? But that which Allah has given me is better than that which He has given you! Nay it is ye who rejoice in your gift!"

37. "Go back to them, and be sure ye shall come to them with such hosts as they will never be able to meet: We shall expel them from there in disgrace, and they will feel humbled [indeed]."

38. He said [to his own men]: "Ye chiefs! which of you can bring me her throne before they come to me in submission?"

39. Said an 'Ifrit, of the Jinns: "I will bring it to thee before thou rise from thy council: indeed I have full strength for the purpose, and may be trusted."

40. Said one who had knowledge of the Book: "I will bring it to thee within the twinkling of an eye!" Then when [Solomon] saw it placed firmly before him, he said: "This is by the Grace of my Lord!- to test me whether I am grateful or ungrateful! and if any is grateful, truly his gratitude is [a gain] for his own soul; but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honour!"

41. He said: "Transform her throne out of all recognition by her: let us see

whether she is guided [to the truth] or is one of those who receive no guidance."

42. So when she arrived, she was asked, "Is this thy throne?" She said, "It was just like this; and knowledge was bestowed on us in advance of this, and we have submitted to Allah [in Islam]."

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43. And he diverted her from the worship of others besides Allah: for she was [sprung] of a people that had no faith.

44. She was asked to enter the lofty Palace: but when she saw it, she thought it was a lake of water, and she [tucked up her skirts], uncovering her legs. He said: "This is but a palace paved smooth with slabs of glass." She said: "O my Lord! I have indeed wronged my soul: I do [now] submit [in Islam], with Solomon, to the Lord of the Worlds."

45. We sent [aforetime], to the Thamud, their brother Salih, saying, "Serve Allah": But behold, they became two factions quarrelling with each other.

46. He said: "O my people! why ask ye to hasten on the evil in preference to the good? If only ye ask Allah for forgiveness, ye may hope to receive mercy."

47. They said: "Ill omen do we augur from thee and those that are with thee". He said: "Your ill omen is with Allah; yea, ye are a people under trial."

48. There were in the city nine men of a family, who made mischief in the land, and would not reform.

49. They said: "Swear a mutual oath by Allah that we shall make a secret night attack on him and his people, and that we shall then say to his heir [when he seeks vengeance]: 'We were not present at the slaughter of his people, and we are positively telling the truth.'"

50. They plotted and planned, but We too planned, even while they perceived it not.

51. Then see what was the end of their plot!- this, that We destroyed them and their people, all [of them].

52. Now such were their houses, - in utter ruin, - because they practised wrongdoing.

Verily in this is a Sign for people of knowledge.

53. And We saved those who believed and practised righteousness.

54. [We also sent] Lut [as a messenger]: behold, He said to his people, "Do ye do what is shameful though ye see [its iniquity]?"

55. Would ye really approach men in your lusts rather than women? Nay, ye are a people [grossly] ignorant!

56. But his people gave no other answer but this: they said, "Drive out the followers of Lut from your city: these are indeed men who want to be clean and pure!"

57. But We saved him and his family, except his wife; her We destined to be of those who lagged behind.

58. And We rained down on them a shower [of brimstone]: and evil was the shower on those who were admonished [but heeded not]!

59. Say: Praise be to Allah, and Peace on his servants whom He has chosen [for his Message]. [Who] is better?- Allah or the false gods they associate [with Him]?

60. Or, Who has created the heavens and the earth, and Who sends you down rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty of delight: it is not in your power to cause the growth of the trees in them.

[Can there be another] god besides Allah? Nay, they are a people who swerve from

justice.

61. Or, Who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two bodies of

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flowing water? [can there be another] god besides Allah? Nay, most of them know not.

62. Or, Who listens to the [soul] distressed when it calls on Him, and Who relieves its suffering, and makes you [mankind] inheritors of the earth? [Can there be another] god besides Allah? Little it is that ye heed!

63. Or, Who guides you through the depths of darkness on land and sea, and Who sends the winds as heralds of glad tidings, going before His Mercy? [Can there be another] god besides Allah?— High is Allah above what they associate with Him!

64. Or, Who originates creation, then repeats it, and who gives you sustenance from heaven and earth? [Can there be another] god besides Allah? Say, "Bring forth your argument, if ye are telling the truth!"

65. Say: None in the heavens or on earth, except Allah, knows what is hidden: nor can they perceive when they shall be raised up [for Judgment].

66. Still less can their knowledge comprehend the Hereafter: Nay, they are in doubt and uncertainty thereabout; nay, they are blind thereunto!

67. The Unbelievers say: "What! when we become dust,— we and our fathers,— shall we really be raised [from the dead]?"

68. "It is true we were promised this,— we and our fathers before [us]: these are nothing but tales of the ancients."

69. Say: "Go ye through the earth and see what has been the end of those guilty [of sin]."

70. But grieve not over them, nor distress thyself because of their plots.

71. They also say: "When will this promise [come to pass]? [Say] if ye are truthful."

72. Say: "It may be that some of the events which ye wish to hasten on may be [close] in your pursuit!"

73. But verily thy Lord is full of grace to mankind: Yet most of them are ungrateful.

74. And verily thy Lord knoweth all that their hearts do hide. As well as all that they reveal.

75. Nor is there aught of the unseen, in heaven or earth, but is [recorded] in a clear record.

76. Verily this Qur'an doth explain to the Children of Israel most of the matters in which they disagree.

77. And it certainly is a Guide and a Mercy to those who believe.

78. Verily thy Lord will decide between them by His Decree: and He is Exalted in Might, All-Knowing.

79. So put thy trust in Allah: for thou art on [the path of] manifest Truth.

80. Truly thou canst not cause the dead to listen, nor canst thou cause the deaf to hear the call, [especially] when they turn back in retreat.

81. Nor canst thou be a guide to the blind, [to prevent them] from straying: only those wilt thou get to listen who believe in Our Signs, and they will bow in Islam.

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82. And when the Word is fulfilled against them [the unjust], we shall produce from the earth a beast to [face] them: He will speak to them, for that mankind did not believe with assurance in Our Signs.

83. One day We shall gather together from every people a troop of those who reject our Signs, and they shall be kept in ranks,—

84. Until, when they come [before the Judgment-seat], [Allah] will say: "Did ye reject My Signs, though ye comprehended them not in knowledge, or what was it ye did?"

85. And the Word will be fulfilled against them, because of their wrongdoing, and they will be unable to speak [in plea].

86. See they not that We have made the Night for them to rest in and the Day to

give them light? Verily in this are Signs for any people that believe!

87. And the Day that the Trumpet will be sounded — then will be smitten with terror those who are in the heavens, and those who are on earth, except such as Allah will please [to exempt]: and all shall come to His [Presence] as beings conscious of their lowliness.

88. Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: [such is] the artistry of Allah, who disposes of all things in perfect order: for he is well acquainted with all that ye do.

89. If any do good, good will [accrue] to them therefrom; and they will be secure from terror that Day.

90. And if any do evil, their faces will be thrown headlong into the Fire: "Do ye receive a reward other than that which ye have earned by your deeds?"

91. For me, I have been commanded to serve the Lord of this city, Him Who has sanctified it and to Whom [belong] all things: and I am commanded to be of those who bow in Islam to Allah's Will,—

92. And to rehearse the Qur'an: and if any accept

guidance, they do it for the good of their own souls, and if any stray, say: "I am only a Warner".

93. And say: "Praise be to Allah, Who will soon show you His Signs, so that ye shall know them"; and thy Lord is not unmindful of all that ye do.

SURA 28. Qasas, or Narration

1. Ta. Sin. Mim.

2. These are Verses of the Book that makes [things] clear.

3. We rehearse to thee some of the story of Moses and Pharaoh in Truth, for people who believe.

4. Truly Pharaoh elated himself in the land and broke up its people into sections, depressing a small group among them: their sons he slew, but he kept alive their females: for he was indeed a maker of mischief.

5. And We wished to be Gracious to those who were being depressed in the land, to make them leaders [in Faith] and make them heirs,

6. To establish a firm place for them in the land, and to show Pharaoh, Haman, and their hosts, at their hands, the very things against which they were taking precautions.

7. So We sent this inspiration to the mother of Moses: "Suckle [thy child], but when thou hast fears about him, cast him into the river, but fear not nor

191 grieve: for We shall restore him to thee, and We shall make him one of Our messengers."

8. Then the people of Pharaoh picked him up [from the river]: [It was intended] that [Moses] should be to them an adversary and a cause of sorrow: for Pharaoh and Haman and [all] their hosts were men of sin.

9. The wife of Pharaoh said: "[Here is] joy of the eye, for me and for thee:

slay him not. It may be that he will be use to us, or we may adopt him as a son." And they perceived not [what they were doing]!

10. But there came to be a void in the heart of the mother of Moses: She was going almost to disclose his [case], had We not strengthened her heart [with faith], so that she might remain a [firm] believer.

11. And she said to the sister of [Moses], "Follow him" so she [the sister] watched him in the character of a stranger. And they knew not.

12. And we ordained that he refused suck at first, until [His sister came up and] said: "Shall I point out to you the people of a house that will nourish and bring him up for you and be sincerely attached to him?"...

13. Thus did We restore him to his mother, that her eye might be comforted, that she might not grieve, and that she might know that the promise of Allah is true: but most of them do not understand.

14. When he reached full age, and was firmly established [in life], We bestowed on him wisdom and knowledge: for thus do We reward those who do good.

15. And he entered the city at a time when its people were not watching: and he found there two men fighting,- one of his own religion, and the other, of his foes. Now the man of his own religion appealed to him against his foe, and Moses struck him with his fist and made an end of him. He said: "This is a work of Evil [Satan]: for he is an enemy that manifestly misleads!"

16. He prayed: "O my Lord! I have indeed wronged my soul! Do Thou then forgive me!" So [Allah] forgave him: for He is the Oft-Forgiving, Most Merciful.

17. He said: "O my Lord! For that Thou hast bestowed Thy Grace on me, never

shall I be a help to those who sin!"

18. So he saw the morning in the city, looking about, in a state of fear, when behold, the man who had, the day before, sought his help called aloud for his help [again]. Moses said to him: "Thou art truly, it is clear, a quarrelsome fellow!"

19. Then, when he decided to lay hold of the man who was an enemy to both of them, that man said: "O Moses! Is it thy intention to slay me as thou slewest a man yesterday? Thy intention is none other than to become a powerful violent man in the land, and not to be one who sets things right!"

20. And there came a man, running, from the furthest end of the City. He said: "O Moses! the Chiefs are taking counsel together about thee, to slay thee: so get thee away, for I do give thee sincere advice."

21. He therefore got away therefrom, looking about, in a state of fear. He prayed "O my Lord! save me from people given to wrongdoing."

22. Then, when he turned his face towards [the land of] Madyan, he said: "I do hope that my Lord will show me the smooth and straight Path."

23. And when he arrived at the watering [place] in Madyan, he found there a group of men watering [their flocks], and besides them he found two women who were keeping back [their flocks]. He said: "What is the matter with you?" They

192 said: "We cannot water [our flocks] until the shepherds take back [their flocks]: And our father is a very old man."

24. So he watered [their flocks] for them; then he turned back to the shade, and said: "O my Lord! truly am I in [desperate] need of any good that Thou dost send me!"

25. Afterwards one of the [damsels] came [back] to him, walking bashfully. She said: "My father invites thee that he may reward thee for having watered [our flocks] for us." So when he came to him and narrated the story, he said: "Fear thou not: [well] hast thou escaped from unjust people."

26. Said one of the [damsels]: "O my [dear] father! engage him on wages: truly the best of men for thee to employ is the [man] who is strong and trusty"....

27. He said: "I intend to wed one of these my daughters to thee, on condition that thou serve me for eight years; but if thou complete ten years, it will be [grace] from thee. But I intend not to place thee under a difficulty: thou wilt find me, indeed, if Allah wills, one of the righteous."

28. He said: "Be that [the agreement] between me and thee: whichever of the two terms I fulfil, let there be no ill-will to me. Be Allah a witness to what we say."

29. Now when Moses had fulfilled the term, and was travelling with his family, he perceived a fire in the direction of Mount Tur. He said to his family: "Tarry ye; I perceive a fire; I hope to bring you from there some information, or a burning firebrand, that ye may warm yourselves."

30. But when he came to the [fire], a voice was heard from the right bank of the valley, from a tree in hallowed ground: "O Moses! Verily I am Allah, the Lord of the Worlds...."

31. "Now do thou throw thy rod!" but when he saw it moving [of its own accord] as if it had been a snake, he turned back in retreat, and retraced not his steps: O Moses!" [It was said], "Draw near, and fear not: for thou art of those

who are secure.

32. "Move thy hand into thy bosom, and it will come forth white without stain [or harm], and draw thy hand close to thy side [to guard] against fear. Those are the two credentials from thy Lord to Pharaoh and his Chiefs: for truly they are a people rebellious and wicked."

33. He said: "O my Lord! I have slain a man among them, and I fear lest they slay me."

34. "And my brother Aaron - He is more eloquent in speech than I: so send him with me as a helper, to confirm [and strengthen] me: for I fear that they may accuse me of falsehood."

35. He said: "We will certainly strengthen thy arm through thy brother, and invest you both with authority, so they shall not be able to touch you: with Our Sign shall ye triumph,- you two as well as those who follow you."

36. When Moses came to them with Our clear signs, they said: "This is nothing but sorcery faked up: never did we head the like among our fathers of old!"

37. Moses said: "My Lord knows best who it is that comes with guidance from Him and whose end will be best in the Hereafter: certain it is that the wrong-doers will not prosper."

38. Pharaoh said: "O Chiefs! no god do I know for you but myself: therefore, O Haman! light me a [kiln to bake bricks] out of clay, and build me a lofty
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palace, that I may mount up to the god of Moses: but as far as I am concerned, I think [Moses] is a liar!"

39. And he was arrogant and insolent in the land, beyond reason,- He and his hosts: they thought that they would not have to return to Us!

40. So We seized him and his hosts, and We flung

them into the sea: Now behold what was the end of those who did wrong!

41. And we made them [but] leaders inviting to the Fire; and on the Day of Judgment no help shall they find.

42. in this world We made a curse to follow them and on the Day of Judgment they will be among the loathed [and despised].

43. We did reveal to Moses the Book after We had destroyed the earlier generations, [to give] Insight to men, and guidance and Mercy, that they might receive admonition.

44. Thou wast not on the Western side when We decreed the Commission to Moses, nor wast thou a witness [of those events].

45. But We raised up [new] generations, and long were the ages that passed over them; but thou wast not a dweller among the people of Madyan, rehearsing Our Signs to them; but it is We Who send messengers [with inspiration].

46. Nor wast thou at the side of [the Mountain of] Tur when we called [to Moses]. Yet [art thou sent] as Mercy from thy Lord, to give warning to a people to whom no warner had come before thee: in order that they may receive admonition.

47. If [We had] not [sent thee to the Quraish],- in case a calamity should seize them for [the deeds] that their hands have sent forth, they might say: "Our Lord! why didst Thou not send us a messenger? We should then have followed Thy Signs and been amongst those who believe!"

48. But [now], when the Truth has come to them from Ourselves, they say, "Why are not [Signs] sent to him, like those which were sent to Moses?" Do they not then reject [the Signs] which were formerly sent to Moses? They say: "Two kinds

of sorcery, each assisting the other!" And they say: "For us, we reject all [such things]!"

49. Say: "Then bring ye a Book from Allah, which is a better guide than either of them, that I may follow it! [do], if ye are truthful!"

50. But if they hearken not to thee, know that they only follow their own lusts: and who is more astray than one who follow his own lusts, devoid of guidance from Allah? for Allah guides not people given to wrong-doing.

51. Now have We caused the Word to reach them themselves, in order that they may receive admonition.

52. Those to whom We sent the Book before this, - they do believe in this [revelation]:

53. And when it is recited to them, they say: "We believe therein, for it is the Truth from our Lord: indeed we have been Muslims [bowing to Allah's Will] from before this.

54. Twice will they be given their reward, for that they have persevered, that they avert Evil with Good, and that they spend [in charity] out of what We have given them.

55. And when they hear vain talk, they turn away therefrom and say: "To us our deeds, and to you yours; peace be to you: we seek not the ignorant."

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56. It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance.

57. They say: "If we were to follow the guidance with thee, we should be snatched away from our land." Have We not established for them a secure sanctuary, to which are brought as tribute fruits of all kinds, - a provision

from Ourselves? but most of them understand not.

58. And how many populations We destroyed, which exulted in their life [of ease and plenty]! now those habitations of theirs, after them, are deserted, - All but a [miserable] few! and We are their heirs!

59. Nor was thy Lord the one to destroy a population until He had sent to its centre a messenger, rehearsing to them Our Signs; nor are We going to destroy a population except when its members practise iniquity.

60. The [material] things which ye are given are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring: will ye not then be wise?

61. Are [these two] alike? - one to whom We have made a goodly promise, and who is going to reach its [fulfilment], and one to whom We have given the good things of this life, but who, on the Day of Judgment, is to be among those brought up [for punishment]?

62. That Day [Allah] will call to them, and say "Where are my 'partners'? - whom ye imagined [to be such]?"

63. Those against whom the charge will be proved, will say: "Our Lord! These are the ones whom we led astray: we led them astray, as we were astray ourselves: we free ourselves [from them] in Thy presence: it was not us they worshipped."

64. It will be said [to them]: "Call upon your 'partners' [for help]": they will call upon them, but they will not listen to them; and they will see the Penalty [before them]; [how they will wish] 'if only they had been open to guidance!'

65. That Day [Allah] will call to them, and say:

"What was the answer ye gave to the messengers?"

66. Then the [whole] story that Day will seem obscure to them [like light to the blind] and they will not be able [even] to question each other.

67. But any that [in this life] had repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation.

68. Thy Lord does create and choose as He pleases: no choice have they [in the matter]: Glory to Allah! and far is He above the partners they ascribe [to Him]!

69. And thy Lord knows all that their hearts conceal and all that they reveal.

70. And He is Allah: There is no god but He. To Him be praise, at the first and at the last: for Him is the Command, and to Him shall ye [all] be brought back.

71. Say: See ye? If Allah were to make the night perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you enlightenment? Will ye not then hearken?

72. Say: See ye? If Allah were to make the day perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you a night in which ye can rest? Will ye not then see?

73. It is out of His Mercy that He has made for you Night and Day, - that ye may rest therein, and that ye may seek of his Grace; - and in order that ye may be grateful.

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74. The Day that He will call on them, He will say: "Where are my 'partners'? whom ye imagined [to be such]?"

75. And from each people shall We draw a witness, and We shall say: "Produce your Proof": then shall they know that the Truth is in Allah [alone], and the [lies] which they invented will leave them in lurch.

76. Qarun was doubtless, of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men, behold, his people said to him: "Exult not, for Allah loveth not those who exult [in riches]."

77. "But seek, with the [wealth] which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not [occasions for] mischief in the land: for Allah loves not those who do mischief."

78. He said: "This has been given to me because of a certain knowledge which I have." Did he not know that Allah had destroyed, before him, [whole] generations, - which were superior to him in strength and greater in the amount [of riches] they had collected? but the wicked are not called [immediately] to account for their sins.

79. So he went forth among his people in the [pride of his worldly] glitter. Said those whose aim is the Life of this World: "Oh! that we had the like of what Qarun has got! for he is truly a lord of mighty good fortune!"

80. But those who had been granted [true] knowledge said: "Alas for you! The reward of Allah [in the Hereafter] is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere [in good]."

81. Then We caused the earth to swallow up him and his house; and he had not [the least little] party to help him against Allah, nor could he defend himself.

82. And those who had envied his position the day before began to say on the morrow: "Ah! it is indeed Allah Who enlarges the

provision or restricts it, to

any of His servants He pleases! had it not been that Allah was gracious to us,

He could have caused the earth to swallow us up! Ah! those who reject Allah will assuredly never prosper."

83. That Home of the Hereafter We shall give to those who intend not highhandedness or mischief on earth: and the end is [best] for the righteous.

84. If any does good, the reward to him is better than his deed; but if any does evil, the doers of evil are only punished [to the extent] of their deeds.

85. Verily He Who ordained the Qur'an for thee, will bring thee back to the Place of Return. Say: "My Lord knows best who it is that brings true guidance, and who is in manifest error."

86. And thou hadst not expected that the Book would be sent to thee except as a Mercy from thy Lord: Therefore lend not thou support in any way to those who reject [Allah's Message].

87. And let nothing keep thee back from the Signs of Allah after they have been revealed to thee: and invite [men] to thy Lord, and be not of the company of those who join gods with Allah.

88. And call not, besides Allah, on another god. There is no god but He. Everything [that exists] will perish except His own Face. To Him belongs the Command, and to Him will ye [all] be brought back.

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SURA 29. Ankabut, or the Spider

1. A. L. M.

2. Do men think that they will be left alone on saying, "We believe", and that they will not be tested?

3. We did test those before them, and Allah will certainly know those who are

true from those who are false.

4. Do those who practise evil think that they will get the better of Us? Evil is their judgment!

5. For those whose hopes are in the meeting with Allah [in the Hereafter, let them strive]; for the term [appointed] by Allah is surely coming and He hears and knows [all things].

6. And if any strive [with might and main], they do so for their own souls: for Allah is free of all needs from all creation.

7. Those who believe and work righteous deeds, - from them shall We blot out all evil [that may be] in them, and We shall reward them according to the best of their deeds.

8. We have enjoined on man kindness to parents: but if they [either of them] strive [to force] thee to join with Me [in worship] anything of which thou hast no knowledge, obey them not. Ye have [all] to return to me, and I will tell you [the truth] of all that ye did.

9. And those who believe and work righteous deeds, - them shall We admit to the company of the Righteous.

10. Then there are among men such as say, "We believe in Allah"; but when they suffer affliction in [the cause of] Allah, they treat men's oppression as if it were the Wrath of Allah! And if help comes [to thee] from thy Lord, they are sure to say, "We have [always] been with you!" Does not Allah know best all that is in the hearts of all creation?

11. And Allah most certainly knows those who believe, and as certainly those who are Hypocrites.

12. And the Unbelievers say to those who believe: "Follow our path, and we will bear [the consequences] of your faults." Never in the least will they bear their

faults: in fact they are liars!

13. They will bear their own burdens, and [other] burdens along with their own, and on the Day of Judgments they will be called to account for their falsehoods.

14. We [once] sent Noah to his people, and he tarried among them a thousand years less fifty: but the Deluge overwhelmed them while they [persisted in] sin.

15. But We saved him and the companions of the Ark, and We made the [Ark] a Sign

for all peoples!

16. And [We also saved] Abraham: behold, he said to his people, "Serve Allah and

fear Him: that will be best for you- If ye understand!

17. "For ye do worship idols besides Allah, and ye invent falsehood. The things

that ye worship besides Allah have no power to give you sustenance: then seek ye

sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return.

18. "And if ye reject [the Message], so did generations before you: and the duty of the messenger is only to preach publicly [and clearly]."

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19. See they not how Allah originates creation, then repeats it: truly that is easy for Allah.

20. Say: "Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things.

21. "He punishes whom He pleases, and He grants Mercy to whom He pleases, and

towards Him are ye turned.

22. "Not on earth nor in heaven will ye be able [fleeing] to frustrate [his Plan], nor have ye, besides Allah, any protector or helper."

23. Those who reject the Signs of Allah and the Meeting with Him [in the Hereafter],- it is they who shall despair of My Mercy: it is they who will [suffer] a most grievous Penalty.

24. So naught was the answer of [Abraham's] people except that they said: "Slay him or burn him." But Allah did save him from the Fire. Verily in this are Signs for people who believe.

25. And he said: "For you, ye have taken [for worship] idols besides Allah, out of mutual love and regard between yourselves in this life; but on the Day of Judgment ye shall disown each other and curse each other: and your abode will be the Fire, and ye shall have none to help."

26. But Lut had faith in Him: He said: "I will leave home for the sake of my Lord: for He is Exalted in Might, and Wise."

27. And We gave [Abraham] Isaac and Jacob, and ordained among his progeny Prophethood and Revelation, and We granted him his reward in this life; and he was in the Hereafter [of the company] of the Righteous.

28. And [remember] Lut: behold, he said to his people: "Ye do commit lewdness, such as no people in Creation [ever] committed before you.

29. "Do ye indeed approach men, and cut off the highway?- and practise wickedness [even] in your councils?" But his people gave no answer but this: they said: "Bring us the Wrath of Allah if thou tellest the truth."

30. He said: "O my Lord! help Thou me against people who do mischief!"

31. When Our Messengers came to Abraham with the good news, they said: "We are indeed going to destroy the people of this township: for truly they are [addicted to] crime."

32. He said: "But there is Lut there." They said:

"Well do we know who is there

: we will certainly save him and his following,- except his wife: she is of those who lag behind!"

33. And when Our Messengers came to Lut, he was grieved on their account, and felt himself powerless [to protect] them: but they said: "Fear thou not, nor grieve: we are [here] to save thee and thy following, except thy wife: she is of those who lag behind.

34. "For we are going to bring down on the people of this township a Punishment from heaven, because they have been wickedly rebellious."

35. And We have left thereof an evident Sign, for any people who [care to] understand.

36. To the Madyan [people] [We sent] their brother Shu'aib. Then he said: "O my

people! serve Allah, and fear the Last Day: nor commit evil on the earth, with intent to do mischief."

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37. But they rejected him: Then the mighty Blast seized them, and they lay prostrate in their homes by the morning.

38. [Remember also] the 'Ad and the Thamud [people]: clearly will appear to you from [the traces] of their buildings [their fate]: the Evil One made their deeds alluring to them, and kept them back from the Path, though they were gifted with

intelligence and skill.

39. [Remember also] Qarun, Pharaoh, and Haman: there came to them Moses with Clear Signs, but they behaved with insolence on the earth; yet they could not

overreach [Us].

40. Each one of them We seized for his crime: of them, against some We sent a

violent tornado [with showers of stones]; some were caught by a [mighty] Blast;

some We caused the earth to swallow up; and some We drowned [in the waters]: It was not Allah Who injured [or oppressed] them:" They injured [and oppressed] their own souls.

41. The parable of those who take protectors other than Allah is that of the spider, who builds [to itself] a house; but truly the flimsiest of houses is the spider's house;- if they but knew.

42. Verily Allah doth know of [every thing] whatever that they call upon besides Him: and He is Exalted [in power], Wise.

43. And such are the Parables We set forth for mankind, but only those understand them who have knowledge.

44. Allah created the heavens and the earth in true [proportions]: verily in that is a Sign for those who believe.

45. Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest [thing in life] without doubt. And Allah knows the [deeds] that ye do.

46. And dispute ye not with the People of the Book, except with means better [than mere disputation], unless it be with those of them who inflict wrong [and injury]: but say, "We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow [in Islam]."

47. And thus [it is] that We have sent down the Book to thee. So the People of the Book believe therein, as also do some of these [pagan Arabs]: and none but Unbelievers reject our signs.

48. And thou wast not [able] to recite a Book before this [Book came], nor art

thou [able] to transcribe it with thy right hand: In that case, indeed, would the talkers of vanities have doubted.

49. Nay, here are Signs self-evident in the hearts of those endowed with knowledge: and none but the unjust reject Our Signs.

50. Ye they say: "Why are not Signs sent down to him from his Lord?" Say: "The signs are indeed with Allah: and I am indeed a clear Warner."

51. And is it not enough for them that we have sent down to thee the Book which is rehearsed to them? Verily, in it is Mercy and a Reminder to those who believe.

52. Say: "Enough is Allah for a witness between me and you: He knows what is in the heavens and on earth. And it is those who believe in vanities and reject Allah, that will perish [in the end]."

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53. They ask thee to hasten on the Punishment [for them]: had it not been for a term [of respite] appointed, the Punishment would certainly have come to them: and it will certainly reach them,- of a sudden, while they perceive not!

54. They ask thee to hasten on the Punishment: but, of a surety, Hell will encompass the Rejecters of Faith!-

55. On the Day that the Punishment shall cover them from above them and from below them, and [a Voice] shall say: "Taste ye [the fruits] of your deeds!"

56. O My servants who believe! truly, spacious is My Earth: therefore serve ye

Me - [and Me alone]!

57. Every soul shall have a taste of death in the end to Us shall ye be brought back.

58. But those who believe and work deeds of righteousness - to them shall We give a Home in Heaven,- lofty mansions beneath

which flow rivers,- to dwell

therein for aye;- an excellent reward for those who do [good]!-

59. Those who persevere in patience, and put their trust, in their Lord and Cherisher.

60. How many are the creatures that carry not their own sustenance? It is Allah

who feeds [both] them and you: for He hears and knows [all things].

61. If indeed thou ask them who has created the heavens and the earth and subjected the sun and the moon [to his Law], they will certainly reply, "Allah".

How are they then deluded away [from the truth]?

62. Allah enlarges the sustenance [which He gives] to whichever of His servants

He pleases; and He

[similarly] grants by [strict] measure, [as He pleases]: for

Allah has full knowledge of all things.

63. And if indeed thou ask them who it is that sends down rain from the sky, and gives life therewith to the earth after its death, they will certainly reply, "Allah!" Say, "Praise be to Allah!" But most of them understand not.

64. What is the life of this world but amusement and play? but verily the Home

in the Hereafter,- that is life indeed, if they but knew.

65. Now, if they embark on a boat, they call on Allah, making their devotion sincerely [and exclusively] to Him; but when He has delivered them safely to [dry] land, behold, they give a share [of their worship to others]!-

66. Disdaining ungratefully Our gifts, and giving themselves up to [worldly] enjoyment! But soon will they know.

67. Do they not then see that We have made a sanctuary secure, and that men are being snatched away from all around them? Then, do

they believe in that which is vain, and reject the Grace of Allah?

68. And who does more wrong than he who invents a lie against Allah or rejects the Truth when it reaches him? Is there not a home in Hell for those who reject Faith?

69. And those who strive in Our [cause],- We will certainly guide them to our Paths: For verily Allah is with those who do right.

SURA 30. Rum, or The Roman Empire

1. Alif, Lam, Mim.
2. The Roman Empire has been defeated
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3. In a land close by; but they, [even] after [this] defeat of theirs, will soon be victorious-
4. Within a few years. With Allah is the Decision, in the past and in the Future: on that Day shall the Believers rejoice-
5. With the help of Allah. He helps whom He will, and He is exalted in might, most merciful.
6. [It is] the promise of Allah. Never does Allah depart from His promise: but most men understand not.
7. They know but the outer [things] in the life of this world: but of the End of things they are heedless.
8. Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord [at the Resurrection]!
9. Do they not travel through the earth, and see what was the end of those before them? They were superior to them in strength: they tilled the soil and populated it in greater numbers than these have done: there came to them their messengers with Clear [Signs]. [Which they rejected, to their own destruction]:

It was not Allah Who wronged them, but they wronged their own souls.

10. In the long run evil in the extreme will be the End of those who do evil; for that they rejected the Signs of Allah, and held them up to ridicule.

11. It is Allah Who begins [the process of] creation; then repeats it; then shall ye be brought back to Him.

12. On the Day that the Hour will be established, the guilty will be struck dumb with despair.

13. No intercessor will they have among their "Partners" and they will [themselves] reject their "Partners".

14. On the Day that the Hour will be established,- that Day shall [all men] be sorted out.

15. Then those who have believed and worked righteous deeds, shall be made happy in a Mead of Delight.

16. And those who have rejected Faith and falsely denied our Signs and the meeting of the Hereafter,- such shall be brought forth to Punishment.

17. So [give] glory to Allah, when ye reach eventide and when ye rise in the morning;

18. Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline.

19. It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall ye be brought out [from the dead].

20. Among His Signs in this, that He created you from dust; and then,- behold, ye are men scattered [far and wide]!

21. And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and

mercy between your [hearts]: verily in that are Signs for those who reflect.

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22. And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know.

23. And among His Signs is the sleep that ye take by night and by day, and the quest that ye [make for livelihood] out of His Bounty: verily in that are signs for those who hearken.

24. And among His Signs, He shows you the lightning, by way both of fear and of hope, and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise.

25. And among His Signs is this, that heaven and earth stand by His Command: then when He calls you, by a single call, from the earth, behold, ye [straightway] come forth.

26. To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him.

27. It is He Who begins [the process of] creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude [we can think of] in the heavens and the earth: for He is Exalted in Might, full of wisdom.

28. He does propound to you a similitude from your own [experience]: do ye have partners among those whom your right hands possess, to share as equals in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do we explain the Signs in detail to a people that understand.

29. Nay, the wrong-doers [merely] follow their own lusts, being devoid of knowledge. But who will guide those whom Allah

leaves astray? To them there will be no helpers.

30. So set thou thy face steadily and truly to the Faith: [establish] Allah's handiwork according to the pattern on which He has made mankind: no change [let there be] in the work [wrought] by Allah: that is the standard Religion: but most among mankind understand not.

31. Turn ye back in repentance to Him, and fear Him: establish regular prayers, and be not ye among those who join gods with Allah,-

32. Those who split up their Religion, and become [mere] Sects,- each party rejoicing in that which is with itself!

33. When trouble touches men, they cry to their Lord, turning back to Him in repentance: but when He gives them a taste of Mercy as from Himself, behold, some of them pay part-worship to other god's besides their Lord,-

34. [As if] to show their ingratitude for the [favours] We have bestowed on them! Then enjoy [your brief day]; but soon will ye know [your folly].

35. Or have We sent down authority to them, which points out to them the things to which they pay part-worship?

36. When We give men a taste of Mercy, they exult thereat: and when some evil afflicts them because of what their [own] hands have sent forth, behold, they are in despair!

37. See they not that Allah enlarges the provision and restricts it, to whomsoever He pleases? Verily in that are Signs for those who believe.

38. So give what is due to kindred, the needy, and the wayfarer. That is best for those who seek the Countenance, of Allah, and it is they who will prosper.

39. That which ye lay out for increase through the property of [other] people, will have no increase with Allah: but that which ye lay out for charity, seeking

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the Countenance of Allah, [will increase]: it is these who will get a recompense multiplied.

40. It is Allah Who has created you: further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your [false] "Partners" who can do any single one of these things? Glory to Him! and high is He above the partners they attribute [to him]!

41. Mischief has appeared on land and sea because of [the meed] that the hands of men have earned, that [Allah] may give them a taste of some of their deeds: in order that they may turn back [from Evil].

42. Say: "Travel through the earth and see what was the end of those before [you]: Most of them worshipped others besides Allah."

43. But set thou thy face to the right Religion before there come from Allah the Day which there is no chance of averting: on that Day shall men be divided [in two].

44. Those who reject Faith will suffer from that rejection: and those who work righteousness will spread their couch [of repose] for themselves [in heaven]:

45. That He may reward those who believe and work righteous deeds, out of his Bounty. For He loves not those who reject Faith.

46. Among His Signs is this, that He sends the Winds, as heralds of Glad Tidings, giving you a taste of His [Grace and] Mercy,- that the ships may sail [majestically] by His Command and that ye may seek of His Bounty: in order that

ye may be grateful.

47. We did indeed send, before thee, messengers to their [respective] peoples, and they came to them with Clear Signs: then, to those who transgressed, We meted out Retribution: and it was due from Us to aid those who believed.

48. It is Allah Who sends the Winds, and they raise the Clouds: then does He spread them in the sky as He wills, and break them into fragments, until thou seest rain-drops issue from the midst thereof: then when He has made them reach such of his servants as He wills behold, they do rejoice!-

49. Even though, before they received [the rain] - just before this - they were dumb with despair!

50. Then contemplate [O man!] the memorials of Allah's Mercy!- how He gives life to the earth after its death: verily the same will give life to the men who are dead: for He has power over all things.

51. And if We [but] send a Wind from which they see [their tilth] turn yellow,- behold, they become, thereafter, Ungrateful [Unbelievers]!

52. So verily thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they show their backs and turn away.

53. Nor canst thou lead back the blind from their straying: only those wilt thou make to hear, who believe in Our signs and submit [their wills in Islam].

54. It is Allah Who created you in a state of [helpless] weakness, then gave [you] strength after weakness, then, after strength, gave [you] weakness and a hoary head: He creates as He wills, and it is He Who has all knowledge and power.

55. On the Day that the Hour [of Reckoning] will be established, the transgressors will swear that they tarried not but an hour: thus were they used to being deluded!

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56. But those endued with knowledge and faith will say: "Indeed ye did tarry, within Allah's Decree, to the Day of Resurrection, and this is the Day of Resurrection: but ye - ye were not aware!"

57. So on that Day no excuse of theirs will avail the transgressors, nor will they be invited [then] to seek grace [by repentance].

58. verily We have propounded for men, in this Qur'an every kind of Parable: But

if thou bring to them any Sign, the Unbelievers are sure to say, "Ye do nothing but talk vanities."

59. Thus does Allah seal up the hearts of those who understand not.

60. So patiently persevere: for verily the promise of Allah is true: nor let those shake thy firmness, who have [themselves] no certainty of faith.

SURA 31. Luqman (the Wise)

1. Alif, Lam, Mim.

2. These are Verses of the Wise Book,-

3. A Guide and a Mercy to the Doers of Good,-

4. Those who establish regular Prayer, and give regular Charity, and have [in their hearts] the assurance of the Hereafter.

5. These are on [true] guidance from their Lord: and these are the ones who will prosper.

6. But there are, among men, those who purchase idle tales, without knowledge

[or meaning], to mislead [men] from the Path of Allah and throw ridicule [on the

Path]: for such there will be a Humiliating Penalty.

7. When Our Signs are rehearsed to such a one, he turns away in arrogance, as if

he heard them not, as if there were deafness in both his ears: announce to him a grievous Penalty.

8. For those who believe and work righteous deeds, there will be Gardens of Bliss,-

9. To dwell therein. The promise of Allah is true: and He is Exalted in Power, Wise.

10. He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm, lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky, and produce on

the earth every kind of noble creature, in pairs.

11. Such is the Creation of Allah: now show Me what is there that others besides Him have created: nay, but the Transgressors are in manifest error.

12. we bestowed [in the past] Wisdom on Luqman: "Show [thy] gratitude to Allah."

Any who is [so] grateful does so to the profit of his own soul: but if any is ungrateful, verily Allah is free of all wants, Worthy of all praise.

13. Behold, Luqman said to his son by way of instruction: "O my son! join not in worship [others] with Allah: for false worship is indeed the highest wrongdoing."

14. And We have enjoined on man [to be good] to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: [hear the command], "Show gratitude to Me and to thy parents: to Me is [thy final] Goal."

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15. "But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with

justice [and consideration], and follow the way of those who turn to me [in love]: in the end the return of you all is to Me,

and I will tell you the truth

[and meaning] of all that ye did."

16. "O my son!" [said Luqman], "If there be [but] the weight of a mustard-seed

and it were [hidden] in a rock, or [anywhere] in the heavens or on earth, Allah will bring it forth: for Allah understands the finest mysteries, [and] is wellacquainted [with them].

17. "O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness [of purpose] in [the conduct of] affairs.

18. "And swell not thy cheek [for pride] at men, nor walk in insolence through

the earth; for Allah loveth not any arrogant boaster.

19. "And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass."

20. Do ye not see that Allah has subjected to your [use] all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, [both] seen and unseen? Yet there are among men those who dispute about Allah, without knowledge and without guidance, and without a Book to enlighten them!

21. When they are told to follow the [Revelation] that Allah has sent down, they

say: "Nay, we shall follow the ways that we found our fathers [following].

"What! even if it is Satan beckoning them to the Penalty of the [Blazing] Fire?

22. Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy hand-hold: and with Allah rests the End and Decision of [all] affairs.

23. But if any reject Faith, let not his rejection grieve thee: to Us is their

return, and We shall tell them the truth of their deeds: for Allah knows well all that is in [men's] hearts.

24. We grant them their pleasure for a little while: in the end shall We drive them to a chastisement unrelenting.

25. If thou ask them, who it is that created the heavens and the earth. They will certainly say, "Allah". Say: "Praise be to Allah!" But most of them understand not.

26. To Allah belong all things in heaven and earth: verily Allah is He [that is] free of all wants, worthy of all praise.

27. And if all the trees on earth were pens and the ocean [were ink], with seven

oceans behind it to add to its [supply], yet would not the words of Allah be exhausted [in the writing]: for Allah is Exalted in Power, full of Wisdom.

28. And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees [all things].

29. Seest thou not that Allah merges Night into Day and he merges Day into Night; that He has subjected the sun, and the moon [to his Law], each running its course for a term appointed; and that Allah is well-acquainted with all that ye do?

30. That is because Allah is the [only] Reality, and because whatever else they invoke besides Him is Falsehood; and because Allah,- He is the Most High, Most Great.

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31. Seest thou not that the ships sail through the ocean by the Grace of Allah?-

that He may show you of His Signs? Verily in this are Signs for all who constantly persevere and give thanks.

32. When a wave covers them like the canopy [of clouds], they call to Allah, offering Him sincere devotion. But when He has delivered them safely to land, there are among them those that halt between [right and wrong]. But none reject Our Signs except only a perfidious ungrateful [wretch]!

33. O mankind! do your duty to your Lord, and fear [the coming of] a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allah is true: let not then this present life deceive you, nor let the chief Deceiver deceive you about Allah.

34. Verily the knowledge of the Hour is with Allah [alone]. It is He Who sends down rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: Nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted [with all things].

SURA 32. Sajda, or Adoration

1. Alif, Lam, Mim.

2. [This is] the Revelation of the Book in which there is no doubt,- from the Lord of the Worlds.

3. Or do they say, "He has forged it"? Nay, it is the Truth from thy Lord, that thou mayest admonish a people to whom no warner has come before thee: in order

that they may receive guidance.

4. It is Allah Who has created the heavens and the earth, and all between them,

in six Days, and is firmly established on the Throne [of Authority]: ye have none, besides Him, to protect or intercede [for you]: will ye not then receive admonition?

5. He rules [all] affairs from the heavens to the earth: in the end will [all

affairs] go up to Him, on a Day, the space whereof will be [as] a thousand years of your reckoning.

6. Such is He, the Knower of all things, hidden and open, the Exalted [in power], the Merciful;-

7. He Who has made everything which He has created most good: He began the

creation of man with [nothing more than] clay,

8. And made his progeny from a quintessence of the nature of a fluid despised:

9. But He fashioned him in due proportion, and breathed into him something of

His spirit. And He gave you [the faculties of] hearing and sight and feeling [and understanding]: little thanks do ye give!

10. And they say: "What! when we lie, hidden and lost, in the earth, shall we

indeed be in a Creation renewed? Nay, they deny the Meeting with their Lord.

11. Say: "The Angel of Death, put in charge of you, will [duly] take your souls:

then shall ye be brought back to your Lord."

12. If only thou couldst see when the guilty ones will bend low their heads before their Lord,

[saying:] "Our Lord! We have seen and we have heard: Now then send us back [to the world]: we will work righteousness: for we do indeed [now] believe."

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13. If We had so willed, We could certainly have brought every soul its true guidance: but the Word from Me will come true, "I will fill Hell with Jinns and men all together."

14. "Taste ye then - for ye forgot the Meeting of this Day of yours, and We too will forget you - taste ye the Penalty of Eternity for your [evil] deeds!"

15. Only those believe in Our Signs, who, when they are recited to them, fall down in prostration, and celebrate the praises of their Lord, nor are they

[ever] puffed up with pride.
 16. Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: and they spend [in charity] out of the sustenance which We have bestowed on them.
 17. Now no person knows what delights of the eye are kept hidden [in reserve] for them - as a reward for their [good] deeds.
 18. Is then the man who believes no better than the man who is rebellious and wicked? Not equal are they.
 19. For those who believe and do righteous deeds are Gardens as hospitable homes, for their [good] deeds.
 20. As to those who are rebellious and wicked, their abode will be the Fire:
 every time they wish to get away therefrom, they will be forced There into, and it will be said to them: "Taste ye the Penalty of the Fire, the which ye were wont to reject as false."
 21. And indeed We will make them taste of the Penalty of this [life] prior to the supreme Penalty, in order that they may [repent and] return.
 22. And who does more wrong than one to whom are recited the Signs of his Lord, and who then turns away therefrom? Verily from those who transgress We shall exact [due] Retribution.
 23. We did indeed aforetime give the Book to Moses: be not then in doubt of its reaching [thee]: and We made it a guide to the Children of Israel.
 24. And We appointed, from among them, leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs.
 25. Verily thy Lord will judge between them on the Day of Judgment, in the matters wherein they differ [among themselves]
 26. Does it not teach them a lesson, how many

generations We destroyed before them, in whose dwellings they [now] go to and fro? Verily in that are Signs: Do they not then listen?
 27. And do they not see that We do drive rain to parched soil [bare of herbage], and produce therewith crops, providing food for their cattle and themselves?
 Have they not the vision?
 28. They say: "When will this decision be, if ye are telling the truth?"
 29. Say: "On the Day of Decision, no profit will it be to Unbelievers if they [then] believe! nor will they be granted a respite."
 30. So turn away from them, and wait: they too are waiting.
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 SURA 33. Ahzab, or The Confederates
 1. O Prophet! Fear Allah, and hearken not to the Unbelievers and the Hypocrites: verily Allah is full of Knowledge and Wisdom.
 2. But follow that which comes to thee by inspiration from thy Lord: for Allah is well acquainted with [all] that ye do.
 3. And put thy trust in Allah, and enough is Allah as a disposer of affairs.
 4. Allah has not made for any man two hearts in his [one] body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is [only] your [manner of] speech by your mouths. But Allah tells [you] the Truth, and He shows the [right] Way.
 5. Call them by [the names of] their fathers: that is juster in the sight of Allah. But if ye know not their father's [names, call them] your Brothers in faith, or your friends. But there is no blame on you if ye make a mistake therein: [what counts is] the intention of your hearts: and Allah is Oft-Returning, Most Merciful.

6. The Prophet is closer to the Believers than their own selves, and his wives are their mothers. Blood-relations among each other have closer personal ties, in the Decree of Allah. Than [the Brotherhood of] Believers and Muhajirs: nevertheless do ye what is just to your closest friends: such is the writing in the Decree [of Allah].
 7. And remember We took from the prophets their covenant: As [We did] from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant:
 8. That [Allah] may question the [custodians] of Truth concerning the Truth they [were charged with]: And He has prepared for the Unbelievers a grievous Penalty.
 9. O ye who believe! Remember the Grace of Allah, [bestowed] on you, when there came down on you hosts [to overwhelm you]: But We sent against them a hurricane and forces that ye saw not: but Allah sees [clearly] all that ye do.
 10. Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various [vain] thoughts about Allah!
 11. In that situation were the Believers tried: they were shaken as by a tremendous shaking.
 12. And behold! The Hypocrites and those in whose hearts is a disease [even] say: "Allah and His Messenger promised us nothing but delusion!"
 13. Behold! A party among them said: "Ye men of Yathrib! ye cannot stand [the attack]! therefore go back!" And a band of them ask for leave of the Prophet, saying, "Truly our houses are bare and exposed,"

though they were not exposed they intended nothing but to run away.

14. And if an entry had been effected to them from the sides of the [city], and they had been incited to sedition, they would certainly have brought it to pass, with none but a brief delay!

15. And yet they had already covenanted with Allah not to turn their backs, and a covenant with Allah must [surely] be answered for.

16. Say: "Running away will not profit you if ye are running away from death or slaughter; and even if [ye do escape], no more than a brief [respite] will ye be allowed to enjoy!"

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17. Say: "Who is it that can screen you from Allah if it be His wish to give you punishment or to give you Mercy?" Nor will they find for themselves, besides Allah, any protector or helper.

18. Verily Allah knows those among you who keep back [men] and those who say to their brethren, "Come along to us", but come not to the fight except for just a little while.

19. Covetous over you. Then when fear comes, thou wilt see them looking to thee, their eyes revolving, like [those of] one over whom hovers death: but when the fear is past, they will smite you with sharp tongues, covetous of goods. Such men have no faith, and so Allah has made their deeds of none effect: and that is easy for Allah.

20. They think that the Confederates have not withdrawn; and if the Confederates should come [again], they would wish they were in the deserts [wandering] among the Bedouins, and seeking news about you [from a safe distance]; and if they were in your midst, they would fight but little.

21. Ye have indeed in the Messenger of Allah a beautiful pattern [of conduct] for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.

22. When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience.

23. Among the Believers are men who have been true to their covenant with Allah: of them some have completed their vow [to the extreme], and some [still] wait: but they have never changed [their determination] in the least:

24. That Allah may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful.

25. And Allah turned back the Unbelievers for [all] their fury: no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is full of Strength, able to enforce His Will.

26. And those of the People of the Book who aided them - Allah did take them down from their strongholds and cast terror into their hearts. [So that] some ye slew, and some ye made prisoners.

27. And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented [before]. And Allah has power over all things.

28. O Prophet! Say to thy Consorts: "If it be that ye desire the life of this World, and its glitter,- then come! I will provide for your enjoyment and set you free in a handsome manner.

29. But if ye seek Allah and His Messenger, and the Home of the Hereafter,

verily Allah has prepared for the well-doers amongst you a great reward.

30. O Consorts of the Prophet! If any of you were guilty of evident unseemly conduct, the Punishment would be doubled to her, and that is easy for Allah.

31. But any of you that is devout in the service of Allah and His Messenger, and works righteousness,- to her shall We grant her reward twice: and We have prepared for her a generous Sustenance.

32. O Consorts of the Prophet! Ye are not like any of the [other] women: if ye do fear [Allah], be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech [that is] just.

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33. And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.

34. And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted [with them].

35. For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast [and deny themselves], for men and women who guard their chastity, and for men and women who engage much in Allah's praise,- for

them has Allah prepared forgiveness and great reward.

36. It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.

37. Behold! Thou didst say to one who had received the grace of Allah and thy favour: "Retain thou [in wedlock] thy wife, and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved [his marriage] with her, with the necessary [formality], We joined her in marriage to thee: in order that [in future] there may be no difficulty to the Believers in [the matter of] marriage with the wives of their adopted sons, when the latter have dissolved with the necessary [formality] [their marriage] with them. And Allah's command must be fulfilled.

38. There can be no difficulty to the Prophet in what Allah has indicated to him as a duty. It was the practice [approved] of Allah amongst those of old that have passed away. And the command of Allah is a decree determined.

39. [It is the practice of those] who preach the Messages of Allah, and fear Him, and fear none but Allah. And enough is Allah to call [men] to account.

40. Muhammad is not the father of any of your men, but [he is] the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things.

41. O ye who believe! Celebrate the praises of Allah, and do this often;

42. And glorify Him morning and evening.

43. He it is Who sends blessings on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers.

44. Their salutation on the Day they meet Him will be "Peace!"; and He has prepared for them a generous Reward.

45. O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner,-

46. And as one who invites to Allah's [grace] by His leave, and as a lamp spreading light.

47. Then give the Glad Tidings to the Believers, that they shall have from Allah a very great Bounty.

48. And obey not [the behests] of the Unbelievers and the Hypocrites, and heed not their annoyances, but put thy Trust in Allah. For enough is Allah as a Disposer of affairs.

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49. O ye who believe! When ye marry believing women, and then divorce them before ye have touched them, no period of 'Iddat have ye to count in respect of them: so give them a present. And set them free in a handsome manner.

50. O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated [from Makkah] with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her;- this only for thee, and not for the Believers [at

large]; We know what We have appointed for them as to their wives and the captives whom their right hands possess;- in order that there should be no difficulty for thee. And Allah is Oft- Forgiving, Most Merciful.

51. Thou mayest defer [the turn of] any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose [turn] thou hadst set aside. This were nigher to the cooling of their eyes, the prevention of their grief, and their satisfaction - that of all of them - with that which thou hast to give them: and Allah knows [all] that is in your hearts: and Allah is All-Knowing, Most Forbearing.

52. It is not lawful for thee [to marry more] women after this, nor to change them for [other] wives, even though their beauty attract thee, except any thy right hand should possess [as handmaidens]: and Allah doth watch over all things.

53. O ye who believe! Enter not the Prophet's houses,- until leave is given you,- for a meal, [and then] not [so early as] to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such [behaviour] annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed [to tell you] the truth. And when ye ask [his ladies] for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity.

54. Whether ye reveal anything or conceal it, verily Allah has full knowledge of all things.

55. There is no blame [on these ladies if they appear] before their fathers or their sons, their brothers, or their brother's sons, or their sisters' sons, or their women, or the [slaves] whom their right hands possess. And, [ladies], fear Allah; for Allah is Witness to all things.

56. Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.

57. Those who annoy Allah and His Messenger - Allah has cursed them in this World and in the Hereafter, and has prepared for them a humiliating Punishment.

58. And those who annoy believing men and women undeservedly, bear [on themselves] a calumny and a glaring sin.

59. O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons [when abroad]: that is most convenient, that they should be known [as such] and not molested. And Allah is Oft-Forgiving, Most Merciful.

60. Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, We shall certainly stir thee up against them: Then will they not be able to stay in it as thy neighbours for any length of time:

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61. They shall have a curse on them: whenever they are found, they shall be seized and slain [without mercy].

62. [Such was] the practice [approved] of Allah among those who lived aforetime:

No change wilt thou find in the practice [approved] of Allah.

63. Men ask thee concerning the Hour: Say, "The knowledge thereof is with Allah [alone]": and what will make thee understand?- perchance the Hour is nigh!

64. Verily Allah has cursed the Unbelievers and prepared for them a Blazing Fire,-

65. To dwell therein for ever: no protector will they find, nor helper.

66. The Day that their faces will be turned upside down in the Fire, they will say: "Woe to us! Would that we had obeyed Allah and obeyed the Messenger!"

67. And they would say: "Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the [right] Path.

68. "Our Lord! Give them double Penalty and curse them with a very great Curse!"

69. O ye who believe! Be ye not like those who vexed and insulted Moses, but Allah cleared him of the [calumnies] they had uttered: and he was honourable in Allah's sight.

70. O ye who believe! Fear Allah, and [always] say a word directed to the Right:

71. That He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger, has already attained the highest achievement.

72. We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish;-

73. [With the result] that Allah has to punish the Hypocrites, men and women, and the Unbelievers, men and women, and Allah turns in Mercy to the Believers, men and women: for Allah is Oft-Forgiving, Most Merciful.

SURA 34. Saba, or the City of Saba

1. Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things.

2. He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving.

3. The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous:

4. That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous."

5. But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating.

6. And those to whom knowledge has come see that the [Revelation] sent down to thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted [in might], Worthy of all praise.

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7. The Unbelievers say [in ridicule]: "Shall we point out to you a man that will tell you, when ye are all scattered to pieces in disintegration, that ye shall [then be raised] in a New Creation?"

8. "Has he invented a falsehood against Allah, or has a spirit [seized] him?"- Nay, it is those who believe not in the Hereafter, that are in [real] Penalty, and in farthest error.

9. See they not what is before them and behind

them, of the sky and the earth?
 If We wished, We could cause the earth to swallow them up, or cause a piece of the sky to fall upon them. Verily in this is a Sign for every devotee that turns to Allah [in repentance].
 10. We bestowed Grace aforetime on David from ourselves: "O ye Mountains! Sing ye back the Praises of Allah with him! and ye birds [also]! And We made the iron soft for him;-
 11. [Commanding], "Make thou coast of mail, balancing well the rings of chain armour, and work ye righteousness; for be sure I see [clearly] all that ye do."
 12. And to Solomon [We made] the Wind [obedient]: Its early morning [stride] was a month's [journey], and its evening [stride] was a month's [journey]; and We made a Font of molten brass to flow for him; and there were Jinns that worked in front of him, by the leave of his Lord, and if any of them turned aside from our command, We made him taste of the Penalty of the Blazing Fire.
 13. They worked for him as he desired, [making] arches, images, basins as large as reservoirs, and [cooking] cauldrons fixed [in their places]: "Work ye, sons of David, with thanks! but few of My servants are grateful!"
 14. Then, when We decreed [Solomon's] death, nothing showed them his death except a little worm of the earth, which kept [slowly] gnawing away at his staff: so when he fell down, the Jinns saw plainly that if they had known the unseen, they would not have tarried in the humiliating Penalty [of their Task].
 15. There was, for Saba, aforetime, a Sign in their home-land - two Gardens to

the right and to the left. "Eat of the Sustenance [provided] by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving!"
 16. But they turned away [from Allah], and We sent against them the Flood [released] from the dams, and We converted their two garden [rows] into "gardens" producing bitter fruit, and tamarisks, and some few [stunted] Lotetrees.
 17. That was the Requital We gave them because they ungratefully rejected Faith: and never do We give [such] requital except to such as are ungrateful rejecters.
 18. Between them and the Cities on which We had poured our blessings, We had placed Cities in prominent positions, and between them We had appointed stages of journey in due proportion: "Travel therein, secure, by night and by day."
 19. But they said: "Our Lord! Place longer distances between our journeystages": but they wronged themselves [therein]. At length We made them as a tale [that is told], and We dispersed them all in scattered fragments. Verily in this are Signs for every [soul that is] patiently constant and grateful.
 20. And on them did Satan prove true his idea, and they followed him, all but a party that believed.
 21. But he had no authority over them,- except that We might test the man who believes in the Hereafter from him who is in doubt concerning it: and thy Lord doth watch over all things.
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 22. Say: "Call upon other [gods] whom ye fancy, besides Allah: They have no power,- not the weight of an atom,- in the heavens or on earth: No [sort of] share have they therein, nor is any of them a helper to Allah.

23. "No intercession can avail in His Presence, except for those for whom He has granted permission. So far [is this the case] that, when terror is removed from their hearts [at the Day of Judgment, then] will they say, 'what is it that your Lord commanded?' they will say, 'That which is true and just; and He is the Most High Most Great'."
 24. Say: "Who gives you sustenance, from the heavens and the earth?" Say: "It is Allah; and certain it is that either we or ye are on right guidance or in manifest error!"
 25. Say: "Ye shall not be questioned as to our sins, nor shall we be questioned as to what ye do."
 26. Say: "Our Lord will gather us together and will in the end decide the matter between us [and you] in truth and justice: and He is the one to decide, the One Who knows all."
 27. Say: "Show me those whom ye have joined with Him as partners: by no means [can ye]. Nay, He is Allah, the Exalted in Power, the Wise."
 28. We have not sent thee but as a universal [Messenger] to men, giving them glad tidings, and warning them [against sin], but most men understand not.
 29. They say: "When will this promise [come to pass] if ye are telling the truth?"
 30. Say: "The appointment to you is for a Day, which ye cannot put back for an hour nor put forward."
 31. The Unbelievers say: "We shall neither believe in this scripture nor in [any] that [came] before it." Couldst thou but see when the wrong-doers will be made to stand before their Lord, throwing back the word [of blame] on one another! Those who had been despised will say to the arrogant ones: "Had it not

been for you, we should certainly have been believers!"

32. The arrogant ones will say to those who had been despised: "Was it we who kept you back from Guidance after it reached you? Nay, rather, it was ye who transgressed."

33. Those who had been despised will say to the arrogant ones: "Nay! it was a plot [of yours] by day and by night: Behold! Ye [constantly] ordered us to be ungrateful to Allah and to attribute equals to Him!" They will declare [their] repentance when they see the Penalty: We shall put yokes on the necks of the Unbelievers: It would only be a requital for their [ill] Deeds.

34. Never did We send a warner to a population, but the wealthy ones among them said: "We believe not in the [Message] with which ye have been sent."

35. They said: "We have more in wealth and in sons, and we cannot be punished."

36. Say: "Verily my Lord enlarges and restricts the Provision to whom He pleases, but most men understand not."

37. It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness - these are the ones for whom there is a multiplied Reward for their deeds, while secure they [reside] in the dwellings on high!

38. Those who strive against Our Signs, to frustrate them, will be given over into Punishment.

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39. Say: "Verily my Lord enlarges and restricts the Sustenance to such of his servants as He pleases: and nothing do ye spend in the least [in His cause] but He replaces it: for He is the Best of those who grant Sustenance."

40. One Day He will gather them all together, and say to the angels, "Was it you

that these men used to worship?"

341. They will say, "Glory to Thee! our [tie] is with Thee - as Protector - not with them. Nay, but they worshipped the Jinns: most of them believed in them."

42. So on that Day no power shall they have over each other, for profit or harm: and We shall say to the wrong-doers, "Taste ye the Penalty of the Fire,- the which ye were wont to deny!"

43. When Our Clear Signs are rehearsed to them, they say, "This is only a man who wishes to hinder you from the [worship] which your fathers practised." And

they say, "This is only a falsehood invented!" and the Unbelievers say of the Truth when it comes to them, "This is nothing but evident magic!"

44. But We had not given them Books which they could study, nor sent messengers to them before thee as Warners.

45. And their predecessors rejected [the Truth]; these have not received a tenth of what We had granted to those: yet when they rejected My messengers, how [terrible] was My rejection [of them]!

46. Say: "I do admonish you on one point: that ye do stand up before Allah,- [It may be] in pairs, or [it may be] singly,- and reflect [within yourselves]: your Companion is not possessed: he is no less than a warner to you, in face of a terrible Penalty."

47. Say: "No reward do I ask of you: it is [all] in your interest: my reward is only due from Allah: And He is witness to all things."

48. Say: "Verily my Lord doth cast the [mantle of] Truth [over His servants],- He that has full knowledge of [all] that is hidden."

49. Say: "The Truth has arrived, and Falsehood neither creates anything new, nor restores anything."

50. Say: "If I am astray, I only stray to the loss of my own soul: but if I

receive guidance, it is because of the inspiration of my Lord to me: it is He Who hears all things, and is [ever] near."

51. If thou couldst but see when they will quake with terror; but then there will be no escape [for them], and they will be seized from a position [quite] near.

52. And they will say, "We do believe [now] in the [Truth]"; but how could they

receive [Faith] from a position [so far off,- 53. Seeing that they did reject Faith [entirely] before, and that they [continually] cast

[slanders] on the unseen from a position far off?

54. And between them and their desires, is placed a barrier, as was done in the past with their partisans: for they were indeed in suspicious [disquieting] doubt.

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SURA 35. Fatir, or The Originator of Creation; or Malaika, or The Angels

1. Praise be to Allah, Who created [out of nothing] the heavens and the earth, Who made the angels, messengers with wings,- two, or three, or four [pairs]: He

adds to Creation as He pleases: for Allah has power over all things.

2. What Allah out of his Mercy doth bestow on mankind there is none can withhold: what He doth withhold, there is none can grant, apart from Him: and He

is the Exalted in Power, full of Wisdom.

3. O men! Call to mind the grace of Allah unto you! is there a creator, other than Allah, to give you sustenance from heaven or earth? There is no god but He:

how then are ye deluded away from the Truth?

4. And if they reject thee, so were messengers rejected before thee: to Allah back for decision all affairs.

5. O men! Certainly the promise of Allah is true.

Let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah.

6. Verily Satan is an enemy to you: so treat him as an enemy. He only invites his adherents, that they may become Companions of the Blazing Fire.

7. For those who reject Allah, is a terrible Penalty: but for those who believe and work righteous deeds, is Forgiveness, and a magnificent Reward.

8. Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it as good, [equal to one who is rightly guided]? For Allah leaves to stray whom He wills, and guides whom He wills. So let not thy soul go out in [vainly] sighing after them: for Allah knows well all that they do!

9. It is Allah Who sends forth the Winds, so that they raise up the Clouds, and We drive them to a land that is dead, and revive the earth therewith after its death: even so [will be] the Resurrection!

10. If any do seek for glory and power,- to Allah belong all glory and power. To Him mount up [all] Words of Purity: It is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil,- for them is a Penalty terrible; and the plotting of such will be void [of result].

11. And Allah did create you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives, or lays down [her load], but with His knowledge. Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a Decree [ordained]. All this is easy to Allah.

12. Nor are the two bodies of flowing water alike,- the one palatable, sweet,

and pleasant to drink, and the other, salt and bitter. Yet from each [kind of water] do ye eat flesh fresh and tender, and ye extract ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek [thus] of the Bounty of Allah that ye may be grateful.

13. He merges Night into Day, and he merges Day into Night, and he has subjected the sun and the moon [to his Law]: each one runs its course for a term appointed. Such is Allah your Lord: to Him belongs all Dominion. And those whom ye invoke besides Him have not the least power.

14. If ye invoke them, they will not listen to your call, and if they were to listen, they cannot answer your [prayer]. On the Day of Judgment they will reject your "Partnership". and none, [O man!] can tell thee [the Truth] like the One Who is acquainted with all things.

15. O ye men! It is ye that have need of Allah: but Allah is the One Free of all wants, worthy of all praise.

16. If He so pleased, He could blot you out and bring in a New Creation.

17. Nor is that [at all] difficult for Allah.

18. Nor can a bearer of burdens bear another's burdens if one heavily laden should call another to [bear] his load. Not the least portion of it can be carried [by the other]. Even though he be nearly related. Thou canst but admonish such as fear their Lord unseen and establish regular Prayer. And whoever purifies himself does so for the benefit of his own soul; and the destination [of all] is to Allah.

19. The blind and the seeing are not alike;

20. Nor are the depths of Darkness and the Light;

21. Nor are the [chilly] shade and the [genial] heat of the sun:

22. Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are [buried] in graves.

23. Thou art no other than a warner.

24. Verily We have sent thee in truth, as a bearer of glad tidings, and as a warner: and there never was a people, without a warner having lived among them [in the past].

25. And if they reject thee, so did their predecessors, to whom came their messengers with Clear Signs, Books of dark prophecies, and the Book of Enlightenment.

26. In the end did I punish those who rejected Faith: and how [terrible] was My rejection [of them]!

27. Seest thou not that Allah sends down rain from the sky? With it We then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue.

28. And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear Allah, among His Servants, who have knowledge: for Allah is Exalted in Might, Oft-Forgiving.

29. Those who rehearse the Book of Allah, establish regular Prayer, and spend [in Charity] out of what We have provided for them, secretly and openly, hope for a commerce that will never fail:

30. For He will pay them their meed, nay, He will give them [even] more out of His Bounty: for He is Oft-Forgiving, Most Ready to appreciate [service].

31. That which We have revealed to thee of the Book is the Truth,- confirming

what was [revealed] before it: for Allah is assuredly- with respect to His Servants - well acquainted and Fully Observant.

32. Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace.

33. Gardens of Eternity will they enter: therein will they be adorned with bracelets of gold and pearls; and their garments there will be of silk.
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34. And they will say: "Praise be to Allah, Who has removed from us [all] sorrow: for our Lord is indeed Oft-Forgiving Ready to appreciate [service]:
35. "Who has, out of His Bounty, settled us in a Home that will last: no toil nor sense of weariness shall touch us therein."

36. But those who reject [Allah] - for them will be the Fire of Hell: No term shall be determined for them, so they should die, nor shall its Penalty be lightened for them. Thus do We reward every ungrateful one!

37. Therein will they cry aloud [for assistance]: "Our Lord! Bring us out: we shall work righteousness, not the [deeds] we used to do!" - "Did We not give you long enough life so that he that would should receive admonition? and [moreover] the warner came to you. So taste ye [the fruits of your deeds]: for the wrongdoers there is no helper."

38. Verily Allah knows [all] the hidden things of the heavens and the earth: verily He has full knowledge of all that is in [men's] hearts.

39. He it is That has made you inheritors in the earth: if, then, any do reject [Allah], their rejection [works] against themselves: their rejection but adds to

the odium for the Unbelievers in the sight of their Lord: their rejection but adds to [their own] undoing.

40. Say: "Have ye seen [these] 'Partners' of yours whom ye call upon besides Allah? Show Me what it is they have created in the [wide] earth. Or have they a share in the heavens? Or have We given them a Book from which they [can derive]

clear [evidence]?- Nay, the wrong-doers promise each other nothing but delusions.

41. It is Allah Who sustains the heavens and the earth, lest they cease [to function]: and if they should fail, there is none - not one - can sustain them thereafter: Verily He is Most Forbearing, Oft-Forgiving.

42. They swore their strongest oaths by Allah that if a warner came to them, they would follow his guidance better than any [other] of the Peoples: But when

a warner came to them, it has only increased their flight [from righteousness],-

43. On account of their arrogance in the land and their plotting of Evil, but the plotting of Evil will hem in only the authors thereof. Now are they but looking for the way the ancients were dealt with? But no change wilt thou find in Allah's way [of dealing]: no turning off wilt thou find in Allah's way [of dealing].

44. Do they not travel through the earth, and see what was the End of those before them,- though they were superior to them in strength? Nor is Allah to be frustrated by anything whatever in the heavens or on earth: for He is All-Knowing. All-Powerful.

45. If Allah were to punish men according to what they deserve. He would not leave on the back of the [earth] a single living creature: but He gives them respite for a stated Term: when their Term expires, verily Allah has in His sight all His Servants.
SURA 36. Ya-Sin

1. Ya Sin.

2. By the Qur'an, full of Wisdom,-

3. Thou art indeed one of the messengers,
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4. On a Straight Way.

5. It is a Revelation sent down by [Him], the Exalted in Might, Most Merciful.

6. In order that thou mayest admonish a people, whose fathers had received no

admonition, and who therefore remain heedless [of the Signs of Allah].

7. The Word is proved true against the greater part of them: for they do not believe.

8. We have put yokes round their necks right up to their chins, so that their heads are forced up [and they cannot see].

9. And We have put a bar in front of them and a bar behind them, and further, We

have covered them up; so that they cannot see.

10. The same is it to them whether thou admonish them or thou do not admonish them: they will not believe.

11. Thou canst but admonish such a one as follows the Message and fears the [Lord] Most Gracious, unseen: give such a one, therefore, good tidings, of Forgiveness and a Reward most generous.

12. Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book [of evidence].

13. Set forth to them, by way of a parable, the [story of] the Companions of the City. Behold!, there came messengers to it.

14. When We [first] sent to them two messengers, they rejected them: But We strengthened them with a third: they said, "Truly, we have been sent on a mission to you."
 15. The [people] said: "Ye are only men like ourselves; and [Allah] Most Gracious sends no sort of revelation: ye do nothing but lie."
 16. They said: "Our Lord doth know that we have been sent on a mission to you:
 17. "And our duty is only to proclaim the clear Message."
 18. The [people] said: "for us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us."
 19. They said: "Your evil omens are with yourselves: [deem ye this an evil omen]. If ye are admonished? Nay, but ye are a people transgressing all bounds!"
 20. Then there came running, from the farthest part of the City, a man, saying,
 "O my people! Obey the messengers:
 21. "Obey those who ask no reward of you [for themselves], and who have themselves received Guidance.
 22. "It would not be reasonable in me if I did not serve Him Who created me, and
 to Whom ye shall [all] be brought back.
 23. "Shall I take [other] gods besides Him? If [Allah] Most Gracious should intend some adversity for me, of no use whatever will be their intercession for me, nor can they deliver me.
 24. "I would indeed, if I were to do so, be in manifest Error.
 25. "For me, I have faith in the Lord of you [all]: listen, then, to me!"
 26. It was said: "Enter thou the Garden." He said: "Ah me! Would that my People knew [what I know]!"-
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27. "For that my Lord has granted me Forgiveness and has enrolled me among those held in honour!"
 28. And We sent not down against his People, after him, any hosts from heaven, nor was it needful for Us so to do.
 29. It was no more than a single mighty Blast, and behold! they were [like ashes] quenched and silent.
 30. Ah! Alas for [My] Servants! There comes not a messenger to them but they mock him!
 31. See they not how many generations before them we destroyed? Not to them will they return:
 32. But each one of them all - will be brought before Us [for judgment].
 33. A Sign for them is the earth that is dead: We do give it life, and produce grain therefrom, of which ye do eat.
 34. And We produce therein orchard with date-palms and vines, and We cause springs to gush forth therein:
 35. That they may enjoy the fruits of this [artistry]: It was not their hands that made this: will they not then give thanks?
 36. Glory to Allah, Who created in pairs all things that the earth produces, as well as their own [human] kind and [other] things of which they have no knowledge.
 37. And a Sign for them is the Night: We withdraw therefrom the Day, and behold
 they are plunged in darkness;
 38. And the sun runs his course for a period determined for him: that is the decree of [Him], the Exalted in Might, the All-Knowing.
 39. And the Moon,- We have measured for her mansions [to traverse] till she returns like the old [and withered] lower part of a date-stalk.
 40. It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each [just] swims along in [its

own] orbit [according to Law].
 341. And a Sign for them is that We bore their race [through the Flood] in the loaded Ark;
 42. And We have created for them similar [vessels] on which they ride.
 43. If it were Our Will, We could drown them: then would there be no helper [to hear their cry], nor could they be delivered,
 44. Except by way of Mercy from Us, and by way of [world] convenience [to serve them] for a time.
 45. When they are told, "Fear ye that which is before you and that which will be after you, in order that ye may receive Mercy," [they turn back].
 46. Not a Sign comes to them from among the Signs of their Lord, but they turn away therefrom.
 47. And when they are told, "Spend ye of [the bounties] with which Allah has provided you," the Unbelievers say to those who believe: "Shall we then feed those whom, if Allah had so willed, He would have fed, [Himself]?- Ye are in nothing but manifest error."
 48. Further, they say, "When will this promise [come to pass], if what ye say is true?"
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 49. They will not [have to] wait for aught but a single Blast: it will seize them while they are yet disputing among themselves!
 50. No [chance] will they then have, by will, to dispose [of their affairs], nor
 to return to their own people!
 51. The trumpet shall be sounded, when behold! from the sepulchres [men] will rush forth to their Lord!
 52. They will say: "Ah! Woe unto us! Who hath raised us up from our beds of repose?"... [A voice will say:] "This is what [Allah] Most Gracious had

promised. And true was the word of the messengers!"

53. It will be no more than a single Blast, when lo! they will all be brought up before Us!

54. Then, on that Day, not a soul will be wronged in the least, and ye shall but be repaid the meeds of your past Deeds.

55. Verily the Companions of the Garden shall that Day have joy in all that they do;

56. They and their associates will be in groves of [cool] shade, reclining on Thrones [of dignity];

57. [Every] fruit [enjoyment] will be there for them; they shall have whatever they call for;

58. "Peace!" - a word [of salutation] from a Lord Most Merciful!

59. "And O ye in sin! Get ye apart this Day!

60. "Did I not enjoin on you, O ye Children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed?"

61. "And that ye should worship Me, [for that] this was the Straight Way?

62. "But he did lead astray a great multitude of you. Did ye not, then, understand?

63. "This is the Hell of which ye were [repeatedly] warned!

64. "Embrace ye the [fire] this Day, for that ye [persistently] rejected [Truth]."

65. That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did.

66. If it had been our Will, We could surely have blotted out their eyes; then should they have run about groping for the Path, but how could they have seen?

67. And if it had been Our Will, We could have transformed them [to remain] in their places; then should they have been unable to move about, nor could they

have returned [after error].

68. If We grant long life to any, We cause him to be reversed in nature: Will they not then understand?

69. We have not instructed the [Prophet] in Poetry, nor is it meet for him: this is no less than a Message and a Qur'an making things clear:

70. That it may give admonition to any [who are] alive, and that the charge may be proved against those who reject [Truth].

71. See they not that it is We Who have created for them - among the things which Our hands have fashioned - cattle, which are under their dominion?- 221

72. And that We have subjected them to their [use]? of them some do carry them and some they eat:

73. And they have [other] profits from them [besides], and they get [milk] to drink. Will they not then be grateful?

74. Yet they take [for worship] gods other than Allah, [hoping] that they might be helped!

75. They have not the power to help them: but they will be brought up [before Our Judgment-seat] as a troop [to be condemned].

76. Let not their speech, then, grieve thee. Verily We know what they hide as well as what they disclose.

77. Doth not man see that it is We Who created him from sperm? yet behold! he [stands forth] as an open adversary!

78. And he makes comparisons for Us, and forgets his own [origin and] Creation: He says, "Who can give life to [dry] bones and decomposed ones [at that]?"

79. Say, "He will give them life Who created them for the first time! for He is Well-versed in every kind of creation!"

80. "The same Who produces for you fire out of the green tree, when behold! ye

kindle therewith [your own fires]!

81. "Is not He Who created the heavens and the earth able to create the like thereof?" - Yea, indeed! for He is the Creator Supreme, of skill and knowledge [infinite]!

82. Verily, when He intends a thing, His Command is, "be", and it is!

83. So glory to Him in Whose hands is the dominion of all things: and to Him will ye be all brought back.

SURA 37. Saffat, or Those Ranged in Ranks

1. By those who range themselves in ranks,

2. And so are strong in repelling [evil],

3. And thus proclaim the Message [of Allah]!

4. Verily, verily, your Allah is one!-

5. Lord of the heavens and of the earth and all between them, and Lord of every point at the rising of the sun!

6. We have indeed decked the lower heaven with beauty [in] the stars,-

7. [For beauty] and for guard against all obstinate rebellious evil spirits,

8. [So] they should not strain their ears in the direction of the Exalted Assembly but be cast away from every side,

9. Repulsed, for they are under a perpetual penalty,

10. Except such as snatch away something by stealth, and they are pursued by a flaming fire, of piercing brightness.

11. Just ask their opinion: are they the more difficult to create, or the [other] beings We have created? Them have We created out of a sticky clay!

12. Truly dost thou marvel, while they ridicule,

13. And, when they are admonished, pay no heed,- 222

14. And, when they see a Sign, turn it to mockery,

15. And say, "This is nothing but evident sorcery!"

16. "What! when we die, and become dust and bones,

shall we [then] be raised up
[again]
17. "And also our fathers of old?"
18. Say thou: "Yea, and ye shall then be humiliated [on account of your evil]."
19. Then it will be a single [compelling] cry; and behold, they will begin to see!
20. They will say, "Ah! Woe to us! This is the Day of Judgment!"
21. [A voice will say,] "This is the Day of Sorting Out, whose truth ye [once] denied!"
22. "Bring ye up", it shall be said, "The wrong-doers and their wives, and the things they worshipped-"
23. "Besides Allah, and lead them to the Way to the [Fierce] Fire!"
24. "But stop them, for they must be asked:
25. "'What is the matter with you that ye help not each other?'"
26. Nay, but that day they shall submit [to Judgment];
27. And they will turn to one another, and question one another.
28. They will say: "It was ye who used to come to us from the right hand [of power and authority]!"
29. They will reply: "Nay, ye yourselves had no Faith!"
30. "Nor had we any authority over you. Nay, it was ye who were a people in obstinate rebellion!"
31. "So now has been proved true, against us, the word of our Lord that we shall indeed [have to] taste [the punishment of our sins]."
32. "We led you astray: for truly we were ourselves astray."
33. Truly, that Day, they will [all] share in the Penalty.
34. Verily that is how We shall deal with Sinners.
35. For they, when they were told that there is no god except Allah, would puff themselves up with Pride,
36. And say: "What! shall we give up our gods for the sake of a Poet possessed?"
37. Nay! he has come with the [very] Truth, and he

confirms [the Message of] the messengers [before him].
38. Ye shall indeed taste of the Grievous Penalty;-
39. But it will be no more than the retribution of [the Evil] that ye have wrought;-
40. But the sincere [and devoted] Servants of Allah,-
41. For them is a Sustenance determined,
42. Fruits [Delights]; and they [shall enjoy] honour and dignity,
43. In Gardens of Felicity,
44. Facing each other on Thrones [of Dignity]:
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45. Round will be passed to them a Cup from a clear-flowing fountain,
46. Crystal-white, of a taste delicious to those who drink [thereof],
47. Free from headiness; nor will they suffer intoxication therefrom.
48. And besides them will be chaste women, restraining their glances, with big eyes [of wonder and beauty].
49. As if they were [delicate] eggs closely guarded.
50. Then they will turn to one another and question one another.
51. One of them will start the talk and say: "I had an intimate companion [on the earth],
52. "Who used to say, 'what! art thou amongst those who bear witness to the Truth [of the Message]?"
53. "'When we die and become dust and bones, shall we indeed receive rewards and punishments?'"
54. [A voice] said: "Would ye like to look down?"
55. He looked down and saw him in the midst of the Fire.
56. He said: "By Allah! thou wast little short of bringing me to perdition!"
57. "Had it not been for the Grace of my Lord, I should certainly have been among those brought [there]!"
58. "Is it [the case] that we shall not die,

59. "Except our first death, and that we shall not be punished?"
60. Verily this is the supreme achievement!
61. For the like of this let all strive, who wish to strive.
62. Is that the better entertainment or the Tree of Zaqqum?
63. For We have truly made it [as] a trial for the wrong-doers.
64. For it is a tree that springs out of the bottom of Hell-Fire:
65. The shoots of its fruit-stalks are like the heads of devils:
66. Truly they will eat thereof and fill their bellies therewith.
67. Then on top of that they will be given a mixture made of boiling water.
68. Then shall their return be to the [Blazing] Fire.
69. Truly they found their fathers on the wrong Path;
70. So they [too] were rushed down on their footsteps!
71. And truly before them, many of the ancients went astray;-
72. But We sent aforetime, among them, [messengers] to admonish them;-
73. Then see what was the end of those who were admonished [but heeded not],-
74. Except the sincere [and devoted] Servants of Allah.
75. [In the days of old], Noah cried to Us, and We are the best to hear prayer.
76. And We delivered him and his people from the Great Calamity,
77. And made his progeny to endure [on this earth];
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78. And We left [this blessing] for him among generations to come in later times:
79. "Peace and salutation to Noah among the nations!"
80. Thus indeed do we reward those who do right.
81. For he was one of our believing Servants.
82. Then the rest we overwhelmed in the Flood.

83. Verily among those who followed his Way was Abraham.
 84. Behold! he approached his Lord with a sound heart.
 85. Behold! he said to his father and to his people, "What is that which ye worship?"
 86. "Is it a falsehood-gods other than Allah- that ye desire?"
 87. "Then what is your idea about the Lord of the worlds?"
 88. Then did he cast a glance at the Stars.
 89. And he said, "I am indeed sick [at heart]!"
 90. So they turned away from him, and departed.
 91. Then did he turn to their gods and said, "will ye not eat [of the offerings before you]?...
 92. "What is the matter with you that ye speak not [intelligently]?"
 93. Then did he turn upon them, striking [them] with the right hand.
 94. Then came [the worshippers] with hurried steps, and faced [him].
 95. He said: "Worship ye that which ye have [yourselves] carved?"
 96. "But Allah has created you and your handwork!"
 97. They said, "Build him a furnace, and throw him into the blazing fire!"
 98. [This failing], they then sought a stratagem against him, but We made them the ones most humiliated!
 99. He said: "I will go to my Lord! He will surely guide me!"
 100. "O my Lord! Grant me a righteous [son]!"
 101. So We gave him the good news of a boy ready to suffer and forbear.
 102. Then, when [the son] reached [the age of] [serious] work with him, he said:
 "O my son! I see in vision that I offer thee in sacrifice: Now see what is thy view!" [The son] said: "O my father! Do as thou art commanded: thou wilt find me, if Allah so wills one practising Patience and Constancy!"

103. So when they had both submitted their wills [to Allah], and he had laid him prostrate on his forehead [for sacrifice],
 104. We called out to him "O Abraham!"
 105. "Thou hast already fulfilled the vision!" - thus indeed do We reward those who do right.
 106. For this was obviously a trial-
 107. And We ransomed him with a momentous sacrifice:
 108. And We left [this blessing] for him among generations [to come] in later times:
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 109. "Peace and salutation to Abraham!"
 110. Thus indeed do We reward those who do right.
 111. For he was one of our believing Servants.
 112. And We gave him the good news of Isaac - a prophet,- one of the Righteous.
 113. We blessed him and Isaac: but of their progeny are [some] that do right, and [some] that obviously do wrong, to their own souls.
 114. Again [of old] We bestowed Our favour on Moses and Aaron,
 115. And We delivered them and their people from [their] Great Calamity;
 116. And We helped them, so they overcame [their troubles];
 117. And We gave them the Book which helps to make things clear;
 118. And We guided them to the Straight Way.
 119. And We left [this blessing] for them among generations [to come] in later times:
 120. "Peace and salutation to Moses and Aaron!"
 121. Thus indeed do We reward those who do right.
 122. For they were two of our believing Servants.
 123. So also was Elias among those sent [by Us].
 124. Behold, he said to his people, "Will ye not fear [Allah]?"
 125. "Will ye call upon Baal and forsake the Best of Creators,-

126. "Allah, your Lord and Cherisher and the Lord and Cherisher of your fathers of old?"
 127. But they rejected him, and they will certainly be called up [for punishment],-
 128. Except the sincere and devoted Servants of Allah [among them].
 129. And We left [this blessing] for him among generations [to come] in later times:
 130. "Peace and salutation to such as Elias!"
 131. Thus indeed do We reward those who do right.
 132. For he was one of our believing Servants.
 133. So also was Lut among those sent [by Us].
 134. Behold, We delivered him and his adherents, all
 135. Except an old woman who was among those who lagged behind:
 136. Then We destroyed the rest.
 137. Verily, ye pass by their [sites], by day-
 138. And by night: will ye not understand?
 139. So also was Jonah among those sent [by Us].
 140. When he ran away [like a slave from captivity] to the ship [fully] laden,
 3141. He [agreed to] cast lots, and he was condemned:
 142. Then the big Fish did swallow him, and he had done acts worthy of blame.
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 143. Had it not been that he [repented and] glorified Allah,
 144. He would certainly have remained inside the Fish till the Day of Resurrection.
 145. But We cast him forth on the naked shore in a state of sickness,
 146. And We caused to grow, over him, a spreading plant of the gourd kind.
 147. And We sent him [on a mission] to a hundred thousand [men] or more.
 148. And they believed; so We permitted them to enjoy [their life] for a while.
 149. Now ask them their opinion: Is it that thy Lord has [only] daughters, and they have sons?-

150. Or that We created the angels female, and they are witnesses [thereto]?
 151. Is it not that they say, from their own invention,
 152. "Allah has begotten children"? but they are liars!
 153. Did He [then] choose daughters rather than sons?
 154. What is the matter with you? How judge ye?
 155. Will ye not then receive admonition?
 156. Or have ye an authority manifest?
 157. Then bring ye your Book [of authority] if ye be truthful!
 158. And they have invented a blood-relationship between Him and the Jinns: but the Jinns know [quite well] that they have indeed to appear [before his Judgment-Seat]!
 159. Glory to Allah! [He is free] from the things they ascribe [to Him]!
 160. Not [so do] the Servants of Allah, sincere and devoted.
 161. For, verily, neither ye nor those ye worship-
 162. Can lead [any] into temptation concerning Allah,
 163. Except such as are [themselves] going to the blazing Fire!
 164. [Those ranged in ranks say]: "Not one of us but has a place appointed;
 165. "And we are verily ranged in ranks [for service];
 166. "And we are verily those who declare [Allah's] glory!"
 167. And there were those who said,
 168. "If only we had had before us a Message from those of old,
 169. "We should certainly have been Servants of Allah, sincere [and devoted]!"
 170. But [now that the Qur'an has come], they reject it: But soon will they know!
 171. Already has Our Word been passed before [this] to our Servants sent [by Us],
 172. That they would certainly be assisted,

173. And that Our forces,- they surely must conquer.
 174. So turn thou away from them for a little while,
 175. And watch them [how they fare], and they soon shall see [how thou farest]!
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 176. Do they wish [indeed] to hurry on our Punishment?
 177. But when it descends into the open space before them, evil will be the morning for those who were warned [and heeded not]!
 178. So turn thou away from them for a little while,
 179. And watch [how they fare] and they soon shall see [how thou farest]!
 180. Glory to thy Lord, the Lord of Honour and Power! [He is free] from what they ascribe [to Him]!
 181. And Peace on the messengers!
 182. And Praise to Allah, the Lord and Cherisher of the Worlds.
 SURA 38. Sad
 1. Sad: By the Qur'an, Full of Admonition: [This is the Truth].
 2. But the Unbelievers [are steeped] in self-glory and Separatism.
 3. How many generations before them did We destroy? In the end they cried [for mercy]- when there was no longer time for being saved!
 4. So they wonder that a Warner has come to them from among themselves! and the Unbelievers say, "This is a sorcerer telling lies!
 5. "Has he made the gods [all] into one Allah? Truly this is a wonderful thing!"
 6. And the leader among them go away [impatiently], [saying], "Walk ye away, and remain constant to your gods! For this is truly a thing designed [against you]!"
 7. "We never heard [the like] of this among the people of these latter days: this is nothing but a made-up tale!"
 8. "What! has the Message been sent to him - [Of all persons] among us?" ... but they are in doubt concerning My [Own]

Message! Nay, they have not yet tasted My Punishment!
 9. Or have they the treasures of the mercy of thy Lord,- the Exalted in Power, the Grantor of Bounties without measure?
 10. Or have they the dominion of the heavens and the earth and all between? If so, let them mount up with the ropes and means [to reach that end]!
 11. But there - will be put to flight even a host of confederates.
 12. Before them [were many who] rejected messengers,- the people of Noah, and 'Ad, and Pharaoh, the Lord of Stakes,
 13. And Thamud, and the people of Lut, and the Companions of the Wood; - such were the Confederates.
 14. Not one [of them] but rejected the messengers, but My punishment came justly and inevitably [on them].
 15. These [today] only wait for a single mighty Blast, which [when it comes] will brook no delay.
 16. They say: "Our Lord! hasten to us our sentence [even] before the Day of Account!"
 17. Have patience at what they say, and remember our servant David, the man of strength: for he ever turned [to Allah].
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 18. It was We that made the hills declare, in unison with him, Our Praises, at eventide and at break of day,
 19. And the birds gathered [in assemblies]: all with him did turn [to Allah].
 20. We strengthened his kingdom, and gave him wisdom and sound judgment in speech and decision.
 21. Has the Story of the Disputants reached thee? Behold, they climbed over the wall of the private chamber;
 22. When they entered the presence of David, and he was terrified of them, they

said: "Fear not: we are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path..

23. "This man is my brother: He has nine and ninety ewes, and I have [but] one: Yet he says, 'commit her to my care,' and is [moreover] harsh to me in speech."

24. [David] said: "He has undoubtedly wronged thee in demanding thy [single] ewe to be added to his [flock of] ewes: truly many are the partners [in business] who wrong each other: Not so do those who believe and work deeds of righteousness, and how few are they?" ... and David gathered that We had tried him: he asked forgiveness of his Lord, fell down, bowing [in prostration], and turned [to Allah in repentance].

25. So We forgave him this [lapse]: he enjoyed, indeed, a Near Approach to Us, and a beautiful place of [Final] Return.

26. O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth [and justice]: Nor follow thou the lusts [of thy heart], for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account.

27. Not without purpose did We create heaven and earth and all between! that were the thought of Unbelievers! but woe to the Unbelievers because of the Fire [of Hell]!

28. Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?

29. [Here is] a Book which We have sent down unto

thee, full of blessings, that they may mediate on its Signs, and that men of understanding may receive admonition.

30. To David We gave Solomon [for a son],- How excellent in Our service! Ever did he turn [to Us]!

31. Behold, there were brought before him, at eventide coursers of the highest breeding, and swift of foot;

32. And he said, "Truly do I love the love of good, with a view to the glory of my Lord,"- until [the sun] was hidden in the veil [of night]:

33. "Bring them back to me." then began he to pass his hand over [their] legs and their necks.

34. And We did try Solomon: We placed on his throne a body [without life]; but he did turn [to Us in true devotion]:

35. He said, "O my Lord! Forgive me, and grant me a kingdom which, [it may be], suits not another after me: for Thou art the Grantor of Bounties [without measure].

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36. Then We subjected the wind to his power, to flow gently to his order, Whithersoever he willed,-

37. As also the evil ones, [including] every kind of builder and diver,-

38. As also others bound together in fetters.

39. "Such are Our Bounties: whether thou bestow them [on others] or withhold them, no account will be asked."

40. And he enjoyed, indeed, a Near Approach to Us, and a beautiful Place of [Final] Return.

41. Commemorate Our Servant Job. Behold he cried to his Lord: "The Evil One has afflicted me with distress and suffering!"

42. [The command was given:] "Strike with thy foot: here is [water] wherein to wash, cool and refreshing, and [water] to drink."

43. And We gave him [back] his people, and doubled their number,- as a Grace from Ourselves, and a thing for commemoration, for all who have Understanding.

44. "And take in thy hand a little grass, and strike therewith: and break not [thy oath]." Truly We found him full of patience and constancy. How excellent in Our service! ever did he turn [to Us]!

45. And commemorate Our Servants Abraham, Isaac, and Jacob, possessors of Power and Vision.

46. Verily We did choose them for a special [purpose]- proclaiming the Message of the Hereafter.

47. They were, in Our sight, truly, of the company of the Elect and the Good.

48. And commemorate Isma'il, Elisha, and Zulkifl: Each of them was of the Company of the Good.

49. This is a Message [of admonition]: and verily, for the righteous, is a beautiful Place of [Final] Return,-

50. Gardens of Eternity, whose doors will [ever] be open to them;

51. Therein will they recline [at ease]: Therein can they call [at pleasure] for fruit in abundance, and [delicious] drink;

52. And beside them will be chaste women restraining their glances, [companions] of equal age.

53. Such is the Promise made, to you for the Day of Account!

54. Truly such will be Our Bounty [to you]; it will never fail;-

55. Yea, such! but - for the wrong-doers will be an evil place of [Final] Return!-

56. Hell!- they will burn therein, - an evil bed [indeed, to lie on]!-

57. Yea, such! - then shall they taste it,- a boiling fluid, and a fluid dark, murky, intensely cold!-

58. And other Penalties of a similar kind, to match them!

59. Here is a troop rushing headlong with you! No welcome for them! truly, they shall burn in the Fire!

60. [The followers shall cry to the misleaders:] "Nay, ye [too]! No welcome for you! It is ye who have brought this upon us! Now evil is [this] place to stay in!"

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61. They will say: "Our Lord! whoever brought this upon us,- Add to him a double Penalty in the Fire!"

62. And they will say: "What has happened to us that we see not men whom we used to number among the bad ones?"

63. "Did we treat them [as such] in ridicule, or have [our] eyes failed to perceive them?"

64. Truly that is just and fitting,- the mutual recriminations of the People of the Fire!

65. Say: "Truly am I a Warner: no god is there but the one Allah, Supreme and Irresistible,-

66. "The Lord of the heavens and the earth, and all between,- Exalted in Might, able to enforce His Will, forgiving again and again."

67. Say: "That is a Message Supreme [above all],-

68. "From which ye do turn away!

69. "No knowledge have I of the Chiefs on high, when they discuss [matters] among themselves.

70. 'Only this has been revealed to me: that I am to give warning plainly and publicly."

71. Behold, thy Lord said to the angels: "I am about to create man from clay:

72. "When I have fashioned him [in due proportion] and breathed into him of My spirit, fall ye down in obeisance unto him."

73. So the angels prostrated themselves, all of them together:

74. Not so Iblis: he was haughty, and became one of those who reject Faith.

75. [Allah] said: "O Iblis! What prevents thee from prostrating thyself to one whom I have created with my hands? Art thou haughty? Or art thou one of the high [and mighty] ones?"

76. [Iblis] said: "I am better than he: thou createdst me from fire, and him thou createdst from clay."

77. [Allah] said: "Then get thee out from here: for thou art rejected, accursed."

78. "And My curse shall be on thee till the Day of Judgment."

79. [Iblis] said: "O my Lord! Give me then respite till the Day the [dead] are raised."

80. [Allah] said: "Respite then is granted thee-

81. "Till the Day of the Time Appointed."

82. [Iblis] said: "Then, by Thy power, I will put them all in the wrong,-

83. "Except Thy Servants amongst them, sincere and purified [by Thy Grace]."

84. [Allah] said: "Then it is just and fitting- and I say what is just and fitting-

85. "That I will certainly fill Hell with thee and those that follow thee,- every one."

86. Say: "No reward do I ask of you for this [Qur'an], nor am I a pretender."

87. "This is no less than a Message to [all] the Worlds."

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88. "And ye shall certainly know the truth of it [all] after a while."

SURA 39. Zumar, or the Crowds

1. The revelation of this Book is from Allah, the Exalted in Power, full of Wisdom.

2. Verily it is We Who have revealed the Book to thee in Truth: so serve Allah, offering Him sincere devotion.

3. Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah [say]: "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge

between them in that wherein they differ. But Allah guides not such as are false and ungrateful.

4. Had Allah wished to take to Himself a son, He could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! [He is above such things.] He is Allah, the One, the Irresistible.

5. He created the heavens and the earth in true [proportions]: He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon [to His law]: Each one follows a course for a time appointed. Is not He the Exalted in Power - He Who forgives again and again?

6. He created you [all] from a single person: then created, of like nature, his mate; and he sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness. such is Allah, your Lord and Cherisher: to Him belongs [all] dominion. There is no god but He: then how are ye turned away [from your true Centre]?

7. If ye reject [Allah], Truly Allah hath no need of you; but He liketh not ingratitude from His servants: if ye are grateful, He is pleased with you. No bearer of burdens can bear the burden of another. In the end, to your Lord is your Return, when He will tell you the truth of all that ye did [in this life]. for He knoweth well all that is in [men's] hearts.

8. When some trouble toucheth man, he crieth unto his Lord, turning to Him in repentance: but when He bestoweth a favour upon him as from Himself, [man] doth forget what he cried and prayed for before, and he doth set up rivals unto Allah, thus misleading others from Allah's Path. Say, "Enjoy thy blasphemy for a

little while: verily thou art [one] of the Companions of the Fire!"

9. Is one who worships devoutly during the hour of the night prostrating himself

or standing [in adoration], who takes heed of the Hereafter, and who places his

hope in the Mercy of his Lord - [like one who does not]? Say: "Are those

equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition.

10. Say: "O ye my servants who believe! Fear your Lord, good is [the reward] for

those who do good in this world. Spacious is Allah's earth! those who patiently persevere will truly receive a reward without measure!"

11. Say: "Verily, I am commanded to serve Allah with sincere devotion;

12. "And I am commanded to be the first of those who bow to Allah in Islam."

13. Say: "I would, if I disobeyed my Lord, indeed have fear of the Penalty of a

Mighty Day."

14. Say: "It is Allah I serve, with my sincere [and exclusive] devotion:

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15. "Serve ye what ye will besides him." Say: "Truly, those in loss are those who lose their own souls and their People on the Day of Judgment: Ah! that is indeed the [real and] evident Loss!"

16. They shall have Layers of Fire above them, and Layers [of Fire] below them:

with this doth Allah warn off his servants: "O My Servants! then fear ye Me!"

17. Those who eschew Evil,- and fall not into its worship,- and turn to Allah [in repentance],- for them is Good News: so announce the Good News to My Servants,-

18. Those who listen to the Word, and follow the best [meaning] in it: those are

the ones whom Allah has guided, and those are the ones endued with understanding.

19. Is, then, one against whom the decree of Punishment is justly due [equal to one who eschews Evil]?

Wouldst thou, then, deliver one [who is] in the Fire?

20. But it is for those who fear their Lord. That lofty mansions, one above another, have been built: beneath them flow rivers [of delight]: [such is] the Promise of Allah: never doth Allah fail in [His] promise.

21. Seest thou not that Allah sends down rain from the sky, and leads it through springs in the earth? Then He causes to grow, therewith, produce of various colours: then it withers; thou wilt see it grow yellow; then He makes it dry up

and crumble away. Truly, in this, is a Message of remembrance to men of understanding.

22. Is one whose heart Allah has opened to Islam, so that he has received Enlightenment from Allah, [no better than one hard-hearted]? Woe to those

whose hearts are hardened against celebrating the praises of Allah! they are manifestly wandering [in error]!

23. Allah has revealed [from time to time] the most beautiful Message in the

form of a Book, consistent with itself, [yet]

repeating [its teaching in various

aspects]: the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide.

24. Is, then, one who has to fear the brunt of the Penalty on the Day of

Judgment [and receive it] on his face, [like one guarded therefrom]? It will be

said to the wrong-doers:

"Taste ye [the fruits of] what ye earned!"

25. Those before them [also] rejected [revelation], and so the Punishment came

to them from directions they did not perceive.

26. So Allah gave them a taste of humiliation in the present life, but greater is the punishment of the Hereafter, if they only knew!

27. We have put forth for men, in this Qur'an every kind of Parable, in order that they may receive admonition.

28. [It is] a Qur'an in Arabic, without any crookedness [therein]: in order that they may guard against Evil.

29. Allah puts forth a Parable a man belonging to many partners at variance with

each other, and a man belonging entirely to one master: are those two equal in

comparison? Praise be to Allah! but most of them have no knowledge.

30. Truly thou wilt die [one day], and truly they [too] will die [one day].

31. In the end will ye [all], on the Day of Judgment, settle your disputes in

the presence of your Lord. 233

32. Who, then, doth more wrong than one who utters a lie concerning Allah, and rejects the Truth when it comes to him; is there not in Hell an abode for blasphemers?

33. And he who brings the Truth and he who confirms [and supports] it - such are

the men who do right.

34. They shall have all that they wish for, in the presence of their Lord: such

is the reward of those who do good:

35. So that Allah will turn off from them [even] the worst in their deeds and

give them their reward according to the best of what they have done.

36. Is not Allah enough for his Servant? But they try to frighten thee with other [gods] besides Him! for such as Allah leaves to stray, there can be no guide.

37. And such as Allah doth guide there can be none to lead astray. Is not Allah Exalted in Power, [Able to enforce His Will], Lord of Retribution?

38. If indeed thou ask them who it is that created the heavens and the earth, they would be sure to say, "Allah". Say: "See ye then? the things that ye invoke besides Allah,- can they, if Allah wills some Penalty for me, remove His Penalty?- Or if He wills some Grace for me, can they keep back his Grace?" Say: "Sufficient is Allah for me! In Him trust those who put their trust."

39. Say: "O my People! Do whatever ye can: I will do [my part]: but soon will ye know-

40. "Who it is to whom comes a Penalty of ignominy, and on whom descends a Penalty that abides."

41. Verily We have revealed the Book to thee in Truth, for [instructing] mankind. He, then, that receives guidance benefits his own soul: but he that strays injures his own soul. Nor art thou set over them to dispose of their affairs.

42. It is Allah that takes the souls [of men] at death; and those that die not [He takes] during their sleep: those on whom He has passed the decree of death, He keeps back [from returning to life], but the rest He sends [to their bodies] for a term appointed verily in this are Signs for those who reflect.

43. What! Do they take for intercessors others besides Allah? Say: "Even if they have no power whatever and no intelligence?"

44. Say: "To Allah belongs exclusively [the right to grant] intercession: to Him belongs the dominion of the heavens and the earth: In the End, it is to Him that ye shall be brought back."

45. When Allah, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when [gods] other than He are mentioned, behold, they are filled with joy!

46. Say: "O Allah! Creator of the heavens and the earth! Knower of all that is hidden and open! it is Thou that wilt judge between Thy Servants in those matters about which they have differed."

47. Even if the wrong-doers had all that there is on earth, and as much more, [in vain] would they offer it for ransom from the pain of the Penalty on the Day of Judgment: but something will confront them from Allah, which they could never have counted upon!

48. For the evils of their Deeds will confront them, and they will be [completely] encircled by that which they used to mock at!

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49. Now, when trouble touches man, he cries to Us: But when We bestow a favour upon him as from Ourselves, he says, "This has been given to me because of a certain knowledge [I have]!" Nay, but this is but a trial, but most of them understand not!

50. Thus did the [generations] before them say! But all that they did was of no profit to them.

51. Nay, the evil results of their Deeds overtook them. And the wrong-doers of this [generation]- the evil results of their Deeds will soon overtake them [too], and they will never be able to frustrate [Our Plan]!

52. Know they not that Allah enlarges the provision or restricts it, for any He pleases? Verily, in this are Signs for those who believe!

53. Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft- Forgiving, Most Merciful."

54. "Turn ye to our Lord [in repentance] and bow to His [Will], before the Penalty comes on you: after that ye shall not be helped."

55. "And follow the best of [the courses] revealed to you from your Lord, before the Penalty comes on you - of a sudden while ye perceive not!-

56. "Lest the soul should [then] say: 'Ah! Woe is me!- In that I neglected [my duty] towards Allah, and was but among those who mocked!'-

57. "Or [lest] it should say: 'If only Allah had guided me, I should certainly have been among the righteous!'-

58. "Or [lest] it should say when it [actually] sees the penalty: 'If only I had another chance, I should certainly be among those who do good!'

59. "[The reply will be:] 'Nay, but there came to thee my Signs, and thou didst reject them: thou wast Haughty, and became one of those who reject faith!'"

60. On the Day of Judgment wilt thou see those who told lies against Allah;- their faces will be turned black; Is there not in Hell an abode for the Haughty?

61. But Allah will deliver the righteous to their place of salvation: no evil shall touch them, nor shall they grieve.

62. Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs.

63. To Him belong the keys of the heavens and the earth: and those who reject

the Signs of Allah,- it is they who will be in loss.
 64. Say: "Is it some one other than Allah that ye order me to worship, O ye ignorant ones?"
 65. But it has already been revealed to thee,- as it was to those before thee,- "If thou wert to join [gods with Allah], truly fruitless will be thy work [in life], and thou wilt surely be in the ranks of those who lose [all spiritual good]".
 66. Nay, but worship Allah, and be of those who give thanks.
 67. No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him!
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 68. The Trumpet will [just] be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah [to exempt]. Then will a second one be sounded, when, behold, they will be standing and looking on!
 69. And the Earth will shine with the Glory of its Lord: the Record [of Deeds] will be placed [open]; the prophets and the witnesses will be brought forward and a just decision pronounced between them; and they will not be wronged [in the least].
 70. And to every soul will be paid in full [the fruit] of its Deeds; and [Allah] knoweth best all that they do.
 71. The Unbelievers will be led to Hell in crowd: until, when they arrive, there, its gates will be opened. And its keepers will say, "Did not messengers come to you from among yourselves, rehearsing to you the Signs of your Lord, and

warning you of the Meeting of This Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!"
 72. [To them] will be said: "Enter ye the gates of Hell, to dwell therein: and evil is [this] Abode of the Arrogant!"
 73. And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its keepers will say: "Peace be upon you! well have ye done! enter ye here, to dwell therein."
 74. They will say: "Praise be to Allah, Who has truly fulfilled His Promise to us, and has given us [this] land in heritage: We can dwell in the Garden as we will: how excellent a reward for those who work [righteousness]!"
 75. And thou wilt see the angels surrounding the Throne [Divine] on all sides, singing Glory and Praise to their Lord. The Decision between them [at Judgment] will be in [perfect] justice, and the cry [on all sides] will be, "Praise be to Allah, the Lord of the Worlds!"
 SURA 40. Mumin, or The Believer
 1. Ha Mim
 2. The revelation of this Book is from Allah, Exalted in Power, Full of Knowledge,-
 3. Who forgiveth sin, accepteth repentance, is strict in punishment, and hath a long reach [in all things]. there is no god but He: to Him is the final goal.
 4. None can dispute about the Signs of Allah but the Unbelievers. Let not, then, their strutting about through the land deceive thee!
 5. But [there were people] before them, who denied [the Signs],- the People of Noah, and the Confederates [of Evil] after them; and every People plotted against their prophet, to seize him, and disputed by means of vanities,

therewith to condemn the Truth; but it was I that seized them! and how [terrible] was My Requital!
 6. Thus was the Decree of thy Lord proved true against the Unbelievers; that truly they are Companions of the Fire!
 7. Those who sustain the Throne [of Allah] and those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe: "Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve them from the Penalty of the Blazing Fire!"
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 8. "And grant, our Lord! that they enter the Gardens of Eternity, which Thou hast promised to them, and to the righteous among their fathers, their wives, and their posterity! For Thou art [He], the Exalted in Might, Full of Wisdom.
 9. "And preserve them from [all] ills; and any whom Thou dost preserve from ills that Day,- on them wilt Thou have bestowed Mercy indeed: and that will be truly [for them] the highest Achievement".
 10. The Unbelievers will be addressed: "Greater was the aversion of Allah to you than [is] your aversion to yourselves, seeing that ye were called to the Faith and ye used to refuse."
 11. They will say: "Our Lord! twice hast Thou made us without life, and twice hast Thou given us Life! Now have we recognised our sins: Is there any way out [of this]?"
 12. [The answer will be:] "This is because, when Allah was invoked as the Only [object of worship], ye did reject Faith, but when partners were joined to Him, ye believed! the Command is with Allah, Most High, Most Great!"

13. He it is Who showeth you his Signs, and sendeth down sustenance for you from the sky: but only those receive admonition who turn [to Allah].

14. Call ye, then, upon Allah with sincere devotion to Him, even though the Unbelievers may detest it.

15. Raised high above ranks [or degrees], [He is] the Lord of the Throne [of Authority]: by His Command doth He send the Spirit [of inspiration] to any of His servants he pleases, that it may warn [men] of the Day of Mutual Meeting,-

16. The Day whereon they will [all] come forth: not a single thing concerning them is hidden from Allah. Whose will be the dominion that Day?" That of Allah, the One the Irresistible!

17. That Day will every soul be requited for what it earned; no injustice will there be that Day, for Allah is Swift in taking account.

18. Warn them of the Day that is [ever] drawing near, when the hearts will [come] right up to the throats to choke [them]; No intimate friend nor intercessor will the wrongdoers have, who could be listened to.

19. [Allah] knows of [the tricks] that deceive with the eyes, and all that the hearts [of men] conceal.

20. And Allah will judge with [justice and] Truth: but those whom [men] invoke besides Him, will not [be in a position] to judge at all. Verily it is Allah [alone] Who hears and sees [all things].

21. Do they not travel through the earth and see what was the End of those before them? They were even superior to them in strength, and in the traces [they have left] in the land: but Allah did call them to account for their sins, and none had they to defend them against Allah.

22. That was because there came to them their messengers with Clear [Signs], but

they rejected them: So Allah called them to account: for He is Full of Strength, Strict in Punishment.

23. Of old We sent Moses, with Our Signs and an authority manifest,

24. To Pharaoh, Haman, and Qarun; but they called [him] a sorcerer telling lies!"...

25. Now, when he came to them in Truth, from Us, they said, "Slay the sons of those who believe with him, and keep alive their females," but the plots of Unbelievers [end] in nothing but errors [and delusions]!...

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26. Said Pharaoh: "Leave me to slay Moses; and let him call on his Lord! What I fear is lest he should change your religion, or lest he should cause mischief to appear in the land!"

27. Moses said: "I have indeed called upon my Lord and your Lord [for protection] from every arrogant one who believes not in the Day of Account!"

28. A believer, a man from among the people of Pharaoh, who had concealed his faith, said: "Will ye slay a man because he says, 'My Lord is Allah'?"- when he has indeed come to you with Clear [Signs] from your Lord? and if he be a liar, on him is [the sin of] his lie: but, if he is telling the Truth, then will fall on you something of the [calamity] of which he warns you: Truly Allah guides not one who transgresses and lies!

29. "O my People! Yours is the dominion this day: Ye have the upper hand in the land: but who will help us from the Punishment of Allah, should it befall us?"

Pharaoh said: "I but point out to you that which I see [myself]; Nor do I guide you but to the Path of Right!"

30. Then said the man who believed: "O my people! Truly I do fear for you

something like the Day [of disaster] of the Confederates [in sin]!"-

31. "Something like the fate of the People of Noah, the 'Ad, and the Thamud, and those who came after them: but Allah never wishes injustice to his Servants.

32. "And O my people! I fear for you a Day when there will be Mutual calling [and wailing],-

33. "A Day when ye shall turn your backs and flee: No defender shall ye have from Allah: Any whom Allah leaves to stray, there is none to guide....

34. "And to you there came Joseph in times gone by, with Clear Signs, but ye ceased not to doubt of the [Mission] for which he had come: At length, when he died, ye said: 'No messenger will Allah send after him.' thus doth Allah leave to stray such as transgress and live in doubt,-

35. "[Such] as dispute about the Signs of Allah, without any authority that hath reached them, grievous and odious [is such conduct] in the sight of Allah and of the Believers. Thus doth Allah, seal up every heart - of arrogant and obstinate Transgressors."

36. Pharaoh said: "O Haman! Build me a lofty palace, that I may attain the ways and means-

37. "The ways and means of [reaching] the heavens, and that I may mount up to the god of Moses: But as far as I am concerned, I think [Moses] is a liar!" Thus was made alluring, in Pharaoh's eyes, the evil of his deeds, and he was hindered from the Path; and the plot of Pharaoh led to nothing but perdition [for him].

38. The man who believed said further: "O my people! Follow me: I will lead you to the Path of Right.

39. "O my people! This life of the present is nothing but [temporary]

convenience: It is the Hereafter that is the Home that will last.

40. "He that works evil will not be requited but by the like thereof: and he that works a righteous deed - whether man or woman - and is a Believer- such will enter the Garden [of Bliss]: Therein will they have abundance without measure.

41. "And O my people! How [strange] it is for me to call you to Salvation while ye call me to the Fire!
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42. "Ye do call upon me to blaspheme against Allah, and to join with Him partners of whom I have no knowledge; and I call you to the Exalted in Power, Who forgives again and again!"

43. "Without doubt ye do call me to one who is not fit to be called to, whether

in this world, or in the Hereafter; our return will be to Allah; and the Transgressors will be Companions of the Fire!

44. "Soon will ye remember what I say to you [now], My [own] affair I commit to Allah: for Allah [ever] watches over His Servants."

45. Then Allah saved him from [every] ill that they plotted [against him], but the burnt of the Penalty encompassed on all sides the People of Pharaoh.

46. In front of the Fire will they be brought, morning and evening: And [the sentence will be] on the Day that Judgment will be established: "Cast ye the People of Pharaoh into the severest Penalty!"

47. Behold, they will dispute with each other in the Fire! The weak ones [who followed] will say to those who had been arrogant, "We but followed you: Can ye then take [on yourselves] from us some share of the Fire?"

48. Those who had been arrogant will say: "We are all in this [Fire]! Truly, Allah has judged between [his] Servants!"

49. Those in the Fire will say to the Keepers of Hell: "Pray to your Lord to lighten us the Penalty for a day [at least]!"

50. They will say: "Did there not come to you your messengers with Clear Signs?"

They will say, "Yes". They will reply, "Then pray [as ye like]! But the prayer of those without Faith is nothing but [futile wandering] in [mazes of] error!"

51. We will, without doubt, help our messengers and those who believe, [both] in this world's life and on the Day when the Witnesses will stand forth,-

52. The Day when no profit will it be to Wrong-doers to present their excuses, but they will [only] have the Curse and the Home of Misery.

53. We did aforetime give Moses the [Book of] Guidance, and We gave the book in inheritance to the Children of Israel,-

54. A Guide and a Message to men of Understanding.

55. Patiently, then, persevere: for the Promise of Allah is true: and ask forgiveness for thy fault, and celebrate the Praises of thy Lord in the evening and in the morning.

56. Those who dispute about the signs of Allah without any authority bestowed on them,- there is nothing in their breasts but [the quest of] greatness, which they shall never attain to: seek refuge, then, in Allah: It is He Who hears and sees [all things].

57. Assuredly the creation of the heavens and the earth is a greater [matter] than the creation of men: Yet most men understand not.

58. Not equal are the blind and those who [clearly] see: Nor are [equal] those who believe and work deeds of righteousness, and those who do evil. Little do ye learn by admonition!

59. The Hour will certainly come: Therein is no doubt: Yet most men believe not.

60. And your Lord says: "Call on Me; I will answer your [Prayer]: but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"

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61. It is Allah Who has made the Night for you, that ye may rest therein, and the days as that which helps [you] to see. Verily Allah is full of Grace and Bounty to men: yet most men give no thanks.

62. Such is Allah, your Lord, the Creator of all things, there is no god but He:

Then how ye are deluded away from the Truth!

63. Thus are deluded those who are wont to reject the Signs of Allah.

64. It is Allah Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape- and made your shapes beautiful,- and has provided for you Sustenance, of things pure and good;- such is Allah your Lord.

So Glory to Allah, the Lord of the Worlds!

65. He is the Living [One]: There is no god but He: Call upon Him, giving Him sincere devotion. Praise be to Allah, Lord of the Worlds!

66. Say: "I have been forbidden to invoke those whom ye invoke besides Allah,- seeing that the Clear Signs have come to me from my Lord; and I have been commanded to bow [in Islam] to the Lord of the Worlds."

67. It is He Who has created you from dust then from a sperm-drop, then from a leech-like clot; then does he get you out [into the light] as a child: then lets you [grow and] reach your age of full strength; then lets you become old,- though of you there are some who die before;- and lets you reach a Term appointed; in order that ye may learn wisdom.

68. It is He Who gives Life and Death; and when He decides upon an affair, He says to it, "Be", and it is.

69. Seest thou not those that dispute concerning the Signs of Allah? How are they turned away [from Reality]?-

70. Those who reject the Book and the [revelations] with which We sent our messengers: but soon shall they know,-

71. When the yokes [shall be] round their necks, and the chains; they shall be dragged along-

72. In the boiling fetid fluid: then in the Fire shall they be burned;

73. Then shall it be said to them: "Where are the [deities] to which ye gave part-worship-

74. "In derogation of Allah?" They will reply: "They have left us in the lurch:

Nay, we invoked not, of old, anything [that had real existence]." Thus does Allah leave the Unbelievers to stray.

75. "That was because ye were wont to rejoice on the earth in things other than the Truth, and that ye were wont to be insolent.

76. "Enter ye the gates of Hell, to dwell therein: and evil is [this] abode of the arrogant!"

77. So persevere in patience; for the Promise of Allah is true: and whether We show thee [in this life] some part of what We promise them,- or We take thy soul [to Our Mercy] [before that],-[in any case] it is to Us that they shall [all] return.

78. We did aforetime send messengers before thee: of them there are some whose story We have related to thee, and some whose story We have not related to thee.

It was not [possible] for any messenger to bring a sign except by the leave of Allah: but when the Command of Allah issued, the matter was decided in truth and justice, and there perished, there and then

those who stood on Falsehoods.

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79. It is Allah Who made cattle for you, that ye may use some for riding and some for food;

80. And there are [other] advantages in them for you [besides]; that ye may through them attain to any need [there may be] in your hearts; and on them and on ships ye are carried.

81. And He shows you [always] His Signs: then which of the Signs of Allah will ye deny?

82. Do they not travel through the earth and see what was the End of those before them? They were more numerous than these and superior in strength and in the traces [they have left] in the land: Yet all that they accomplished was of no profit to them.

83. For when their messengers came to them with Clear Signs, they exulted in such knowledge [and skill] as they had; but that very [Wrath] at which they were wont to scoff hemmed them in.

84. But when they saw Our Punishment, they said: "We believe in Allah,- the one Allah - and we reject the partners we used to join with Him."

85. But their professing the Faith when they [actually] saw Our Punishment was not going to profit them. [Such has been] Allah's Way of dealing with His Servants [from the most ancient times]. And even thus did the Rejecters of Allah perish [utterly]!

SURA 41. Ha Mim

1. Ha Mim:

2. A Revelation from [Allah], Most Gracious, Most Merciful;-

3. A Book, whereof the verses are explained in detail;- a Qur'an in Arabic, for

people who understand;-

4. Giving good news and admonition: yet most of them turn away, and so they hear not.

5. They say: "Our hearts are under veils, [concealed] from that to which thou

dost invite us, and in our ears in a deafness, and between us and thee is a screen: so do thou [what thou wilt]; for us, we shall do [what we will!]"

6. Say thou: "I am but a man like you: It is revealed to me by Inspiration, that your Allah is one Allah: so stand true to Him, and ask for His Forgiveness." And woe to those who join gods with Allah,-

7. Those who practise not regular Charity, and who even deny the Hereafter.

8. For those who believe and work deeds of righteousness is a reward that will never fail.

9. Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of [all] the Worlds.

10. He set on the [earth], mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with [the needs of] those who seek [Sustenance].

11. Moreover He comprehended in His design the sky, and it had been [as] smoke:

He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come [together], in willing obedience."

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12. So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and [provided it] with guard. Such is the Decree of [Him] the Exalted in Might, Full of Knowledge.

13. But if they turn away, say thou: "I have warned you of a stunning Punishment [as of thunder and lightning] like that which [overtook] the 'Ad and the

Thamud!"

14. Behold, the messengers came to them, from before them and behind them, [preaching]: "Serve none but Allah." They said, "If our Lord had so pleased, He would certainly have sent down angels [to preach]. Now we reject your mission [altogether]."

15. Now the 'Ad behaved arrogantly through the land, against [all] truth and reason, and said: "Who is superior to us in strength?" What! did they not see that Allah, Who created them, was superior to them in strength? But they continued to reject Our Signs!

16. So We sent against them a furious Wind through days of disaster, that We might give them a taste of a Penalty of humiliation in this life; but the Penalty of a Hereafter will be more humiliating still: and they will find no help.

17. As to the Thamud, We gave them Guidance, but they preferred blindness [of heart] to Guidance: so the stunning Punishment of humiliation seized them, because of what they had earned.

18. But We delivered those who believed and practised righteousness.

19. On the Day that the enemies of Allah will be gathered together to the Fire, they will be marched in ranks.

20. At length, when they reach the [Fire], their hearing, their sight, and their skins will bear witness against them, as to [all] their deeds.

21. They will say to their skins: "Why bear ye witness against us?" They will say: "Allah hath given us speech,- [He] Who giveth speech to everything: He created you for the first time, and unto Him were ye to return.

22. "Ye did not seek to hide yourselves, lest your

hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!

23. "But this thought of yours which ye did entertain concerning your Lord, hath brought you to destruction, and [now] have ye become of those utterly lost!"

24. If, then, they have patience, the Fire will be a home for them! and if they beg to be received into favour, into favour will they not [then] be received.

25. And We have destined for them intimate companions [of like nature], who made alluring to them what was before them and behind them; and the sentence among the previous generations of Jinns and men, who have passed away, is proved against them; for they are utterly lost.

26. The Unbelievers say: "Listen not to this Qur'an, but talk at random in the midst of its [reading], that ye may gain the upper hand!"

27. But We will certainly give the Unbelievers a taste of a severe Penalty, and

We will requite them for the worst of their deeds.

28. Such is the requital of the enemies of Allah,- the Fire: therein will be for them the Eternal Home: a [fit] requital, for that they were wont to reject Our Signs.

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29. And the Unbelievers will say: "Our Lord! Show us those, among Jinns and men, who misled us: We shall crush them beneath our feet, so that they become the vilest [before all]."

30. In the case of those who say, "Our Lord is Allah", and, further, stand straight and steadfast, the angels descend on them

[from time to time]: "Fear ye not!" [they suggest], "Nor grieve! but receive the Glad Tidings of the Garden [of Bliss], the which ye were promised!"

31. "We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!-

32. "A hospitable gift from one Oft-Forgiving, Most Merciful!"

33. Who is better in speech than one who calls [men] to Allah, works righteousness, and says, "I am of those who bow in Islam"?

34. Nor can goodness and Evil be equal. Repel [Evil] with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!

35. And no one will be granted such goodness except those who exercise patience and self-restraint,- none but persons of the greatest good fortune.

36. And if [at any time] an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things.

37. Among His Signs are the Night and the Day, and the Sun and the Moon. Do not prostrate to the sun and the moon, but prostrate to Allah, Who created them, if it is Him ye wish to serve.

38. But is the [Unbelievers] are arrogant, [no matter]: for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag [nor feel themselves above it].

39. And among His Signs in this: thou seest the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the [dead] earth can surely give life to [men] who are dead. For He has power over all things.

40. Those who pervert the Truth in Our Signs are not hidden from Us. Which is better?- he that is cast into the Fire, or he that comes safe through, on the Day of Judgment? Do what ye will: verily He seeth [clearly] all that ye do.

41. Those who reject the Message when it comes to them [are not hidden from Us].

And indeed it is a Book of exalted power.

42. No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.

43. Nothing is said to thee that was not said to the messengers before thee: that thy Lord has at his Command [all] forgiveness as well as a most Grievous Penalty.

44. Had We sent this as a Qur'an [in the language] other than Arabic, they would have said: "Why are not its verses explained in detail? What! [a Book] not in Arabic and [a Messenger an Arab?" Say: "It is a Guide and a Healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their [eyes]: They are [as it were] being called from a place far distant!"

45. We certainly gave Moses the Book aforetime: but disputes arose therein. Had it not been for a Word that went forth before from thy Lord, [their differences] 243 would have been settled between them: but they remained in suspicious disquieting doubt thereon.

46. Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust [in the least] to His Servants.

47. To Him is referred the Knowledge of the Hour [of Judgment: He knows all]: No date-fruit comes out of its sheath, nor does a female conceive [within her womb]

nor bring forth the Day that [Allah] will propound to them the [question], "Where are the partners [ye attributed to Me?" They will say, "We do assure thee not one of us can bear witness!"

48. The [deities] they used to invoke aforetime will leave them in the lurch, and they will perceive that they have no way of escape.

49. Man does not weary of asking for good [things], but if ill touches him, he gives up all hope [and] is lost in despair.

50. When we give him a taste of some Mercy from Ourselves, after some adversity has touched him, he is sure to say, "This is due to my [merit]: I think not that the Hour [of Judgment] will [ever] be established; but if I am brought back to my Lord, I have [much] good [stored] in His sight!" But We will show the Unbelievers the truth of all that they did, and We shall give them the taste of a severe Penalty.

51. When We bestow favours on man, he turns away, and gets himself remote on his side [instead of coming to Us]; and when evil seizes him, [he comes] full of prolonged prayer!

52. Say: "See ye if the [Revelation] is [really] from Allah, and yet do ye reject it? Who is more astray than one who is in a schism far [from any purpose]?"

53. Soon will We show them our Signs in the [furthest] regions [of the earth], and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?

54. Ah indeed! Are they in doubt concerning the Meeting with their Lord? Ah indeed! It is He that doth encompass all things!

SURA 42. Shura, or Consultation

1. Ha-Mim

2. 'Ain. Sin. Qaf.

3. Thus doth [He] send inspiration to thee as [He did] to those before thee,- Allah, Exalted in Power, Full of Wisdom.

4. To Him belongs all that is in the heavens and on earth: and He is Most High, Most Great.

5. The heavens are almost rent asunder from above them [by Him Glory]: and the angels celebrate the Praises of their Lord, and pray for forgiveness for [all] beings on earth: Behold! Verily Allah is He, the Oft-Forgiving, Most Merciful.

6. And those who take as protectors others besides Him,- Allah doth watch over them; and thou art not the disposer of their affairs.

7. Thus have We sent by inspiration to thee an Arabic Qur'an: that thou mayest warn the Mother of Cities and all around her,- and warn [them] of the Day of 244 Assembly, of which there is no doubt: [when] some will be in the Garden, and some in the Blazing Fire.

8. If Allah had so willed, He could have made them a single people; but He admits whom He will to His Mercy; and the Wrong-doers will have no protector nor helper.

9. What! Have they taken [for worship] protectors besides Him? But it is Allah,- He is the Protector, and it is He Who gives life to the dead: It is He Who has power over all things,

10. Whatever it be wherein ye differ, the decision thereof is with Allah: such is Allah my Lord: In Him I trust, and to Him I turn.

11. [He is] the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees [all things].

12. To Him belong the keys of the heavens and the earth: He enlarges and restricts. The Sustenance to whom He will: for He knows full well all things.

13. The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the [way] to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn [to Him].

14. And they became divided only after Knowledge reached them,- through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord, [tending] to a Term appointed, the matter would have been settled between them: But truly those who have inherited the Book after them are in suspicious [disquieting] doubt concerning it.

15. Now then, for that [reason], call [them to the Faith], and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: "I believe in the Book which Allah has sent down; and I am commanded to judge justly between you. Allah is our Lord and your Lord: for us [is the responsibility for] our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together, and to Him is [our] Final Goal.

16. But those who dispute concerning Allah after He has been accepted,- futile is their dispute in the Sight of their Lord: on them will be a Penalty terrible.

17. It is Allah Who has sent down the Book in Truth, and the Balance [by which

to weigh conduct]. And what will make thee realise that perhaps the Hour is close at hand?

18. Only those wish to hasten it who believe not in it: those who believe hold it in awe, and know that it is the Truth. Behold, verily those that dispute concerning the Hour are far astray.

19. Gracious is Allah to His servants: He gives Sustenance to whom He pleases: and He has power and can carry out His Will.

20. To any that desires the tilth of the Hereafter, We give increase in his tilth, and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter.

21. What! have they partners [in godhead], who have established for them some religion without the permission of Allah? Had it not been for the Decree of 245 Judgment, the matter would have been decided between them [at once]. But verily the Wrong-doers will have a grievous Penalty.

22. Thou wilt see the Wrong-doers in fear on account of what they have earned, and [the burden of] that must [necessarily] fall on them. But those who believe and work righteous deeds will be in the luxuriant meads of the Gardens: they shall have, before their Lord, all that they wish for. That will indeed be the magnificent Bounty [of Allah].

23. That is [the Bounty] whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if any one earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate [service].

24. What! Do they say, "He has forged a falsehood against Allah"? But if Allah willed, He could seal up thy heart. And Allah blots out Vanity, and proves the Truth by His Words. For He knows well the secrets of all hearts.

25. He is the One that accepts repentance from His Servants and forgives sins: and He knows all that ye do.

26. And He listens to those who believe and do deeds of righteousness, and gives them increase of His Bounty: but for the Unbelievers their is a terrible Penalty.

27. If Allah were to enlarge the provision for His Servants, they would indeed transgress beyond all bounds through the earth; but he sends [it] down in due measure as He pleases. For He is with His Servants Well-acquainted, Watchful.

28. He is the One that sends down rain [even] after [men] have given up all hope, and scatters His Mercy [far and wide]. And He is the Protector, Worthy of all Praise.

29. And among His Signs is the creation of the heavens and the earth, and the living creatures that He has scattered through them: and He has power to gather them together when He wills.

30. Whatever misfortune happens to you, is because on the things your hands have wrought, and for many [of them] He grants forgiveness.

31. Nor can ye frustrate [ought], [fleeing] through the earth; nor have ye, besides Allah, any one to protect or to help.

32. And among His Signs are the ships, smooth-running through the ocean, [tall] as mountains.

33. If it be His Will He can still the Wind: then would they become motionless

on the back of the [ocean]. Verily in this are Signs for everyone who patiently perseveres and is grateful.

34. Or He can cause them to perish because of the [evil] which [the men] have earned; but much doth He forgive.

35. But let those know, who dispute about Our Signs, that there is for them no way of escape.

36. Whatever ye are given [here] is [but] a convenience of this life: but that which is with Allah is better and more lasting: [it is] for those who believe and put their trust in their Lord:

37. Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive;

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38. Those who hearken to their Lord, and establish regular Prayer; who [conduct] their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance;

39. And those who, when an oppressive wrong is inflicted on them, [are not cowed but] help and defend themselves.

40. The recompense for an injury is an injury equal thereto [in degree]: but if a person forgives and makes reconciliation, his reward is due from Allah: for [Allah] loveth not those who do wrong.

41. But indeed if any do help and defend themselves after a wrong [done] to them, against such there is no cause of blame.

42. The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous.

43. But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.

44. For any whom Allah leaves astray, there is no protector thereafter. And thou wilt see the Wrong-doers, when in sight of the Penalty, Say: "Is there any way [to effect] a return?"

45. And thou wilt see them brought forward to the [Penalty], in a humble frame of mind because of [their] disgrace, [and] looking with a stealthy glance. And the Believers will say: "Those are indeed in loss, who have given to perdition their own selves and those belonging to them on the Day of Judgment. Behold! Truly the Wrong-doers are in a lasting Penalty!"

46. And no protectors have they to help them, other than Allah. And for any whom Allah leaves to stray, there is no way [to the Goal].

47. Harken ye to your Lord, before there come a Day which there will be no putting back, because of [the Ordainment of] Allah! that Day there will be for you no place of refuge nor will there be for you any room for denial [of your sins]!

48. If then they run away, We have not sent thee as a guard over them. Thy duty is but to convey [the Message]. And truly, when We give man a taste of a Mercy from Ourselves, he doth exult thereat, but when some ill happens to him, on account of the deeds which his hands have sent forth, truly then is man ungrateful!

49. To Allah belongs the dominion of the heavens and the earth. He creates what He wills [and plans]. He bestows [children] male or female according to His Will [and Plan],

50. Or He bestows both males and females, and He leaves barren whom He will: for He is full of Knowledge and Power.

51. It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise.

52. And thus have We, by Our Command, sent inspiration to thee: thou knewest not [before] what was Revelation, and what was Faith; but We have made the [Qur'an] a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide [men] to the Straight Way,-

53. The Way of Allah, to Whom belongs whatever is in the heavens and whatever is on earth. Behold [how] all affairs tend towards Allah!

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SURA 43. Zukhruf, or Gold Adornments

1. Ha-Mim

2. By the Book that makes things clear,-

3. We have made it a Qur'an in Arabic, that ye may be able to understand [and learn wisdom].

4. And verily, it is in the Mother of the Book, in Our Presence, high [in dignity], full of wisdom.

5. Shall We then take away the Message from you and repel [you], for that ye are a people transgressing beyond bounds?

6. But how many were the prophets We sent amongst the peoples of old?

7. And never came there a prophet to them but they mocked him.

8. So We destroyed [them]- stronger in power than these;- and [thus] has passed on the Parable of the peoples of old.

9. If thou wert to question them, 'Who created the heavens and the earth?' They would be sure to reply, 'they were created by [Him], the Exalted in Power, Full of Knowledge';-

10. [Yea, the same that] has made for you the earth [like a carpet] spread out,

and has made for you roads
[and channels] therein, in
order that ye may find
guidance [on the way];
11. That sends down [from
time to time] rain from the
sky in due measure;- and
We raise to life therewith
a land that is dead; even
so will ye be raised [from
the dead];-
12. That has created pairs
in all things, and has made
for you ships and cattle
on which ye ride,
13. In order that ye may
sit firm and square on
their backs, and when so
seated,
ye may celebrate the [kind]
favour of your Lord, and
say, "Glory to Him Who has
subjected these to our
[use], for we could never
have accomplished this [by
ourselves],
14. "And to our Lord,
surely, must we turn back!"
15. Yet they attribute to
some of His servants a
share with Him [in his
godhead]! truly is man a
blasphemous ingrate avowed!
16. What! has He taken
daughters out of what He
himself creates, and
granted to
you sons for choice?
17. When news is brought to
one of them of [the birth
of] what he sets up as a
likeness to [Allah] Most
Gracious, his face darkens,
and he is filled with
inward grief!
18. Is then one brought up
among trinkets, and unable
to give a clear account in
a dispute [to be associated
with Allah]?
19. And they make into
females angels who
themselves serve Allah. Did
they
witness their creation?
Their evidence will be
recorded, and they will be
called
to account!
20. ["Ah!"] they say, "If
it had been the will of
[Allah] Most Gracious, we
should not have worshipped
such [deities]!" Of that
they have no knowledge!
they
do nothing but lie!
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21. What! have We given
them a Book before this, to

which they are holding
fast?
22. Nay! they say: "We
found our fathers following
a certain religion, and we
do
guide ourselves by their
footsteps."
23. Just in the same way,
whenever We sent a Warner
before thee to any people,
the wealthy ones among them
said: "We found our fathers
following a certain
religion, and we will
certainly follow in their
footsteps."
24. He said: "What! Even if
I brought you better
guidance than that which ye
found your fathers
following?" They said: "For
us, we deny that ye
[prophets]
are sent [on a mission at
all]."
25. So We exacted
retribution from them: now
see what was the end of
those who
rejected [Truth]!
26. Behold! Abraham said to
his father and his people:
"I do indeed clear myself
of what ye worship:
27. "[I worship] only Him
Who made me, and He will
certainly guide me."
28. And he left it as a
Word to endure among those
who came after him, that
they
may turn back [to Allah].
29. Yea, I have given the
good things of this life to
these [men] and their
fathers, until the Truth
has come to them, and a
messenger making things
clear.
30. But when the Truth came
to them, they said: "This
is sorcery, and we do
reject it."
31. Also, they say: "Why is
not this Qur'an sent down
to some leading man in
either of the two [chief]
cities?"
32. Is it they who would
portion out the Mercy of
thy Lord? It is We Who
portion
out between them their
livelihood in the life of
this world: and We raise
some
of them above others in
ranks, so that some may
command work from others.
But

the Mercy of thy Lord is
better than the [wealth]
which they amass.
33. And were it not that
[all] men might become of
one [evil] way of life, We
would provide, for everyone
that blasphemes against
[Allah] Most Gracious,
silver roofs for their
houses and [silver] stair-
ways on which to go up,
34. And [silver] doors to
their houses, and thrones
[of silver] on which they
could recline,
35. And also adornments of
gold. But all this were
nothing but conveniences of
the present life: The
Hereafter, in the sight of
thy Lord is for the
Righteous.
36. If anyone withdraws
himself from remembrance of
[Allah] Most Gracious, We
appoint for him an evil
one, to be an intimate
companion to him.
37. Such [evil ones] really
hinder them from the Path,
but they think that they
are being guided aright!
38. At length, when [such a
one] comes to Us, he says
[to his evil companion]:
"Would that between me and
thee were the distance of
East and West!" Ah! evil is
the companion [indeed]!
39. When ye have done
wrong, it will avail you
nothing, that Day, that ye
shall
be partners in Punishment!
40. Canst thou then make
the deaf to hear, or give
direction to the blind or
to
such as [wander] in
manifest error?
41. Even if We take thee
away, We shall be sure to
exact retribution from
them,
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42. Or We shall show thee
that [accomplished] which
We have promised them: for
verily We shall prevail
over them.
43. So hold thou fast to
the Revelation sent down to
thee; verily thou art on a
Straight Way.
44. The [Qur'an] is indeed
the message, for thee and
for thy people; and soon
shall ye [all] be brought
to account.

45. And question thou our messengers whom We sent before thee; did We appoint any deities other than [Allah] Most Gracious, to be worshipped?

46. We did send Moses aforetime, with Our Signs, to Pharaoh and his Chiefs: He said, "I am a messenger of the Lord of the Worlds."

47. But when he came to them with Our Signs, behold they ridiculed them.

48. We showed them Sign after Sign, each greater than its fellow, and We seized them with Punishment, in order that they might turn [to Us].

49. And they said, "O thou sorcerer! Invoke thy Lord for us according to His covenant with thee; for we shall truly accept guidance."

50. But when We removed the Penalty from them, behold, they broke their word.

51. And Pharaoh proclaimed among his people, saying: "O my people! Does not the dominion of Egypt belong to me, [witness] these streams flowing underneath my [palace]? What! see ye not then?"

52. "Am I not better than this [Moses], who is a contemptible wretch and can scarcely express himself clearly?"

53. "Then why are not gold bracelets bestowed on him, or [why] come [not] with him angels accompanying him in procession?"

54. Thus did he make fools of his people, and they obeyed him: truly were they a people rebellious [against Allah].

55. When at length they provoked Us, We exacted retribution from them, and We drowned them all.

56. And We made them [a people] of the Past and an Example to later ages.

57. When [Jesus] the son of Mary is held up as an example, behold, thy people raise a clamour thereat [in ridicule]!

58. And they say, "Are our gods best, or he?" This

they set forth to thee, only by way of disputation: yea, they are a contentious people.

59. He was no more than a servant: We granted Our favour to him, and We made him an example to the Children of Israel.

60. And if it were Our Will, We could make angels from amongst you, succeeding each other on the earth.

61. And [Jesus] shall be a Sign [for the coming of] the Hour [of Judgment]: therefore have no doubt about the [Hour], but follow ye Me: this is a Straight Way.

62. Let not the Evil One hinder you: for he is to you an enemy avowed.

63. When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the [points] on which ye dispute: therefore fear Allah and obey me."

64. "For Allah, He is my Lord and your Lord: so worship ye Him: this is a Straight Way."

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65. But sects from among themselves fell into disagreement: then woe to the wrong-doers, from the Penalty of a Grievous Day!

66. Do they only wait for the Hour - that it should come on them all of a sudden, while they perceive not?

67. Friends on that day will be foes, one to another,- except the Righteous.

68. My devotees! no fear shall be on you that Day, nor shall ye grieve,-

69. [Being] those who have believed in Our Signs and bowed [their wills to Ours] in Islam.

70. Enter ye the Garden, ye and your wives, in [beauty and] rejoicing.

71. To them will be passed round, dishes and goblets of gold: there will be there all that the souls could desire, all that

their ayes could delight in: and ye shall abide therein [for eye].

72. Such will be the Garden of which ye are made heirs for your [good] deeds [in life].

73. Ye shall have therein abundance of fruit, from which ye shall have satisfaction.

74. The sinners will be in the Punishment of Hell, to dwell therein [for aye]:

75. Nowise will the [Punishment] be lightened for them, and in despair will they be there overwhelmed.

76. Nowise shall We be unjust to them: but it is they who have been unjust themselves.

77. They will cry: "O Malik! would that thy Lord put an end to us!" He will say, "Nay, but ye shall abide!"

78. Verily We have brought the Truth to you: but most of you have a hatred for Truth.

79. What! have they settled some plan [among themselves]? But it is We Who settle things.

80. Or do they think that We hear not their secrets and their private counsels? Indeed [We do], and Our messengers are by them, to record.

81. Say: "If [Allah] Most Gracious had a son, I would be the first to worship."

82. Glory to the Lord of the heavens and the earth, the Lord of the Throne [of Authority]! [He is free] from the things they attribute [to him]!

83. So leave them to babble and play [with vanities] until they meet that Day of theirs, which they have been promised.

84. It is He Who is Allah in heaven and Allah on earth; and He is full of Wisdom and Knowledge.

85. And blessed is He to Whom belongs the dominion of the heavens and the earth, and all between them: with Him is the Knowledge of the Hour [of Judgment]: and

to Him shall ye be brought back.

86. And those whom they invoke besides Allah have no power of intercession;—only he who bears witness to the Truth, and they know [him].

87. If thou ask them, who created them, they will certainly say, Allah: How then are they deluded away [from the Truth]?

88. [Allah has knowledge] of the [Prophet's] cry, "O my Lord! Truly these are people who will not believe!"

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89. But turn away from them, and say "Peace!" But soon shall they know!

SURA 44. Dukhan, or Smoke (or Mist)

1. Ha-Mim.

2. By the Book that makes things clear;—

3. We sent it down during a Blessed Night: for We [ever] wish to warn [against Evil].

4. In the [Night] is made distinct every affair of wisdom,

5. By command, from Our Presence. For We [ever] send [revelations],

6. As Mercy from thy Lord: for He hears and knows [all things];

7. The Lord of the heavens and the earth and all between them, if ye [but] have

an assured faith.

8. There is no god but He: It is He Who gives life and gives death,—The Lord and Cherisher to you and your earliest ancestors.

9. Yet they play about in doubt.

10. Then watch thou for the Day that the sky will bring forth a kind of smoke

[or mist] plainly visible,

11. Enveloping the people: this will be a Penalty Grievous.

12. [They will say:] "Our Lord! remove the Penalty from us, for we do really believe!"

13. How shall the message be [effectual] for them, seeing that an Messenger explaining things clearly has [already] come to them,—

14. Yet they turn away from him and say: "Tutored [by others], a man possessed!"

15. We shall indeed remove the Penalty for a while, [but] truly ye will revert [to your ways].

16. One day We shall seize you with a mighty onslaught: We will indeed [then] exact Retribution!

17. We did, before them, try the people of Pharaoh: there came to them a messenger most honourable,

18. Saying: "Restore to me the Servants of Allah: I am to you an messenger worthy of all trust;

19. "And be not arrogant as against Allah: for I come to you with authority manifest.

20. "For me, I have sought safety with my Lord and your Lord, against your injuring me.

21. "If ye believe me not, at least keep yourselves away from me."

22. [But they were aggressive:] then he cried to his Lord: "These are indeed a people given to sin."

23. [The reply came:] "March forth with My Servants by night: for ye are sure to be pursued.

24. "And leave the sea as a furrow [divided]: for they are a host [destined] to be drowned."

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25. How many were the gardens and springs they left behind,

26. And corn-fields and noble buildings,

27. And wealth [and conveniences of life], wherein they had taken such delight!

28. Thus [was their end]!

And We made other people inherit [those things]!

29. And neither heaven nor earth shed a tear over them: nor were they given a respite [again].

30. We did deliver aforetime the Children of Israel from humiliating Punishment,

31. Inflicted by Pharaoh, for he was arrogant [even] among inordinate transgressors.

32. And We chose them aforetime above the nations, knowingly,

33. And granted them Signs in which there was a manifest trial

34. As to these [Quraish], they say forsooth:

35. "There is nothing beyond our first death, and we shall not be raised again.

36. "Then bring [back] our forefathers, if what ye say is true!"

37. What! Are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin.

38. We created not the heavens, the earth, and all between them, merely in [idle] sport:

39. We created them not except for just ends: but most of them do not understand.

40. Verily the Day of sorting out is the time appointed for all of them,—

41. The Day when no protector can avail his client in aught, and no help can

they receive,

42. Except such as receive Allah's Mercy: for He is Exalted in Might, Most Merciful.

43. Verily the tree of Zaqqum

44. Will be the food of the Sinful,—

45. Like molten brass; it will boil in their insides.

46. Like the boiling of scalding water.

47. [A voice will cry: "Seize ye him and drag him into the midst of the Blazing

Fire!

48. "Then pour over his head the Penalty of Boiling Water,

49. "Taste thou [this]! Truly wast thou mighty, full of honour!

50. "Truly this is what ye used to doubt!"

51. As to the Righteous [they will be] in a position of Security,

52. Among Gardens and Springs;

53. Dressed in fine silk and in rich brocade, they will face each other;

54. So; and We shall join them to fair women with beautiful, big, and lustrous eyes.

55. There can they call for every kind of fruit in peace and security;

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56. Nor will they there taste Death, except the first death; and He will preserve them from the Penalty of the Blazing Fire,-

57. As a Bounty from thy Lord! that will be the supreme achievement!

58. Verily, We have made this [Qur'an] easy, in thy tongue, in order that they may give heed.

59. So wait thou and watch; for they [too] are waiting.

SURA 45. Jathiya, or Bowing the Knee

1. Ha-Mim.

2. The revelation of the Book is from Allah the Exalted in Power, Full of Wisdom.

3. Verily in the heavens and the earth, are Signs for those who believe.

4. And in the creation of yourselves and the fact that animals are scattered [through the earth], are Signs for those of assured Faith.

5. And in the alternation of Night and Day, and the fact that Allah sends down Sustenance from the sky, and revives therewith the earth after its death, and in the change of the winds,- are Signs for those that are wise.

6. Such are the Signs of Allah, which We rehearse to thee in Truth; then in what exposition will they believe after [rejecting] Allah and His Signs?

7. Woe to each sinful dealer in Falsehoods:

8. He hears the Signs of Allah rehearsed to him, yet is obstinate and lofty, as if he had not heard them: then announce to him a Penalty Grievous!

9. And when he learns something of Our Signs, he takes them in jest: for such there will be a humiliating Penalty.

10. In front of them is Hell: and of no profit to them is anything they may have earned, nor any protectors they may have taken to themselves besides Allah: for them is a tremendous Penalty.

11. This is [true] Guidance and for those who reject the Signs of their Lord, is a grievous Penalty of abomination.

12. It is Allah Who has subjected the sea to you, that ships may sail through it by His command, that ye may seek of his Bounty, and that ye may be grateful.

13. And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect.

14. Tell those who believe, to forgive those who do not look forward to the Days of Allah: It is for Him to recompense [for good or ill] each People according to what they have earned.

15. If any one does a righteous deed, it ensures to the benefit of his own soul; if he does evil, it works against [his own soul]. In the end will ye [all] be brought back to your Lord.

16. We did aforetime grant to the Children of Israel the Book the Power of Command, and Prophethood; We gave them, for Sustenance, things good and pure; and We favoured them above the nations.

17. And We granted them Clear Signs in affairs [of Religion]: it was only after knowledge had been granted to them that they fell into schisms, through insolent

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envy among themselves. Verily thy Lord will judge between them on the Day of Judgment as to those matters in which they set up differences.

18. Then We put thee on the [right] Way of Religion: so follow thou that [Way],

and follow not the desires of those who know not.

19. They will be of no use to thee in the sight of Allah: it is only Wrong-doers [that stand as] protectors, one to another: but Allah is the Protector of the Righteous.

20. These are clear evidences to men and a Guidance and Mercy to those of assured Faith.

21. What! Do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds,- that equal will be their life and their death? Ill is the judgment that they make.

22. Allah created the heavens and the earth for just ends, and in order that each soul may find the recompense of what it has earned, and none of them be wronged.

23. Then seest thou such a one as takes as his god his own vain desire? Allah has, knowing [him as such], left him astray, and sealed his hearing and his heart [and understanding], and put a cover on his sight. Who, then, will guide him after Allah [has withdrawn Guidance]? Will ye not then receive admonition?

24. And they say: "What is there but our life in this world? We shall die and we live, and nothing but time can destroy us." But of that they have no knowledge: they merely conjecture:

25. And when Our Clear Signs are rehearsed to them their argument is nothing but this: They say, "Bring [back] our forefathers, if what ye say is true!"

26. Say: "It is Allah Who gives you life, then gives you death; then He will gather you together for the Day of Judgment about which there is no doubt": But most men do not understand.

27. To Allah belongs the dominion of the heavens and the earth, and the Day that

the Hour of Judgment is established,- that Day will the dealers in Falsehood perish!

28. And thou wilt see every sect bowing the knee: Every sect will be called to its Record: "This Day shall ye be recompensed for all that ye did!"

29. "This Our Record speaks about you with truth: For We were wont to put on Record all that ye did."

30. Then, as to those who believed and did righteous deeds, their Lord will admit them to His Mercy that will be the achievement for all to see.

31. But as to those who rejected Allah, [to them will be said]: "Were not Our

Signs rehearsed to you? But ye were arrogant, and were a people given to sin!"

32. "And when it was said that the promise of Allah was true, and that the Hourthere

was no doubt about its [coming], ye used to say, 'We know not what is the hour: we only think it is an idea, and we have no firm assurance.'"

33. Then will appear to them the evil [fruits] of what they did, and they will

be completely encircled by that which they used to mock at!

34. It will also be said: "This Day We will forget you as ye forgot the meeting

of this Day of yours! and your abode is the Fire, and no helpers have ye!"

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35. "This, because ye used to take the Signs of Allah in jest, and the life of the world deceived you:" [From] that Day, therefore, they shall not be taken out thence, nor shall they be received into Grace.

36. Then Praise be to Allah, Lord of the heavens and Lord of the earth,- Lord and Cherisher of all the Worlds!

37. To Him be glory throughout the heavens and the earth: and He is Exalted in Power, Full of Wisdom!

SURA 46. Ahqaf, or Winding Sand tracts

1. Ha-Mim.

2. The Revelation of the Book is from Allah the Exalted in Power, Full of Wisdom.

3. We created not the heavens and the earth and all between them but for just

ends, and for a Term Appointed: But those who reject Faith turn away from that whereof they are warned.

4. Say: "Do ye see what it is ye invoke besides Allah? Show me what it is they have created on earth, or have they a share in the heavens bring me a book [revealed] before this, or any remnant of knowledge [ye may have], if ye are telling the truth!"

5. And who is more astray than one who invokes besides Allah, such as will not

answer him to the Day of Judgment, and who [in fact] are unconscious of their call [to them]?

6. And when mankind are gathered together [at the Resurrection], they will be hostile to them and reject their worship [altogether]!

7. When Our Clear Signs are rehearsed to them, the Unbelievers say, of the Truth

when it comes to them:

"This is evident sorcery!"

8. Or do they say, "He has forged it"? Say: "Had I forged it, then can ye obtain

no single [blessing] for me from Allah. He knows best of that whereof ye talk [so glibly]! Enough is He for a witness between me and you! And he is Oft-Forgiving, Most Merciful."

9. Say: "I am no bringer of new-fangled doctrine among the messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration; I am but a Warner open and clear."

10. Say: "See ye? If [this teaching] be from Allah, and ye reject it, and a witness from among the Children of Israel

testifies to its similarity [with earlier scripture], and has believed while ye are arrogant, [how unjust ye are!]

truly, Allah guides not a people unjust."

11. The Unbelievers say of those who believe: "If [this Message] were a good thing, [such men] would not have gone to it first, before us!" And seeing that they guide not themselves thereby, they will say, "this is an [old,] falsehood!"

12. And before this, was the Book of Moses as a guide and a mercy: And this Book

confirms [it] in the Arabic tongue; to admonish the unjust, and as Glad Tidings to those who do right.

13. Verily those who say, "Our Lord is Allah," and remain firm [on that Path],-

on them shall be no fear, nor shall they grieve.

14. Such shall be Companions of the Gardens, dwelling therein [for aye]: a recompense for their [good] deeds.

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15. We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the [child] to his

weaning is [a period of] thirty months. At length, when he reaches the age of full strength and attains forty years, he says, "O my Lord! Grant me that I may be grateful for Thy favour which Thou has bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow [to Thee] in Islam."

16. Such are they from whom We shall accept the best of their deeds and pass by their ill deeds: [They shall be] among the Companions of the Garden: a promise!

of truth, which was made to them [in this life].

17. But [there is one] who says to his parents, "Fie on you! Do ye hold out the promise to me that I shall be raised up, even though generations have passed before me [without rising again]?" And they two seek Allah's aid, [and rebuke the son]: "Woe to thee! Have faith! for the promise of Allah is true." But he says, "This is nothing but tales of the ancients!"

18. Such are they against whom is proved the sentence among the previous generations of Jinns and men, that have passed away; for they will be [utterly] lost.

19. And to all are [assigned] degrees according to the deeds which they [have done], and in order that [Allah] may recompense their deeds, and no injustice be done to them.

20. And on the Day that the Unbelievers will be placed before the Fire, [It will be said to them]: "Ye received your good things in the life of the world, and ye took your pleasure out of them: but today shall ye be recompensed with a Penalty of humiliation: for that ye were arrogant on earth without just cause, and that ye [ever] transgressed."

21. Mention [Hud] one of 'Ad's [own] brethren: Behold, he warned his people about the winding Sand-tracts: but there have been warners before him and after him: "Worship ye none other than Allah: Truly I fear for you the Penalty of a Mighty Day."

22. They said: "Hast thou come in order to turn us aside from our gods? Then bring upon us the [calamity] with which thou dost threaten us, if thou art telling the truth?"

23. He said: "The Knowledge [of when it will come] is only with Allah: I proclaim to you the mission on which I have been sent: But I see that ye are a

people in ignorance!"..

24. Then, when they saw the [Penalty in the shape of] a cloud traversing the sky, coming to meet their valleys, they said, "This cloud will give us rain!" "Nay, it is the [Calamity] ye were asking to be hastened!- A wind wherein is a Grievous Penalty!"

25. "Everything will it destroy by the command of its Lord!" Then by the morning they - nothing was to be seen but [the ruins of] their houses! thus do We recompense those given to sin!

26. And We had firmly established them in a [prosperity and] power which We have not given to you [ye Quraish!] and We had endowed them with [faculties of] hearing, seeing, heart and intellect: but of no profit to them were their [faculties of] hearing, sight, and heart and intellect, when they went on rejecting the Signs of Allah; and they were [completely] encircled by that which they used to mock at!

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27. We destroyed aforetime populations round about you; and We have shown the Signs in various ways, that they may turn [to Us].

28. Why then was no help forthcoming to them from those whom they worshipped as gods, besides Allah, as a means of access [to Allah]? Nay, they left them in the lurch: but that was their falsehood and their invention.

29. Behold, We turned towards thee a company of Jinns [quietly] listening to the Qur'an: when they stood in the presence thereof, they said, "Listen in silence!" When the [reading] was finished, they returned to their people, to warn [them of their sins].

30. They said, "O our people! We have heard a Book revealed after Moses, confirming what came before it: it guides [men] to the Truth and to a Straight Path.

31. "O our people, hearken to the one who invites [you] to Allah, and believe in him: He will forgive you your faults, and deliver you from a Penalty Grievous.

32. "If any does not hearken to the one who invites [us] to Allah, he cannot frustrate [Allah's Plan] on earth, and no protectors can he have besides Allah: such men [wander] in manifest error."

33. See they not that Allah, Who created the heavens and the earth, and never wearied with their creation, is able to give life to the dead? Yea, verily He has power over all things.

34. And on the Day that the Unbelievers will be placed before the Fire, [they will be asked,] "Is this not the Truth?" they will say, "Yea, by our Lord!" [One will say:] "Then taste ye the Penalty, for that ye were wont to deny [Truth]!"

35. Therefore patiently persevere, as did [all] messengers of inflexible purpose; and be in no haste about the [Unbelievers]. On the Day that they see the [Punishment] promised them, [it will be] as if they had not tarried more than an hour in a single day. [Thine but] to proclaim the Message: but shall any be destroyed except those who transgress?

SURA 47. Muhammad (the Prophet)

1. Those who reject Allah and hinder [men] from the Path of Allah,- their deeds will Allah render astray [from their mark].

2. But those who believe and work deeds of righteousness, and believe in the

[Revelation] sent down to Muhammad - for it is the Truth from their Lord,- He will remove from them their ills and improve their condition.

3. This because those who reject Allah follow vanities, while those who believe

follow the Truth from their Lord: Thus does Allah set forth for men their lessons by similitudes.

4. Therefore, when ye meet the Unbelievers [in fight], smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly [on them]:

thereafter [is the time for] either generosity or ransom: Until the war lays down its burdens. Thus [are ye commanded]: but if it had been Allah's Will, He could certainly have exacted retribution from them [Himself]; but [He lets you

fight] in order to test you, some with others. But those who are slain in the Way of Allah,- He will never let their deeds be lost.

5. Soon will He guide them and improve their condition,

6. And admit them to the Garden which He has announced for them.

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7. O ye who believe! If ye will aid [the cause of] Allah, He will aid you, and plant your feet firmly.

8. But those who reject [Allah],- for them is destruction, and [Allah] will

render their deeds astray [from their mark].

9. That is because they hate the Revelation of Allah; so He has made their deeds fruitless.

10. Do they not travel through the earth, and see what was the End of those before them [who did evil]? Allah brought utter destruction on them, and similar

[fates await] those who reject Allah.

11. That is because Allah is the Protector of those who believe, but those who

reject Allah have no protector.

12. Verily Allah will admit those who believe and do righteous deeds, to Gardens beneath which rivers flow; while those who reject Allah will enjoy [this world] and eat as cattle eat; and the Fire will be their abode.

13. And how many cities, with more power than thy city which has driven thee out, have We destroyed [for their sins]? and there was none to aid them.

14. Is then one who is on a clear [Path] from his Lord, no better than one to whom the evil of his conduct seems pleasing, and such as follow their own lusts?

15. [Here is] a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord. [Can those in such Bliss] be compared to such as shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels [to pieces]?

16. And among them are men who listen to thee, but in the end, when they go out from thee, they say to those who have received Knowledge, "What is it he said just then?" Such are men whose hearts Allah has sealed, and who follow their own lusts.

17. But to those who receive Guidance, He increases the [light of] Guidance, and bestows on them their Piety and Restraint [from evil].

18. Do they then only wait for the Hour,- that it should come on them of a sudden? But already have come some tokens thereof,

and when it [actually] is on

them, how can they benefit then by their admonition?

19. Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault, and for the men and women who believe: for Allah knows how ye move about

and how ye dwell in your homes.

20. Those who believe say, "Why is not a Sura sent down [for us]?" But when a Sura of basic or categorical meaning is revealed, and fighting is mentioned

therein, thou wilt see those in whose hearts is a disease looking at thee with a

look of one in swoon at the approach of death. But more fitting for them-

21. Were it to obey and say what is just, and when a matter is resolved on, it were best for them if they were true to Allah.

22. Then, is it to be expected of you, if ye were put in authority, that ye will

do mischief in the land, and break your ties of kith and kin?

23. Such are the men whom Allah has cursed for He has made them deaf and blinded their sight.

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24. Do they not then earnestly seek to understand the Qur'an, or are their

hearts locked up by them?

25. Those who turn back as apostates after Guidance was clearly shown to them,- the Evil One has instigated them and busied them up with false hopes.

26. This, because they said to those who hate what Allah has revealed, "We will

obey you in part of [this] matter"; but Allah knows their [inner] secrets.

27. But how [will it be] when the angels take their souls at death, and smite their faces and their backs?

28. This because they followed that which called forth the Wrath of Allah, and

they hated Allah's good pleasure; so He made their deeds of no effect.

29. Or do those in whose hearts is a disease, think that Allah will not bring to light all their rancour?

30. Had We so wiled, We could have shown them up to thee, and thou shouldst have known them by their marks: but surely thou wilt know them by the tone of their speech! And Allah knows all that ye do.

31. And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported [mettle].

32. Those who reject Allah, hinder [men] from the Path of Allah, and resist the Messenger, after Guidance has been clearly shown to them, will not injure Allah in the least, but He will make their deeds of no effect.

33. O ye who believe! Obey Allah, and obey the messenger, and make not vain your deeds!

34. Those who reject Allah, and hinder [men] from the Path of Allah, then die rejecting Allah,- Allah will not forgive them.

35. Be not weary and faint-hearted, crying for peace, when ye should be uppermost: for Allah is with you, and will never put you in loss for your [good] deeds.

36. The life of this world is but play and amusement: and if ye believe and guard against Evil, He will grant you your recompense, and will not ask you [to give up] your possessions.

37. If He were to ask you for all of them, and press you, ye would covetously withhold, and He would bring out all your ill-feeling.

38. Behold, ye are those invited to spend [of your substance] in the Way of Allah: But among you are some that are niggardly. But any who are niggardly are

so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back [from the Path], He will substitute in your stead another people; then they would not be like you!

SURA 48. Fath, or Victory

1. Verily We have granted thee a manifest Victory:

2. That Allah may forgive thee thy faults of the past and those to follow; fulfil His favour to thee; and guide thee on the Straight Way;

3. And that Allah may help thee with powerful help.

4. It is He Who sent down tranquillity into the hearts of the Believers, that they may add faith to their faith;- for to Allah belong the Forces of the heavens and the earth; and Allah is Full of Knowledge and Wisdom;-

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5. That He may admit the men and women who believe, to Gardens beneath which rivers flow, to dwell therein for aye, and remove their ills from them;- and that is, in the sight of Allah, the highest achievement [for man],-

6. And that He may punish the Hypocrites, men and women, and the Polytheists men and women, who imagine an evil opinion of Allah. On them is a round of Evil: the Wrath of Allah is on them: He has cursed them and got Hell ready for them: and evil is it for a destination.

7. For to Allah belong the Forces of the heavens and the earth; and Allah is Exalted in Power, Full of Wisdom.

8. We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner:

9. In order that ye [O men] may believe in Allah and His Messenger, that ye may assist and honour Him, and celebrate His praise morning and evening.

10. Verily those who plight their fealty to thee do no less than plight their

fealty to Allah: the Hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with Allah,- Allah will soon grant him a great Reward.

11. The desert Arabs who lagged behind will say to thee: "We were engaged in [looking after] our flocks and herds, and our families: do thou then ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all [to intervene] on your behalf with Allah, if His Will is to give you some loss or to give you some profit? But Allah is well acquainted with all that ye do.

12. "Nay, ye thought that the Messenger and the Believers would never return to their families; this seemed pleasing in your hearts, and ye conceived an evil thought, for ye are a people lost [in wickedness]."

13. And if any believe not in Allah and His Messenger, We have prepared, for those who reject Allah, a Blazing Fire!

14. To Allah belongs the dominion of the heavens and the earth: He forgives whom He wills, and He punishes whom He wills: but Allah is Oft-Forgiving, Most Merciful.

15. Those who lagged behind [will say], when ye [are free to] march and take booty [in war]: "Permit us to follow you." They wish to change Allah's decree: Say: "Not thus will ye follow us: Allah has already declared [this] beforehand": then they will say, "But ye are jealous of us." Nay, but little do they understand [such things].

16. Say to the desert Arabs who lagged behind: "Ye shall be summoned [to fight]

against a people given to vehement war: then shall ye fight, or they shall submit. Then if ye show obedience, Allah will grant you a goodly reward, but if ye turn back as ye did before, He will punish you with a grievous Penalty."

17. No blame is there on the blind, nor is there blame on the lame, nor on one ill [if he joins not the war]: But he that obeys Allah and his Messenger, - [Allah] will admit him to Gardens beneath which rivers flow; and he who turns back, [Allah] will punish him with a grievous Penalty.

18. Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquillity to them; and He rewarded them with a speedy Victory;

19. And many gains will they acquire [besides]: and Allah is Exalted in Power, Full of Wisdom.

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20. Allah has promised you many gains that ye shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers, and that He may guide you to a Straight Path;

21. And other gains [there are], which are not within your power, but which Allah has compassed: and Allah has power over all things.

22. If the Unbelievers should fight you, they would certainly turn their backs; then would they find neither protector nor helper.

23. [Such has been] the practice [approved] of Allah already in the past: no change wilt thou find in the practice [approved] of Allah.

24. And it is He Who has restrained their hands from

them in the midst of Makka, after that He gave you the victory over them. And Allah sees well all that ye do.

25. They are the ones who denied Revelation and hindered you from the Sacred Mosque and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom ye did not know that ye were trampling down and on whose account a crime would have accrued to you without [your] knowledge, [Allah would have allowed you to force your way, but He held back your hands] that He may admit to His Mercy whom He will. If they had been apart, We should certainly have punished the Unbelievers among them with a grievous Punishment.

26. While the Unbelievers got up in their hearts heat and cant - the heat and cant of ignorance, - Allah sent down His Tranquillity to his Messenger and to the Believers, and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And Allah has full knowledge of all things.

27. Truly did Allah fulfil the vision for His Messenger: ye shall enter the Sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what ye knew not, and He granted, besides this, a speedy victory.

28. It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness.

29. Muhammad is the messenger of Allah; and those who are with him are strong against Unbelievers, [but] compassionate amongst each other. Thou wilt see them

bow and prostrate themselves [in prayer], seeking Grace from Allah and [His] Good Pleasure. On their faces are their marks, [being] the traces of their prostration. This is their similitude in the Taurat; and their similitude in the Gospel is: like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, [filling] the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them.

Allah has promised those among them who believe and do righteous deeds forgiveness, and a great Reward.

SURA 49. Hujurat, or the Inner Apartments

1. O Ye who believe! Put not yourselves forward before Allah and His Messenger;

but fear Allah: for Allah is He Who hears and knows all things.

2. O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not.

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3. Those that lower their voices in the presence of Allah's Messenger, - their hearts has Allah tested for piety: for them is Forgiveness and a great Reward.

4. Those who shout out to thee from without the inner apartments - most of them lack understanding.

5. If only they had patience until thou couldst come out to them, it would be best for them: but Allah is Oft-Forgiving, Most Merciful.

6. O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.

7. And know that among you is Allah's Messenger: were he, in many matters, to follow your [wishes], ye would certainly fall into misfortune: But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you Unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness;-

8. A Grace and Favour from Allah; and Allah is full of Knowledge and Wisdom.

9. If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye [all] against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair [and just].

10. The Believers are but a single Brotherhood: So make peace and reconciliation between your two [contending] brothers; and fear Allah, that ye may receive Mercy.

11. O ye who believe! Let not some men among you laugh at others: It may be that the [latter] are better than the [former]: Nor let some women laugh at others: It may be that the [latter] are better than the [former]: Nor defame nor be sarcastic to each other, nor call each other by [offensive] nicknames: Illseeming is a name connoting wickedness, [to be used of one] after he has believed: And those who do not desist are [indeed] doing wrong.

12. O ye who believe! Avoid suspicion as much [as possible]: for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it ... But

fear Allah: For Allah is Oft-Returning, Most Merciful.

13. O mankind! We created you from a single [pair] of a male and a female, and made you into nations and tribes, that ye may know each other [not that ye may despise [each other]]. Verily the most honoured of you in the sight of Allah is [he who is] the most righteous of you. And Allah has full knowledge and is well acquainted [with all things].

14. The desert Arabs say, "We believe." Say, "Ye have no faith; but ye [only] say, 'We have submitted our wills to Allah,' For not yet has Faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful."

15. Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones.

16. Say: "What! Will ye instruct Allah about your religion? But Allah knows all that is in the heavens and on earth: He has full knowledge of all things."

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17. They impress on thee as a favour that they have embraced Islam. Say, "Count not your Islam as a favour upon me: Nay, Allah has conferred a favour upon you that He has guided you to the faith, if ye be true and sincere."

18. "Verily Allah knows the secrets of the heavens and the earth: and Allah Sees well all that ye do."

SURA 50. Qaf

1. Qaf: By the Glorious Qur'an [Thou art Allah's Messenger].

2. But they wonder that there has come to them a Warner from among themselves.

So the Unbelievers say: "This is a wonderful thing! 3. "What! When we die and become dust, [shall we live again?] That is a [sort of] return far [from our understanding]."

4. We already know how much of them the earth takes away: With Us is a record guarding [the full account].

5. But they deny the Truth when it comes to them: so they are in a confused state.

6. Do they not look at the sky above them?- How We have made it and adorned it, and there are no flaws in it?

7. And the earth- We have spread it out, and set thereon mountains standing firm, and produced therein every kind of beautiful growth [in pairs]-

8. To be observed and commemorated by every devotee turning [to Allah].

9. And We send down from the sky rain charted with blessing, and We produce therewith gardens and Grain for harvests;

10. And tall [and stately] palm-trees, with shoots of fruit-stalks, piled one over another;-

11. As sustenance for [Allah's] Servants;- and We give [new] life therewith to land that is dead: Thus will be the Resurrection.

12. Before them was denied [the Hereafter] by the People of Noah, the Companions of the Rass, the Thamud,

13. The 'Ad, Pharaoh, the brethren of Lut,

14. The Companions of the Wood, and the People of Tubba'; each one [of them] rejected the messengers, and My warning was duly fulfilled [in them].

15. Were We then weary with the first Creation, that they should be in confused doubt about a new Creation?

16. It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than [his] jugular vein.

17. Behold, two [guardian angels] appointed to learn [his doings] learn [and noted them], one sitting on the right and one on the left.

18. Not a word does he utter but there is a sentinel by him, ready [to note it].

19. And the stupor of death will bring Truth [before his eyes]: "This was the thing which thou wast trying to escape!"

20. And the Trumpet shall be blown: that will be the Day whereof Warning [had been given].

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21. And there will come forth every soul: with each will be an [angel] to drive, and an [angel] to bear witness.

22. [It will be said:] "Thou wast heedless of this; now have We removed thy veil, and sharp is thy sight this Day!"

23. And his Companion will say: "Here is [his Record] ready with me!"

24. [The sentence will be:] "Throw, throw into Hell every contumacious Rejecter [of Allah]!"

25. "Who forbade what was good, transgressed all bounds, cast doubts and suspicions;

26. "Who set up another god beside Allah: Throw him into a severe penalty."

27. His Companion will say: "Our Lord! I did not make him transgress, but he was [himself] far astray."

28. He will say: "Dispute not with each other in My Presence: I had already in advance sent you Warning."

29. "The Word changes not before Me, and I do not the least injustice to My Servants."

30. One Day We will ask Hell, "Art thou filled to the full?" It will say, "Are there any more [to come]?"

31. And the Garden will be brought nigh to the Righteous,- no more a thing distant.

32. [A voice will say:] "This is what was promised for you,- for every one who

turned [to Allah] in sincere repentance, who kept [His Law],

33. "Who feared [Allah] Most Gracious Unseen, and brought a heart turned in devotion [to Him]:

34. "Enter ye therein in Peace and Security; this is a Day of Eternal Life!"

35. There will be for them therein all that they wish,- and more besides in Our Presence.

36. But how many generations before them did We destroy [for their sins],- stronger in power than they? Then did they wander through the land: was there any place of escape [for them]?

37. Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses [the truth].

38. We created the heavens and the earth and all between them in Six Days, nor did any sense of weariness touch Us.

39. Bear, then, with patience, all that they say, and celebrate the praises of thy Lord, before the rising of the sun and before [its] setting.

40. And during part of the night, [also,] celebrate His praises, and [so likewise] after the postures of adoration.

41. And listen for the Day when the Caller will call out from a place quiet near,-

42. The Day when they will hear a [mighty] Blast in [very] truth: that will be the Day of Resurrection.

43. Verily it is We Who give Life and Death; and to Us is the Final Goal-

44. The Day when the Earth will be rent asunder, from [men] hurrying out: that will be a gathering together,- quite easy for Us.

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45. We know best what they say; and thou art not one to overawe them by force. So admonish with the Qur'an such as fear My Warning!

SURA 51. Zariyat, or the Winds that Scatter

1. By the [Winds] that scatter broadcast;

2. And those that lift and bear away heavy weights;

3. And those that flow with ease and gentleness;

4. And those that distribute and apportion by Command;-

5. Verily that which ye are promised is true;

6. And verily Judgment and Justice must indeed come to pass.

7. By the Sky with [its] numerous Paths,

8. Truly ye are in a doctrine discordant,

9. Through which are deluded [away from the Truth] such as would be deluded.

10. Woe to the falsehood-mongers,-

11. Those who [flounder] heedless in a flood of confusion:

12. They ask, "When will be the Day of Judgment and Justice?"

13. [It will be] a Day when they will be tried [and tested] over the Fire!

14. "Taste ye your trial! This is what ye used to ask to be hastened!"

15. As to the Righteous, they will be in the midst of Gardens and Springs,

16. Taking joy in the things which their Lord gives them, because, before then, they lived a good life.

17. They were in the habit of sleeping but little by night,

18. And in the hour of early dawn, they [were found] praying for Forgiveness;

19. And in their wealth and possessions [was remembered] the right of the [needy,] him who asked, and him who [for some reason] was prevented [from asking].

20. On the earth are signs for those of assured Faith,

21. As also in your own selves: Will ye not then see?

22. And in heaven is your Sustenance, as [also] that which ye are promised.

23. Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.

24. Has the story reached thee, of the honoured guests of Abraham?

25. Behold, they entered his presence, and said: "Peace!" He said, "Peace!" [and thought, "These seem unusual people."

26. Then he turned quickly to his household, brought out a fatted calf,

27. And placed it before them.. he said, "Will ye not eat?"

28. [When they did not eat], He conceived a fear of them. They said, "Fear not," and they gave him glad tidings of a son endowed with knowledge.

29. But his wife came forward [laughing] aloud: she smote her forehead and said:

"A barren old woman!"

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30. They said, "Even so has thy Lord spoken: and He is full of Wisdom and Knowledge."

31. [Abraham] said: "And what, O ye Messengers, is your errand [now]?"

32. They said, "We have been sent to a people [deep] in sin;-

33. "To bring on, on them, [a shower of] stones of clay [brimstone],

34. "Marked as from thy Lord for those who trespass beyond bounds."

35. Then We evacuated those of the Believers who were there,

36. But We found not there any just [Muslim] persons except in one house:

37. And We left there a Sign for such as fear the Grievous Penalty.

38. And in Moses [was another Sign]: Behold, We sent him to Pharaoh, with authority manifest.

39. But [Pharaoh] turned back with his Chiefs, and said, "A sorcerer, or one possessed!"

40. So We took him and his forces, and threw them into the sea; and his was the blame.

41. And in the 'Ad [people] [was another Sign]: Behold, We sent against them the devastating Wind:

42. It left nothing whatever that it came up against, but reduced it to ruin and rottenness.

43. And in the Thamud [was another Sign]: Behold, they were told, "Enjoy [your brief day] for a little while!"

44. But they insolently defied the Command of their Lord: So the stunning noise [of an earthquake] seized them, even while they were looking on.

45. Then they could not even stand [on their feet], nor could they help themselves.

46. So were the People of Noah before them for they wickedly transgressed.

47. With power and skill did We construct the Firmament: for it is We Who create the vastness of space.

48. And We have spread out the [spacious] earth: How excellently We do spread out!

49. And of every thing We have created pairs: That ye may receive instruction.

50. Hasten ye then [at once] to Allah: I am from Him a Warner to you, clear and open!

51. And make not another an object of worship with Allah: I am from Him a Warner to you, clear and open!

52. Similarly, no messenger came to the Peoples before them, but they said [of him] in like manner, "A sorcerer, or one possessed!"

53. Is this the legacy they have transmitted, one to another? Nay, they are themselves a people transgressing beyond bounds!

54. So turn away from them: not thine is the blame.

55. But teach [thy Message] for teaching benefits the Believers.

56. I have only created Jinns and men, that they may serve Me.

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57. No Sustenance do I require of them, nor do I require that they should feed Me.

58. For Allah is He Who gives [all] Sustenance,- Lord of Power,- Steadfast [for ever].

59. For the Wrong-doers, their portion is like unto the portion of their fellows [of earlier generations]: then let them not ask Me to hasten [that portion]!

60. Woe, then, to the Unbelievers, on account of that Day of theirs which they have been promised!

SURA 52. Tur, or the Mount

1. By the Mount [of Revelation];

2. By a Decree inscribed

3. In a Scroll unfolded;

4. By the much-frequented Fane;

5. By the Canopy Raised High;

6. And by the Ocean filled with Swell;-

7. Verily, the Doom of thy Lord will indeed come to pass;-

8. There is none can avert it;-

9. On the Day when the firmament will be in dreadful commotion.

10. And the mountains will fly hither and thither.

11. Then woe that Day to those that treat [Truth] as Falsehood;-

12. That play [and paddle] in shallow trifles.

13. That Day shall they be thrust down to the Fire of Hell, irresistibly.

14. "This:, it will be said, "Is the Fire,- which ye were wont to deny!"

15. "Is this then a fake, or is it ye that do not see?"

16. "Burn ye therein: the same is it to you whether ye bear it with patience, or not: Ye but receive the recompense of your [own] deeds."

17. As to the Righteous, they will be in Gardens, and in Happiness,-

18. Enjoying the [Bliss] which their Lord hath bestowed on them, and their Lord

shall deliver them from the Penalty of the Fire.

19. [To them will be said:] "Eat and drink ye, with profit and health, because of your [good] deeds."

20. They will recline [with ease] on Thrones [of dignity] arranged in ranks; and

We shall join them to Companions, with beautiful big and lustrous eyes.

21. And those who believe and whose families follow them in Faith,- to them shall We join their families: Nor shall We deprive them [of the fruit] of aught

of their works: [Yet] is each individual in pledge for his deeds.

22. And We shall bestow on them, of fruit and meat, anything they shall desire.

23. They shall there exchange, one with another, a [loving] cup free of frivolity, free of all taint of ill.

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24. Round about them will serve, [devoted] to them, young male servants [handsome] as Pearls well-guarded.

25. They will advance to each other, engaging in mutual enquiry.

26. They will say:

"Aforetime, we were not without fear for the sake of our people.

27. "But Allah has been good to us, and has delivered us from the Penalty of the Scorching Wind.

28. "Truly, we did call unto Him from of old: truly it is He, the Beneficent, the Merciful!"

29. Therefore proclaim thou the praises [of thy Lord]: for by the Grace of thy Lord, thou art no [vulgar] soothsayer, nor art thou one possessed.

30. Or do they say:- "A Poet! we await for him some calamity [hatched] by Time!"

31. Say thou: "Await ye!- I too will wait along with you!"

32. Is it that their faculties of understanding urge them to this, or are they

but a people transgressing beyond bounds?

33. Or do they say, "He fabricated the [Message]"? Nay, they have no faith!

34. Let them then produce a recital like unto it,- If [it be] they speak the truth!

35. Were they created of nothing, or were they themselves the creators?

36. Or did they create the heavens and the earth? Nay, they have no firm belief.

37. Or are the Treasures of thy Lord with them, or are they the managers [of affairs]?

38. Or have they a ladder, by which they can [climb up to heaven and] listen [to its secrets]? Then let [such a] listener of theirs produce a manifest proof.

39. Or has He only daughters and ye have sons?

40. Or is it that thou dost ask for a reward, so that they are burdened with a load of debt?-

41. Or that the Unseen in it their hands, and they write it down?

42. Or do they intend a plot [against thee]? But those who defy Allah are themselves involved in a Plot!

43. Or have they a god other than Allah? Exalted is Allah far above the things

they associate with Him!

44. Were they to see a piece of the sky falling [on them], they would [only]

say: "Clouds gathered in heaps!"

45. So leave them alone until they encounter that Day of theirs, wherein they shall [perforce] swoon [with terror],-

46. The Day when their plotting will avail them nothing and no help shall be

given them.

47. And verily, for those who do wrong, there is another punishment besides this: But most of them understand not.

48. Now await in patience the command of thy Lord: for verily thou art in Our eyes: and celebrate the praises of thy Lord the while thou standest forth,

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49. And for part of the night also praise thou Him,- and at the retreat of the stars!

SURA 53. Najm, or the Star

1. By the Star when it goes down,-

2. Your Companion is neither astray nor being misled.

3. Nor does he say [aught] of [his own] Desire.

4. It is no less than inspiration sent down to him:

5. He was taught by one Mighty in Power,

6. Endued with Wisdom: for he appeared [in stately form];

7. While he was in the highest part of the horizon:

8. Then he approached and came closer,

9. And was at a distance of but two bow-lengths or [even] nearer;

10. So did [Allah] convey the inspiration to His Servant- [conveyed] what He [meant] to convey.

11. The [Prophet's] [mind and] heart in no way falsified that which he saw.

12. Will ye then dispute with him concerning what he saw?

13. For indeed he saw him at a second descent,

14. Near the Lote-tree beyond which none may pass:

15. Near it is the Garden of Abode.

16. Behold, the Lote-tree was shrouded [in mystery unspeakable!]

17. [His] sight never swerved, nor did it go wrong!

18. For truly did he see, of the Signs of his Lord, the Greatest!

19. Have ye seen Lat. and 'Uzza,

20. And another, the third [goddess], Manat?

21. What! for you the male sex, and for Him, the female?

22. Behold, such would be indeed a division most unfair!

23. These are nothing but names which ye have devised,- ye and your fathers,-

for which Allah has sent down no authority [whatever]. They follow nothing but conjecture and what their own souls desire!- Even though there has already come to them Guidance from their Lord!

24. Nay, shall man have [just] anything he hankers after?

25. But it is to Allah that the End and the Beginning [of all things] belong.

26. How many-so-ever be the angels in the heavens, their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him.

27. Those who believe not in the Hereafter, name the angels with female names.

28. But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth.

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29. Therefore shun those who turn away from Our Message and desire nothing but the life of this world.

30. That is as far as knowledge will reach them. Verily thy Lord knoweth best those who stray from His Path, and He knoweth best those who receive guidance.

31. Yea, to Allah belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best.

32. Those who avoid great sins and shameful deeds, only [falling into] small faults,- verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, And when ye are hidden in your mothers' wombs.

Therefore justify not yourselves: He knows best who it is that guards against evil.

33. Seest thou one who turns back,

34. Gives a little, then hardens [his heart]?

35. What! Has he knowledge of the Unseen so that he can see?

36. Nay, is he not acquainted with what is in the Books of Moses-

37. And of Abraham who fulfilled his engagements?-

38. Namely, that no bearer of burdens can bear the burden of another;

39. That man can have nothing but what he strives for;

40. That [the fruit of] his striving will soon come in sight:

41. Then will he be rewarded with a reward complete;

42. That to thy Lord is the final Goal;

43. That it is He Who granteth Laughter and Tears;

44. That it is He Who granteth Death and Life;

45. That He did create in pairs,- male and female,

46. From a seed when lodged [in its place];

47. That He hath promised a Second Creation [Raising of the Dead];

48. That it is He Who giveth wealth and satisfaction;

49. That He is the Lord of Sirius [the Mighty Star];

50. And that it is He Who destroyed the [powerful] ancient 'Ad [people],

51. And the Thamud nor gave them a lease of perpetual life.

52. And before them, the people of Noah, for that they were [all] most unjust and most insolent transgressors,

53. And He destroyed the Overthrown Cities [of Sodom and Gomorrah].

54. So that [ruins unknown] have covered them up.

55. Then which of the gifts of thy Lord, [O man,] wilt thou dispute about?

56. This is a Warner, of the [series of] Warners of old!

57. The [Judgment] ever approaching draws nigh:

58. No [soul] but Allah can lay it bare.

59. Do ye then wonder at this recital?

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60. And will ye laugh and not weep,-

61. Wasting your time in vanities?

62. But fall ye down in prostration to Allah, and adore [Him]!

SURA 54. Qamar, or the Moon

1. The Hour [of Judgment] is nigh, and the moon is cleft asunder.

2. But if they see a Sign, they turn away, and say, "This is [but] transient magic."

3. They reject [the warning] and follow their [own] lusts but every matter has its appointed time.

4. There have already come to them Recitals wherein there is [enough] to check [them],

5. Mature wisdom;- but [the preaching of] Warners profits them not.

6. Therefore, [O Prophet,] turn away from them. The Day that the Caller will call [them] to a terrible affair,

7. They will come forth,- their eyes humbled - from [their] graves, [torpid] like locusts scattered abroad,

8. Hastening, with eyes transfixed, towards the Caller!- "Hard is this Day!", the Unbelievers will say.

9. Before them the People of Noah rejected [their messenger]: they rejected Our servant, and said, "Here is one possessed!", and he was driven out.

10. Then he called on his Lord: "I am one overcome: do Thou then help [me]!"

11. So We opened the gates of heaven, with water pouring forth.

12. And We caused the earth to gush forth with springs, so the waters met [and rose] to the extent decreed.

13. But We bore him on an [Ark] made of broad planks and caulked with palmfibre:

14. She floats under our eyes [and care]: a recompense to one who had been rejected [with scorn]!

15. And We have left this as a Sign [for all time]: then is there any that will

receive admonition?
 16. But how [terrible] was My Penalty and My Warning?
 17. And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?
 18. The 'Ad [people] [too] rejected [Truth]: then how terrible was My Penalty and My Warning?
 19. For We sent against them a furious wind, on a Day of violent Disaster,
 20. Plucking out men as if they were roots of palm-trees torn up [from the ground].
 21. Yea, how [terrible] was My Penalty and My Warning!
 22. But We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?
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 23. The Thamud [also] rejected [their] Warners.
 24. For they said: "What! a man! a Solitary one from among ourselves! shall we follow such a one? Truly should we then be straying in mind, and mad!
 25. "Is it that the Message is sent to him, of all people amongst us? Nay, he is a liar, an insolent one!"
 26. Ah! they will know on the morrow, which is the liar, the insolent one!
 27. For We will send the she-camel by way of trial for them. So watch them, [O Salih], and possess thyself in patience!
 28. And tell them that the water is to be divided between them: Each one's right to drink being brought forward [by suitable turns].
 29. But they called to their companion, and he took a sword in hand, and hamstrung [her].
 30. Ah! how [terrible] was My Penalty and My Warning!
 31. For We sent against them a single Mighty Blast, and they became like the dry stubble used by one who pens cattle.
 32. And We have indeed made the Qur'an easy to

understand and remember: then is there any that will receive admonition?
 33. The people of Lut rejected [his] warning.
 34. We sent against them a violent Tornado with showers of stones, [which destroyed them], except Lut's household: them We delivered by early Dawn,-
 35. As a Grace from Us: thus do We reward those who give thanks.
 36. And [Lut] did warn them of Our Punishment, but they disputed about the Warning.
 37. And they even sought to snatch away his guests from him, but We blinded their eyes. [They heard:] "Now taste ye My Wrath and My Warning."
 38. Early on the morrow an abiding Punishment seized them:
 39. "So taste ye My Wrath and My Warning."
 40. And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?
 41. To the People of Pharaoh, too, aforetime, came Warners [from Allah].
 42. The [people] rejected all Our Signs; but We seized them with such Penalty [as comes] from One Exalted in Power, able to carry out His Will.
 43. Are your Unbelievers, [O Quraish], better than they? Or have ye an immunity in the Sacred Books?
 44. Or do they say: "We acting together can defend ourselves"?
 45. Soon will their multitude be put to flight, and they will show their backs.
 46. Nay, the Hour [of Judgment] is the time promised them [for their full recompense]: And that Hour will be most grievous and most bitter.
 47. Truly those in sin are the ones straying in mind, and mad.
 48. The Day they will be dragged through the Fire on their faces, [they will

hear:] "Taste ye the touch of Hell!"
 49. Verily, all things have We created in proportion and measure.
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 50. And Our Command is but a single [Act],- like the twinkling of an eye.
 51. And [oft] in the past, have We destroyed gangs like unto you: then is there any that will receive admonition?
 52. All that they do is noted in [their] Books [of Deeds]:
 53. Every matter, small and great, is on record.
 54. As to the Righteous, they will be in the midst of Gardens and Rivers,
 55. In an Assembly of Truth, in the Presence of a Sovereign Omnipotent.
 SURA 55. Rahman, or (Allah) Most Gracious
 1. [Allah] Most Gracious!
 2. It is He Who has taught the Qur'an.
 3. He has created man:
 4. He has taught him speech [and intelligence].
 5. The sun and the moon follow courses [exactly] computed;
 6. And the herbs and the trees - both [alike] prostrate in adoration.
 7. And the Firmament has He raised high, and He has set up the Balance [of Justice],
 8. In order that ye may not transgress [due] balance.
 9. So establish weight with justice and fall not short in the balance.
 10. It is He Who has spread out the earth for [His] creatures:
 11. Therein is fruit and date-palms, producing spathes [enclosing dates];
 12. Also corn, with [its] leaves and stalk for fodder, and sweet-smelling plants.
 13. Then which of the favours of your Lord will ye deny?
 14. He created man from sounding clay like unto pottery,
 15. And He created Jinns from fire free of smoke:
 16. Then which of the favours of your Lord will ye deny?

17. [He is] Lord of the two
 Easts and Lord of the two
 Wests:
 18. Then which of the
 favours of your Lord will
 ye deny?
 19. He has let free the two
 bodies of flowing water,
 meeting together:
 20. Between them is a
 Barrier which they do not
 transgress:
 21. Then which of the
 favours of your Lord will
 ye deny?
 22. Out of them come Pearls
 and Coral:
 23. Then which of the
 favours of your Lord will
 ye deny?
 24. And His are the Ships
 sailing smoothly through
 the seas, lofty as
 mountains:
 25. Then which of the
 favours of your Lord will
 ye deny?
 26. All that is on earth
 will perish:
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 27. But will abide [for
 ever] the Face of thy
 Lord,- full of Majesty,
 Bounty and
 Honour.
 28. Then which of the
 favours of your Lord will
 ye deny?
 29. Of Him seeks [its need]
 every creature in the
 heavens and on earth: every
 day in [new] Splendour doth
 He [shine]!
 30. Then which of the
 favours of your Lord will
 ye deny?
 31. Soon shall We settle
 your affairs, O both ye
 worlds!
 32. Then which of the
 favours of your Lord will
 ye deny?
 33. O ye assembly of Jinns
 and men! If it be ye can
 pass beyond the zones of
 the
 heavens and the earth, pass
 ye! not without authority
 shall ye be able to pass!
 34. Then which of the
 favours of your Lord will
 ye deny?
 35. On you will be sent [O
 ye evil ones twain!] a
 flame of fire [to burn] and
 a
 smoke [to choke]: no
 defence will ye have:
 36. Then which of the
 favours of your Lord will
 ye deny?

37. When the sky is rent
 asunder, and it becomes red
 like ointment:
 38. Then which of the
 favours of your Lord will
 ye deny?
 39. On that Day no question
 will be asked of man or
 Jinn as to his sin.
 40. Then which of the
 favours of your Lord will
 ye deny?
 41. [For] the sinners will
 be known by their marks:
 and they will be seized by
 their forelocks and their
 feet.
 42. Then which of the
 favours of your Lord will
 ye deny?
 43. This is the Hell which
 the Sinners deny:
 44. In its midst and in the
 midst of boiling hot water
 will they wander round!
 45. Then which of the
 favours of your Lord will
 ye deny?
 46. But for such as fear
 the time when they will
 stand before [the Judgment
 Seat
 of] their Lord, there will
 be two Gardens-
 47. Then which of the
 favours of your Lord will
 ye deny?-
 48. Containing all kinds
 [of trees and delights];-
 49. Then which of the
 favours of your Lord will
 ye deny?-
 50. In them [each] will be
 two Springs flowing [free];
 51. Then which of the
 favours of your Lord will
 ye deny?-
 52. In them will be Fruits
 of every kind, two and two.
 53. Then which of the
 favours of your Lord will
 ye deny?
 54. They will recline on
 Carpets, whose inner
 linings will be of rich
 brocade:
 the Fruit of the Gardens
 will be near [and easy of
 reach].
 55. Then which of the
 favours of your Lord will
 ye deny?
 56. In them will be
 [Maidens], chaste,
 restraining their glances,
 whom no man or
 Jinn before them has
 touched;-
 57. Then which of the
 favours of your Lord will
 ye deny?-

58. Like unto Rubies and
 coral.
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 59. Then which of the
 favours of your Lord will
 ye deny?
 60. Is there any Reward for
 Good - other than Good?
 61. Then which of the
 favours of your Lord will
 ye deny?
 62. And besides these two,
 there are two other
 Gardens,-
 63. Then which of the
 favours of your Lord will
 ye deny?-
 64. Dark-green in colour
 [from plentiful watering].
 65. Then which of the
 favours of your Lord will
 ye deny?
 66. In them [each] will be
 two Springs pouring forth
 water in continuous
 abundance:
 67. Then which of the
 favours of your Lord will
 ye deny?
 68. In them will be Fruits,
 and dates and pomegranates:
 69. Then which of the
 favours of your Lord will
 ye deny?
 70. In them will be fair
 [Companions], good,
 beautiful;-
 71. Then which of the
 favours of your Lord will
 ye deny?-
 72. Companions restrained
 [as to their glances], in
 [goodly] pavilions;-
 73. Then which of the
 favours of your Lord will
 ye deny?-
 74. Whom no man or Jinn
 before them has touched;-
 75. Then which of the
 favours of your Lord will
 ye deny?-
 76. Reclining on green
 Cushions and rich Carpets
 of beauty.
 77. Then which of the
 favours of your Lord will
 ye deny?
 78. Blessed be the name of
 thy Lord, full of Majesty,
 Bounty and Honour.
 SURA 56. Waqia, or The
 Inevitable Event
 1. When the Event
 inevitable cometh to pass,
 2. Then will no [soul]
 entertain falsehood
 concerning its coming.
 3. [Many] will it bring
 low; [many] will it exalt;
 4. When the earth shall be
 shaken to its depths,

5. And the mountains shall be crumbled to atoms,
 6. Becoming dust scattered abroad,
 7. And ye shall be sorted out into three classes.
 8. Then [there will be] the Companions of the Right Hand;- What will be the Companions of the Right Hand?
 9. And the Companions of the Left Hand,- what will be the Companions of the Left Hand?
 10. And those Foremost [in Faith] will be Foremost [in the Hereafter].
 11. These will be those Nearest to Allah:
 12. In Gardens of Bliss:
 13. A number of people from those of old,
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 14. And a few from those of later times.
 15. [They will be] on Thrones encrusted [with gold and precious stones],
 16. Reclining on them, facing each other.
 17. Round about them will [serve] youths of perpetual [freshness],
 18. With goblets, [shining] beakers, and cups [filled] out of clear-flowing fountains:
 19. No after-ache will they receive therefrom, nor will they suffer intoxication:
 20. And with fruits, any that they may select:
 21. And the flesh of fowls, any that they may desire.
 22. And [there will be] Companions with beautiful, big, and lustrous eyes,-
 23. Like unto Pearls well-guarded.
 24. A Reward for the deeds of their past [life].
 25. Not frivolity will they hear therein, nor any taint of ill,-
 26. Only the saying, "Peace! Peace".
 27. The Companions of the Right Hand,- what will be the Companions of the Right Hand?
 28. [They will be] among Lote-trees without thorns,
 29. Among Talh trees with flowers [or fruits] piled one above another,-
 30. In shade long-extended,
 31. By water flowing constantly,

32. And fruit in abundance.
 33. Whose season is not limited, nor [supply] forbidden,
 34. And on Thrones [of Dignity], raised high.
 35. We have created [their Companions] of special creation.
 36. And made them virgin - pure [and undefiled], -
 37. Beloved [by nature], equal in age,-
 38. For the Companions of the Right Hand.
 39. A [goodly] number from those of old,
 40. And a [goodly] number from those of later times.
 41. The Companions of the Left Hand,- what will be the Companions of the Left Hand?
 42. [They will be] in the midst of a Fierce Blast of Fire and in Boiling Water,
 43. And in the shades of Black Smoke:
 44. Nothing [will there be] to refresh, nor to please:
 45. For that they were wont to be indulged, before that, in wealth [and luxury],
 46. And persisted obstinately in wickedness supreme!
 47. And they used to say, "What! when we die and become dust and bones, shall we then indeed be raised up again?-"
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 48. "[We] and our fathers of old?"
 49. Say: "Yea, those of old and those of later times,
 50. "All will certainly be gathered together for the meeting appointed for a Day well-known.
 51. "Then will ye truly,- O ye that go wrong, and treat [Truth] as Falsehood!-
 52. "Ye will surely taste of the Tree of Zaqqum.
 53. "Then will ye fill your insides therewith,
 54. "And drink Boiling Water on top of it:
 55. "Indeed ye shall drink like diseased camels raging with thirst!"
 56. Such will be their entertainment on the Day of Requital!
 57. It is We Who have created you: why will ye not witness the Truth?

58. Do ye then see?- The [human Seed] that ye throw out,-
 59. Is it ye who create it, or are We the Creators?
 60. We have decreed Death to be your common lot, and We are not to be frustrated
 61. from changing your Forms and creating you [again] in [forms] that ye know not.
 62. And ye certainly know already the first form of creation: why then do ye not celebrate His praises?
 63. See ye the seed that ye sow in the ground?
 64. Is it ye that cause it to grow, or are We the Cause?
 65. Were it Our Will, We could crumble it to dry powder, and ye would be left in wonderment,
 66. [Saying], "We are indeed left with debts [for nothing]:
 67. "Indeed are we shut out [of the fruits of our labour]"
 68. See ye the water which ye drink?
 69. Do ye bring it down [in rain] from the cloud or do We?
 70. Were it Our Will, We could make it salt [and unpalatable]: then why do ye not give thanks?
 71. See ye the Fire which ye kindle?
 72. Is it ye who grow the tree which feeds the fire, or do We grow it?
 73. We have made it a memorial [of Our handiwork], and an article of comfort and convenience for the denizens of deserts.
 74. Then celebrate with praises the name of thy Lord, the Supreme!
 75. Furthermore I call to witness the setting of the Stars,-
 76. And that is indeed a mighty adjuration if ye but knew,-
 77. That this is indeed a qur'an Most Honourable,
 78. In Book well-guarded,
 79. Which none shall touch but those who are clean:
 80. A Revelation from the Lord of the Worlds.

81. Is it such a Message
that ye would hold in light
esteem?
82. And have ye made it
your livelihood that ye
should declare it false?
83. Then why do ye not
[intervene] when [the soul
of the dying man] reaches
the
throat,-
84. And ye the while [sit]
looking on,-
85. But We are nearer to
him than ye, and yet see
not,-
86. Then why do ye not,- If
you are exempt from
[future] account,-
87. Call back the soul, if
ye are true [in the claim
of independence]?
88. Thus, then, if he be of
those Nearest to Allah,
89. [There is for him] Rest
and Satisfaction, and a
Garden of Delights.
90. And if he be of the
Companions of the Right
Hand,
91. [For him is the
salutation], "Peace be unto
thee", from the Companions
of
the Right Hand.
92. And if he be of those
who treat [Truth] as
Falsehood, who go wrong,
93. For him is
Entertainment with Boiling
Water.
94. And burning in Hell-
Fire.
95. Verily, this is the
Very Truth and Certainly.
96. So celebrate with
praises the name of thy
Lord, the Supreme.
SURA 57. Hadid, or Iron
1. Whatever is in the
heavens and on earth,- let
it declare the Praises and
Glory of Allah: for He is
the Exalted in Might, the
Wise.
2. To Him belongs the
dominion of the heavens and
the earth: It is He Who
gives
Life and Death; and He has
Power over all things.
3. He is the First and the
Last, the Evident and the
Immanent: and He has full
knowledge of all things.
4. He it is Who created the
heavens and the earth in
Six Days, and is moreover
firmly established on the
Throne [of Authority]. He

knows what enters within
the
earth and what comes forth
out of it, what comes down
from heaven and what
mounts up to it. And He is
with you wheresoever ye may
be. And Allah sees well
all that ye do.
5. To Him belongs the
dominion of the heavens and
the earth: and all affairs
are
referred back to Allah.
6. He merges Night into
Day, and He merges Day into
Night; and He has full
knowledge of the secrets of
[all] hearts.
7. Believe in Allah and His
messenger, and spend [in
charity] out of the
[substance] whereof He has
made you heirs. For, those
of you who believe and
spend [in charity],- for
them is a great Reward.
8. What cause have ye why
ye should not believe in
Allah?- and the Messenger
invites you to believe in
your Lord, and has indeed
taken your Covenant, if ye
are men of Faith.
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9. He is the One Who sends
to His Servant Manifest
Signs, that He may lead you
from the depths of Darkness
into the Light and verily
Allah is to you most kind
and Merciful.
10. And what cause have ye
why ye should not spend in
the cause of Allah?- For
to Allah belongs the
heritage of the heavens and
the earth. Not equal among
you
are those who spent
[freely] and fought, before
the Victory, [with those
who did
so later]. Those are higher
in rank than those who
spent [freely] and fought
afterwards. But to all has
Allah promised a goodly
[reward]. And Allah is well
acquainted with all that ye
do.
11. Who is he that will
Loan to Allah a beautiful
loan? for [Allah] will
increase it manifold to his
credit, and he will have
[besides] a liberal Reward.
12. One Day shalt thou see
the believing men and the
believing women- how their

Light runs forward before
them and by their right
hands: [their greeting will
be]: "Good News for you
this Day! Gardens beneath
which flow rivers! to dwell
therein for aye! This is
indeed the highest
Achievement!"
13. One Day will the
Hypocrites- men and women -
say to the Believers: "Wait
for
us! Let us borrow [a Light]
from your Light!" It will
be said: "Turn ye back to
your rear! then seek a
Light [where ye can]!" So a
wall will be put up betwixt
them, with a gate therein.
Within it will be Mercy
throughout, and without it,
all alongside, will be
[Wrath and] Punishment!
14. [Those without] will
call out, "Were we not with
you?" [The others] will
reply, "True! but ye led
yourselves into temptation;
ye looked forward [to our
ruin]; ye doubted [Allah's
Promise]; and [your false]
desires deceived you;
until there issued the
Command of Allah. And the
Deceiver deceived you in
respect of Allah.
15. "This Day shall no
ransom be accepted of you,
nor of those who rejected
Allah." Your abode is the
Fire: that is the proper
place to claim you: and an
evil refuge it is!"
16. Has not the Time
arrived for the Believers
that their hearts in all
humility
should engage in the
remembrance of Allah and of
the Truth which has been
revealed [to them], and
that they should not become
like those to whom was
given
Revelation aforetime, but
long ages passed over them
and their hearts grew hard?
For many among them are
rebellious transgressors.
17. Know ye [all] that
Allah giveth life to the
earth after its death!
already
have We shown the Signs
plainly to you, that ye may
learn wisdom.
18. For those who give in
Charity, men and women, and
loan to Allah a Beautiful

Loan, it shall be increased manifold [to their credit], and they shall have [besides] a liberal reward.

19. And those who believe in Allah and His messengers- they are the Sincere [lovers of Truth], and the witnesses [who testify], in the eyes of their Lord: They shall have their Reward and their Light. But those who reject Allah and deny Our Signs,- they are the Companions of Hell-Fire.

20. Know ye [all], that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, [in rivalry] among yourselves, riches and children. Here is a similitude: How rain and the growth which it brings forth, delight [the hearts of] the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe [for the devotees of wrong]. And Forgiveness from Allah and [His] Good Pleasure [for the devotees of Allah]. And what is the life of this world, but goods and chattels of deception?

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21. Be ye foremost [in seeking] Forgiveness from your Lord, and a Garden [of Bliss], the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His messengers: that is the Grace of Allah, which He bestows on whom he pleases: and Allah is the Lord of Grace abounding.

22. No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah:

23. In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allah loveth not any vainglorious boaster,-

24. Such persons as are covetous and commend covetousness to men. And if any

turn back [from Allah's Way], verily Allah is Free of all Needs, Worthy of all Praise.

25. We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance [of Right and Wrong], that men may stand forth in justice; and We sent down Iron, in which is [material for] mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might [and able to enforce His Will].

26. And We sent Noah and Abraham, and established in their line Prophethood and Revelation: and some of them were on right guidance. But many of them became rebellious transgressors.

27. Then, in their wake, We followed them up with [others of] Our messengers: We

sent after them Jesus the son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. But the

Monasticism which they invented for themselves, We did not prescribe for them: [We commanded] only the seeking for the Good Pleasure of Allah; but that they did not foster as they should have done. Yet We bestowed, on those among them

who believed, their [due] reward, but many of them are rebellious transgressors.

28. O ye that believe! Fear Allah, and believe in His Messenger, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by which ye shall walk [straight in your path], and He will forgive you [your

past]: for Allah is Oft-Forgiving, Most Merciful.

29. That the People of the Book may know that they have no power whatever over the Grace of Allah, that [His] Grace is [entirely] in His Hand, to bestow it on whomsoever He wills. For Allah is the Lord of Grace abounding.

SURA 58. Mujadila, or The Woman who Pleads

1. Allah has indeed heard [and accepted] the statement of the woman who pleads

with thee concerning her husband and carries her complaint [in prayer] to Allah:

and Allah [always] hears the arguments between both sides among you: for Allah hears and sees [all things].

2. If any men among you divorce their wives by Zihar [calling them mothers], they cannot be their mothers: None can be their mothers except those who gave them birth. And in fact they use words [both] iniquitous and false: but truly

Allah is one that blots out [sins], and forgives [again and again].

3. But those who divorce their wives by Zihar, then wish to go back on the words they uttered,- [It is ordained that such a one] should free a slave before they touch each other: Thus are ye admonished to perform: and Allah is wellacquainted with [all] that ye do.

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4. And if any has not [the wherewithal], he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones, this, that ye may show your faith in Allah and

His Messenger. Those are limits [set by] Allah. For those who reject [Him], there is a grievous Penalty.

5. Those who resist Allah and His Messenger will be humbled to dust, as were

those before them: for We have already sent down Clear Signs. And the Unbelievers [will have] a humiliating Penalty,-

6. On the Day that Allah will raise them all up [again] and show them the Truth [and meaning] of their conduct. Allah has reckoned its [value], though they may have forgotten it, for Allah is Witness to all things.

7. Seest thou not that Allah doth know [all] that is in the heavens and on earth? There is not a secret consultation between three, but He makes the fourth among them, - Nor between five but He makes the sixth,- nor between fewer nor more, but He is in their midst, wheresoever they be: In the end will He tell them the truth of their conduct, on the Day of Judgment. For Allah has full knowledge of all things.

8. Turnest thou not thy sight towards those who were forbidden secret counsels yet revert to that which they were forbidden [to do]? And they hold secret counsels among themselves for iniquity and hostility, and disobedience to the Messenger. And when they come to thee, they salute thee, not as Allah salutes thee, [but in crooked ways]: And they say to themselves, "Why does not Allah punish us for our words?" Enough for them is Hell: In it will they burn, and evil is that destination!

9. O ye who believe! When ye hold secret counsel, do it not for iniquity and hostility, and disobedience to the Prophet; but do it for righteousness and self-restraint; and fear Allah, to Whom ye shall be brought back.

10. Secret counsels are only [inspired] by the Evil One, in order that he may cause grief to the Believers; but he cannot

harm them in the least, except as Allah permits; and on Allah let the Believers put their trust.

11. O ye who believe! When ye are told to make room in the assemblies, [spread out and] make room: [ample] room will Allah provide for you. And when ye are told to rise up, rise up Allah will rise up, to [suitable] ranks [and degrees], those of you who believe and who have been granted [mystic] Knowledge. And Allah is well-acquainted with all ye do.

12. O ye who believe! When ye consult the Messenger in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity [of conduct]. But if ye find not [the wherewithal], Allah is Oft-Forgiving, Most Merciful.

13. Is it that ye are afraid of spending sums in charity before your private consultation [with him]? If, then, ye do not so, and Allah forgives you, then [at least] establish regular prayer; practise regular charity; and obey Allah and His Messenger. And Allah is well-acquainted with all that ye do.

14. Turnest thou not thy attention to those who turn [in friendship] to such as have the Wrath of Allah upon them? They are neither of you nor of them, and they swear to falsehood knowingly.

15. Allah has prepared for them a severe Penalty: evil indeed are their deeds.

16. They have made their oaths a screen [for their misdeeds]: thus they obstruct [men] from the Path of Allah: therefore shall they have a humiliating Penalty.

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17. Of no profit whatever to them, against Allah, will be their riches nor their

sons: they will be Companions of the Fire, to dwell therein [for aye]!

18. One day will Allah raise them all up [for Judgment]: then will they swear to Him as they swear to you: And they think that they have something [to stand upon]. No, indeed! they are but liars!

19. The Evil One has got the better of them: so he has made them lose the remembrance of Allah. They are the Party of the Evil One. Truly, it is the Party of the Evil One that will perish!

20. Those who resist Allah and His Messenger will be among those most humiliated.

21. Allah has decreed: "It is I and My messengers who must prevail": For Allah is One full of strength, able to enforce His Will.

22. Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein [for ever].

Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity.

SURA 59. Hashr, or The Gathering (or Banishment)

1. Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.

2. It is He Who got out the Unbelievers among the People of the Book from their homes at the first gathering [of the forces]. Little did ye think that they would get out: And they thought that their

fortresses would defend them from
 Allah! But the [Wrath of] Allah came to them from quarters from which they little expected [it], and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers, take warning, then, O ye with eyes [to see]!
 3. And had it not been that Allah had decreed banishment for them, He would certainly have punished them in this world: And in the Hereafter they shall [certainly] have the Punishment of the Fire.
 4. That is because they resisted Allah and His Messenger: and if any one resists Allah, verily Allah is severe in Punishment.
 5. Whether ye cut down [O ye Muslim!] The tender palm-trees, or ye left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the rebellious transgresses.
 6. What Allah has bestowed on His Messenger [and taken away] from them - for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things.
 7. What Allah has bestowed on His Messenger [and taken away] from the people of the townships,- belongs to Allah,- to His Messenger and to kindred and orphans, the needy and the wayfarer; In order that it may not [merely] make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment.
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 8. [Some part is due] to the indigent Muhajirs, those who were expelled from

their homes and their property, while seeking Grace from Allah and [His] Good Pleasure, and aiding Allah and His Messenger: such are indeed the sincere ones:-
 9. But those who before them, had homes [in Medina] and had adopted the Faith,- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the [latter], but give them preference over themselves, even though poverty was their [own lot]. And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity.
 10. And those who came after them say: "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour [or sense of injury] against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful."
 11. Hast thou not observed the Hypocrites say to their misbelieving brethren among the People of the Book? - "If ye are expelled, we too will go out with you, and we will never hearken to any one in your affair; and if ye are attacked [in fight] we will help you". But Allah is witness that they are indeed liars.
 12. If they are expelled, never will they go out with them; and if they are attacked [in fight], they will never help them; and if they do help them, they will turn their backs; so they will receive no help.
 13. Of a truth ye are stronger [than they] because of the terror in their hearts, [sent] by Allah. This is because they are men devoid of understanding.
 14. They will not fight you [even] together, except in fortified townships, or

from behind walls. Strong is their fighting [spirit] amongst themselves: thou wouldst think they were united, but their hearts are divided: that is because they are a people devoid of wisdom.
 15. Like those who lately preceded them, they have tasted the evil result of their conduct; and [in the Hereafter there is] for them a grievous Penalty:-
 16. [Their allies deceived them], like the Evil One, when he says to man, "Deny Allah": but when [man] denies Allah, [the Evil One] says, "I am free of thee: I do fear Allah, the Lord of the Worlds!"
 17. The end of both will be that they will go into the Fire, dwelling therein for ever. Such is the reward of the wrong-doers.
 18. O ye who believe! Fear Allah, and let every soul look to what [provision] He has sent forth for the morrow. Yea, fear Allah: for Allah is well-acquainted with [all] that ye do.
 19. And be ye not like those who forgot Allah; and He made them forget their own souls! Such are the rebellious transgressors!
 20. Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden, that will achieve Felicity.
 21. Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect.
 22. Allah is He, than Whom there is no other god;- Who knows [all things] both secret and open; He, Most Gracious, Most Merciful.
 23. Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace [and Perfection], the Guardian of Faith, the Preserver of

Safety, the Exalted in
Might, the Irresistible,
the Supreme: Glory to
Allah!

[High is He] above the
partners they attribute to
Him.

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24. He is Allah, the
Creator, the Evolver, the
Bestower of Forms [or
Colours].

To Him belong the Most
Beautiful Names: whatever
is in the heavens and on
earth,

doth declare His Praises
and Glory: and He is the
Exalted in Might, the Wise.
SURA 60. Mumtahana, or the
Woman to be Examined

1. O ye who believe! Take
not my enemies and yours as
friends [or protectors], -
offering them [your] love,
even though they have
rejected the Truth that has
come to you, and have [on
the contrary] driven out
the Prophet and yourselves
[from your homes], [simply]
because ye believe in Allah
your Lord! If ye have
come out to strive in My
Way and to seek My Good
Pleasure, [take them not as
friends], holding secret
converse of love [and
friendship] with them: for
I know

full well all that ye
conceal and all that ye
reveal. And any of you that
does
this has strayed from the
Straight Path.

2. If they were to get the
better of you, they would
behave to you as enemies,
and stretch forth their
hands and their tongues
against you for evil: and
they

desire that ye should
reject the Truth.

3. Of no profit to you will
be your relatives and your
children on the Day of
Judgment: He will judge
between you: for Allah sees
well all that ye do.

4. There is for you an
excellent example [to
follow] in Abraham and
those with
him, when they said to
their people: "We are clear
of you and of whatever ye
worship besides Allah: we
have rejected you, and

there has arisen, between
us

and you, enmity and hatred
for ever, - unless ye
believe in Allah and Him
alone":

But not when Abraham said
to his father: "I will pray
for forgiveness for thee,
though I have no power [to
get] aught on thy behalf
from Allah." [They prayed]:
"Our Lord! in Thee do we
trust, and to Thee do we
turn in repentance: to Thee
is
[our] Final Goal.

5. "Our Lord! Make us not a
[test and] trial for the
Unbelievers, but forgive
us, our Lord! for Thou art
the Exalted in Might, the
Wise."

6. There was indeed in them
an excellent example for
you to follow, - for those
whose hope is in Allah and
in the Last Day. But if any
turn away, truly Allah is
Free of all Wants, Worthy
of all Praise.

7. It may be that Allah
will grant love [and
friendship] between you and
those
whom ye [now] hold as
enemies. For Allah has
power [over all things];
And Allah
is Oft-Forgiving, Most
Merciful.

8. Allah forbids you not,
with regard to those who
fight you not for [your]
Faith nor drive you out of
your homes, from dealing
kindly and justly with
them:

for Allah loveth those who
are just.

9. Allah only forbids you,
with regard to those who
fight you for [your] Faith,
and drive you out of your
homes, and support [others]
in driving you out, from
turning to them [for
friendship and protection].
It is such as turn to them

[in
these circumstances], that
do wrong.

10. O ye who believe! When
there come to you believing
women refugees, examine
[and test] them: Allah
knows best as to their
Faith: if ye ascertain that
they
are Believers, then send
them not back to the

Unbelievers. They are not
lawful

[wives] for the
Unbelievers, nor are the
[Unbelievers] lawful

[husbands] for

them. But pay the
Unbelievers what they have
spent [on their dower], and
there

will be no blame on you if
ye marry them on payment of
their dower to them. But
hold not to the
guardianship of unbelieving
women: ask for what ye have
spent on

their dowers, and let the
[Unbelievers] ask for what
they have spent [on the

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dowers of women who come
over to you]. Such is the
command of Allah: He judges
[with justice] between you.
And Allah is Full of
Knowledge and Wisdom.

11. And if any of your
wives deserts you to the
Unbelievers, and ye have an
accession [by the coming
over of a woman from the
other side], then pay to
those

whose wives have deserted
the equivalent of what they
had spent [on their
dower]. And fear Allah, in
Whom ye believe.

12. O Prophet! When
believing women come to
thee to take the oath of
fealty to
thee, that they will not
associate in worship any
other thing whatever with
Allah, that they will not
steal, that they will not
commit adultery [or
fornication], that they
will not kill their
children, that they will
not utter
slander, intentionally
forging falsehood, and that
they will not disobey thee
in

any just matter, - then do
thou receive their fealty,
and pray to Allah for the
forgiveness [of their
sins]: for Allah is Oft-
Forgiving, Most Merciful.
13. O ye who believe! Turn
not [for friendship] to
people on whom is the Wrath
of Allah, of the Hereafter
they are already in
despair, just as the
Unbelievers

are in despair about those [buried] in graves.

SURA 61. Saff, or Battle Array

1. Whatever is in the heavens and on earth, let it declare the Praises and Glory

of Allah: for He is the Exalted in Might, the Wise.

2. O ye who believe! Why say ye that which ye do not?

3. Grievously odious is it in the sight of Allah that ye say that which ye do not.

4. Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure.

5. And remember, Moses said to his people: "O my people! why do ye vex and insult me, though ye know that I am the messenger of Allah [sent] to you?" Then when they went wrong, Allah let their hearts go wrong. For Allah guides not those who are rebellious transgressors.

6. And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah [sent] to you, confirming the Law [which came] before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "this is evident sorcery!"

7. Who doth greater wrong than one who invents falsehood against Allah, even as he is being invited to Islam? And Allah guides not those who do wrong.

8. Their intention is to extinguish Allah's Light [by blowing] with their mouths: But Allah will complete [the revelation of] His Light, even though the Unbelievers may detest [it].

9. It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest [it].

10. O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?-

11. That ye believe in Allah and His Messenger, and that ye strive [your utmost] in the Cause of Allah, with your property and your persons: That will be best for you, if ye but knew!
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12. He will forgive you your sins, and admit you to Gardens beneath which Rivers

flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement.

13. And another [favour will He bestow,] which ye do love,- help from Allah and a speedy victory. So give the Glad Tidings to the Believers.

14. O ye who believe! Be ye helpers of Allah: As said Jesus the son of Mary to the Disciples, "Who will be my helpers to [the work of] Allah?" Said the disciples, "We are Allah's helpers!" then a portion of the Children of Israel believed, and a portion disbelieved: But We gave power to those who believed, against their enemies, and they became the ones that prevailed.

SURA 62. Jumua, or the Assembly (Friday) Prayer.

1. Whatever is in the heavens and on earth, doth declare the Praises and Glory of Allah,- the Sovereign, the Holy One, the Exalted in Might, the Wise.

2. It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom,- although they had been, before, in manifest error;-

3. As well as [to confer all these benefits upon] others of them, who have not already joined them: And He is exalted in Might, Wise.

4. Such is the Bounty of Allah, which He bestows on whom He will: and Allah is the Lord of the highest bounty.

5. The similitude of those who were charged with the [obligations of the] Mosaic Law, but who subsequently failed in those [obligations], is that of a donkey which carries huge tomes [but understands them not]. Evil is the similitude of people who falsify the Signs of Allah: and Allah guides not people who do wrong.

6. Say: "O ye that stand on Judaism! If ye think that ye are friends to Allah, to the exclusion of [other] men, then express your desire for Death, if ye are truthful!"

7. But never will they express their desire [for Death], because of the [deeds]

their hands have sent on before them! and Allah knows well those that do wrong!

8. Say: "The Death from which ye flee will truly overtake you: then will ye be sent back to the Knower of things secret and open: and He will tell you [the truth of] the things that ye did!"

9. O ye who believe! When the call is proclaimed to prayer on Friday [the Day of

Assembly], hasten earnestly to the Remembrance of Allah, and leave off business

[and traffic]: That is best for you if ye but knew!

10. And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often [and without stint]: that ye may prosper.

11. But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: "The [blessing] from the Presence of Allah is better than any amusement or bargain! and Allah is

the Best to provide [for all needs]."

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SURA 63. Munafiqun, or the Hypocrites

1. When the Hypocrites come to thee, they say, "We bear witness that thou art indeed the Messenger of Allah." Yea, Allah knoweth that thou art indeed His Messenger, and Allah beareth witness that the Hypocrites are indeed liars.

2. They have made their oaths a screen [for their misdeeds]: thus they obstruct [men] from the Path of Allah: truly evil are their deeds.

3. That is because they believed, then they rejected Faith: So a seal was set on their hearts: therefore they understand not.

4. When thou lookest at them, their exteriors please thee; and when they speak, thou listenest to their words. They are as [worthless as hollow] pieces of

timber propped up, [unable to stand on their own]. They think that every cry is

against them. They are the enemies; so beware of them. The curse of Allah be on them! How are they deluded [away from the Truth]!

5. And when it is said to them, "Come, the Messenger of Allah will pray for your forgiveness", they turn aside their heads, and thou wouldst see them turning away their faces in arrogance.

6. It is equal to them whether thou pray for their forgiveness or not. Allah will not forgive them. Truly Allah guides not rebellious transgressors.

7. They are the ones who say, "Spend nothing on those who are with Allah's Messenger, to the end that they may disperse [and quit Medina]." But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not.

8. They say, "If we return to Medina, surely the more honourable [element] will expel therefrom the meaner." But honour belongs to Allah and His Messenger, and

to the Believers; but the Hypocrites know not.

9. O ye who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own.

10. and spend something [in charity] out of the substance which We have bestowed

on you, before Death should come to any of you and he should say, "O my Lord!

why didst Thou not give me respite for a little while? I should then have given [largely] in charity, and I should have been one of the doers of good".

11. But to no soul will Allah grant respite when the time appointed [for it] has come; and Allah is well acquainted with [all] that ye do.

SURA 64. Tagabun, or Mutual Loss and Gain

1. Whatever is in the heavens and on earth, doth declare the Praises and Glory

of Allah: to Him belongs dominion, and to Him belongs praise: and He has power over all things.

2. It is He Who has created you; and of you are some that are Unbelievers, and some that are Believers: and Allah sees well all that ye do.

3. He has created the heavens and the earth in just proportions, and has given

you shape, and made your shapes beautiful: and to Him is the final Goal.

4. He knows what is in the heavens and on earth; and He knows what ye conceal and what ye reveal: yea, Allah knows well the [secrets] of [all] hearts.

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5. Has not the story reached you, of those who rejected Faith aforetime? So they

tasted the evil result of their conduct; and they had a grievous Penalty.

6. That was because there came to them messengers with Clear Signs, but they said: "Shall [mere] human beings direct us?" So they rejected [the Message] and turned away. But Allah can do without [them]: and Allah is free of all needs, worthy of all praise.

7. The Unbelievers think that they will not be raised up [for Judgment]. Say:

"Yea, By my Lord, Ye shall surely be raised up: then shall ye be told [the truth] of all that ye did. And that is easy for Allah."

8. Believe, therefore, in Allah and His Messenger, and in the Light which we have sent down. And Allah is well acquainted with all that ye do.

9. The Day that He assembles you [all] for a Day of Assembly,- that will be a

Day of mutual loss and gain [among you], and those who believe in Allah and work righteousness,- He will remove from them their ills, and He will admit them to

Gardens beneath which Rivers flow, to dwell therein for ever: that will be the Supreme Achievement.

10. But those who reject Faith and treat Our Signs as falsehoods, they will be Companions of the Fire, to dwell therein for aye: and evil is that Goal.

11. No kind of calamity can occur, except by the leave of Allah: and if any one believes in Allah, [Allah] guides his heart [aright]: for Allah knows all things.

12. So obey Allah, and obey His Messenger: but if ye turn back, the duty of Our Messenger is but to proclaim [the Message] clearly and openly.

13. Allah! There is no god but He: and on Allah, therefore, let the Believers

put their trust.

14. O ye who believe! Truly, among your wives and

your children are [some that are] enemies to yourselves: so beware of them! But if ye forgive and overlook, and cover up [their faults], verily Allah is Oft-Forgiving, Most Merciful.

15. Your riches and your children may be but a trial: but in the Presence of Allah, is the highest, Reward.

16. So fear Allah as much as ye can; listen and obey and spend in charity for the benefit of your own soul and those saved from the covetousness of their own

souls,- they are the ones that achieve prosperity.

17. If ye loan to Allah, a beautiful loan, He will double it to your [credit], and He will grant you Forgiveness: for Allah is most Ready to appreciate [service], Most Forbearing,-

18. Knower of what is open, Exalted in Might, Full of Wisdom.

SURA 65. Talaq, or Divorce

1. O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count [accurately], their prescribed periods: And fear Allah your Lord: and turn them not out of their houses, nor shall they [themselves] leave, except in case they are guilty of some open lewdness, those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his [own] soul: thou knowest not if perchance Allah will bring about thereafter some new situation.

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2. Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence [as]

before Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah, He [ever] prepares a way out,

3. And He provides for him from [sources] he never could imagine. And if any one

puts his trust in Allah, sufficient is [Allah] for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion.

4. Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses [it is the same]: for those who carry [life within their wombs], their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy.

5. That is the Command of Allah, which He has sent down to you: and if any one fears Allah, He will remove his ills, from him, and will enlarge his reward.

6. Let the women live [in 'iddat] in the same style as ye live, according to your means: Annoy them not, so as to restrict them. And if they carry [life in their wombs], then spend [your substance] on them until they deliver their burden: and if they suckle your [offspring], give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if

ye find yourselves in difficulties, let another woman suckle [the child] on the [father's] behalf.

7. Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief.

8. How many populations that insolently opposed the Command of their Lord and of

His messengers, did We not then call to account,- to severe account?- and We imposed on them an exemplary Punishment.

9. Then did they taste the evil result of their conduct, and the End of their conduct was Perdition.

10. Allah has prepared for them a severe Punishment [in the Hereafter].

Therefore fear Allah, O ye men of understanding - who have believed!- for Allah hath indeed sent down to you a Message,-

11. An Messenger, who rehearses to you the Signs of Allah containing clear explanations, that he may lead forth those who believe and do righteous deeds

from the depths of Darkness into Light. And those who believe in Allah and work righteousness, He will admit to Gardens beneath which Rivers flow, to dwell therein for ever: Allah has indeed granted for them a most excellent Provision.

12. Allah is He Who created seven Firmaments and of the earth a similar number. Through the midst of them [all] descends His Command: that ye may know that Allah has power over all things, and that Allah comprehends, all things in [His]

Knowledge.

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SURA 66. Tahrim, or Holding (something) to be Forbidden

1. O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful.

2. Allah has already ordained for you, [O men], the dissolution of your oaths

[in some cases]: and Allah is your Protector, and He is Full of Knowledge and Wisdom.

3. When the Prophet disclosed a matter in

confidence to one of his consorts, and she then divulged it [to another], and Allah made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, "Who told thee this? "He said, "He told me Who knows and is well-acquainted [with all things]."

4. If ye two turn in repentance to Him, your hearts are indeed so inclined; But if ye back up each other against him, truly Allah is his Protector, and Gabriel, and [every] righteous one among those who believe, - and furthermore, the angels - will back [him] up.

5. It may be, if he divorced you [all], that Allah will give him in exchange consorts better than you, - who submit [their wills], who believe, who are devout, who turn to Allah in repentance, who worship [in humility], who travel [for Faith] and fast, - previously married or virgins.

6. O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are [appointed] angels stern [and] severe, who flinch not [from executing] the Commands they receive from Allah, but do [precisely] what they are commanded.

7. [They will say], "O ye Unbelievers! Make no excuses this Day! Ye are being but requited for all that ye did!"

8. O ye who believe! Turn to Allah with sincere repentance: In the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow, - the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands, while they say, "Our Lord! Perfect our Light for us, and

grant us Forgiveness: for Thou hast power over all things."

9. O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell, - an evil refuge [indeed].

10. Allah sets forth, for an example to the Unbelievers, the wife of Noah and the wife of Lut: they were [respectively] under two of our righteous servants, but they were false to their [husbands], and they profited nothing before Allah on their account, but were told: "Enter ye the Fire along with [others] that enter!"

11. And Allah sets forth, as an example to those who believe the wife of Pharaoh: Behold she said: "O my Lord! Build for me, in nearness to Thee, a mansion in the Garden, and save me from Pharaoh and his doings, and save me from those that do wrong";

12. And Mary the daughter of 'Imran, who guarded her chastity; and We breathed into [her body] of Our spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout [servants].

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SURA 67. Mulk, or Dominion

1. Blessed be He in Whose hands is Dominion; and He over all things hath Power; -

2. He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving; -

3. He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of [Allah] Most Gracious. So turn thy vision again: seest thou any flaw?

4. Again turn thy vision a second time: [thy] vision will come back to thee dull and discomfited, in a state worn out.

5. And we have, [from of old], adorned the lowest

heaven with Lamps, and We have made such [Lamps] [as] missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing Fire.

6. For those who reject their Lord [and Cherisher] is the Penalty of Hell: and evil is [such], Destination.

7. When they are cast therein, they will hear the [terrible] drawing in of its breath even as it blazes forth,

8. Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?"

9. They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, 'Allah never sent down any [Message]: ye are nothing but an egregious delusion!'"

10. They will further say: "Had we but listened or used our intelligence, we should not [now] be among the Companions of the Blazing Fire!"

11. They will then confess their sins: but far will be [Forgiveness] from the Companions of the Blazing Fire!

12. As for those who fear their Lord unseen, for them is Forgiveness and a great Reward.

13. And whether ye hide your word or publish it, He certainly has [full] knowledge, of the secrets of [all] hearts.

14. Should He not know, - He that created? and He is the One that understands the finest mysteries [and] is well-acquainted [with them].

15. It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection.

16. Do ye feel secure that He Who is in heaven will not cause you to be

swallowed up by the earth when it shakes [as in an earthquake]?
 17. Or do ye feel secure that He Who is in Heaven will not send against you a violent tornado [with showers of stones], so that ye shall know how [terrible] was My warning?
 18. But indeed men before them rejected [My warning]: then how [terrible] was My rejection [of them]?
 19. Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except [Allah] Most Gracious: Truly [Allah] Most Gracious: Truly it is He that watches over all things.
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 20. Nay, who is there that can help you, [even as] an army, besides [Allah] Most Merciful? In nothing but delusion are the Unbelievers.
 21. Or who is there that can provide you with Sustenance if He were to withhold His provision? Nay, they obstinately persist in insolent impiety and flight [from the Truth].
 22. Is then one who walks headlong, with his face grovelling, better guided, - or one who walks evenly on a Straight Way?
 23. Say: "It is He Who has created you [and made you grow], and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is ye give.
 24. Say: "It is He Who has multiplied you through the earth, and to Him shall ye be gathered together."
 25. They ask: When will this promise be [fulfilled]? - If ye are telling the truth.
 26. Say: "As to the knowledge of the time, it is with Allah alone: I am [sent] only to warn plainly in public."
 27. At length, when they see it close at hand,

grieved will be the faces of the Unbelievers, and it will be said [to them]: "This is [the promise fulfilled], which ye were calling for!"
 28. Say: "See ye? - If Allah were to destroy me, and those with me, or if He bestows His Mercy on us, - yet who can deliver the Unbelievers from a grievous Penalty?"
 29. Say: "He is [Allah] Most Gracious: We have believed in Him, and on Him have we put our trust: So, soon will ye know which [of us] it is that is in manifest error."
 30. Say: "See ye? - If your stream be some morning lost [in the underground earth], who then can supply you with clear-flowing water?"
 SURA 68. Qalam, or the Pen, or Nun
 1. Nun. By the Pen and the [Record] which [men] write, -
 2. Thou art not, by the Grace of thy Lord, mad or possessed.
 3. Nay, verily for thee is a Reward unfailing:
 4. And thou [standest] on an exalted standard of character.
 5. Soon wilt thou see, and they will see,
 6. Which of you is afflicted with madness.
 7. Verily it is thy Lord that knoweth best, which [among men] hath strayed from His Path: and He knoweth best those who receive [true] Guidance.
 8. So hearken not to those who deny [the Truth].
 9. Their desire is that thou shouldst be pliant: so would they be pliant.
 10. Heed not the type of despicable men, - ready with oaths,
 11. A slanderer, going about with calumnies,
 12. [Habitually] hindering [all] good, transgressing beyond bounds, deep in sin,
 13. Violent [and cruel], - with all that, base-born, -
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 14. Because he possesses wealth and [numerous] sons.

15. When to him are rehearsed Our Signs, "Tales of the ancients", he cries!
 16. Soon shall We brand [the beast] on the snout!
 17. Verily We have tried them as We tried the People of the Garden, when they resolved to gather the fruits of the [garden] in the morning.
 18. But made no reservation, ["If it be Allah's Will"].
 19. Then there came on the [garden] a visitation from thy Lord, [which swept away] all around, while they were asleep.
 20. So the [garden] became, by the morning, like a dark and desolate spot, [whose fruit had been gathered].
 21. As the morning broke, they called out, one to another, -
 22. "Go ye to your tilth [betimes] in the morning, if ye would gather the fruits."
 23. So they departed, conversing in secret low tones, [saying] -
 24. "Let not a single indigent person break in upon you into the [garden] this day."
 25. And they opened the morning, strong in an [unjust] resolve.
 26. But when they saw the [garden], they said: "We have surely lost our way:
 27. "Indeed we are shut out [of the fruits of our labour]!"
 28. Said one of them, more just [than the rest]: "Did I not say to you, 'Why not glorify [Allah]?'"
 29. They said: "Glory to our Lord! Verily we have been doing wrong!"
 30. Then they turned, one against another, in reproach.
 31. They said: "Alas for us! We have indeed transgressed!"
 32. "It may be that our Lord will give us in exchange a better [garden] than this: for we do turn to Him [in repentance]!"
 33. Such is the Punishment [in this life]; but greater is the Punishment in the

Hereafter,- if only they knew!

34. Verily, for the Righteous, are Gardens of Delight, in the Presence of their Lord.

35. Shall We then treat the People of Faith like the People of Sin?

36. What is the matter with you? How judge ye?

37. Or have ye a book through which ye learn-

38. That ye shall have, through it whatever ye choose?

39. Or have ye Covenants with Us to oath, reaching to the Day of Judgment, [providing] that ye shall have whatever ye shall demand?

40. Ask thou of them, which of them will stand surety for that!

41. Or have they some "Partners" [in Allahhead]? Then let them produce their "partners", if they are truthful!

42. The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able,-

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43. Their eyes will be cast down,- ignominy will cover them; seeing that they had been summoned aforetime to bow in adoration, while they were whole, [and had refused].

44. Then leave Me alone with such as reject this Message: by degrees shall We punish them from directions they perceive not.

45. A [long] respite will I grant them: truly powerful is My Plan.

46. Or is it that thou dost ask them for a reward, so that they are burdened with a load of debt?-

47. Or that the Unseen is in their hands, so that they can write it down?

48. So wait with patience for the Command of thy Lord, and be not like the Companion of the Fish,- when he cried out in agony.

49. Had not Grace from his Lord reached him, he would indeed have been cast off on the naked shore, in disgrace.

50. Thus did his Lord choose him and make him of the Company of the Righteous.

51. And the Unbelievers would almost trip thee up with their eyes when they hear the Message; and they say: "Surely he is possessed!"

52. But it is nothing less than a Message to all the worlds.

SURA 69. Haqqa, or the Sure Reality

1. The Sure Reality!

2. What is the Sure Reality?

3. And what will make thee realise what the Sure Reality is?

4. The Thamud and the 'Ad People [branded] as false the Stunning Calamity!

5. But the Thamud,- they were destroyed by a terrible Storm of thunder and lightning!

6. And the 'Ad, they were destroyed by a furious Wind, exceedingly violent;

7. He made it rage against them seven nights and eight days in succession: so that thou couldst see the [whole] people lying prostrate in its [path], as they had been roots of hollow palm-trees tumbled down!

8. Then seest thou any of them left surviving?

9. And Pharaoh, and those before him, and the Cities Overthrown, committed habitual Sin.

10. And disobeyed [each] the messenger of their Lord; so He punished them with an abundant Penalty.

11. We, when the water [of Noah's Flood] overflowed beyond its limits, carried you [mankind], in the floating [Ark],

12. That We might make it a Message unto you, and that ears [that should hear the tale and] retain its memory should bear its [lessons] in remembrance.

13. Then, when one blast is sounded on the Trumpet,

14. And the earth is moved, and its mountains, and they are crushed to powder at one stroke,-

15. On that Day shall the [Great] Event come to pass.

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16. And the sky will be rent asunder, for it will that Day be flimsy,

17. And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them.

18. That Day shall ye be brought to Judgment: not an act of yours that ye hide will be hidden.

19. Then he that will be given his Record in his right hand will say: "Ah here!

Read ye my Record!

20. "I did really understand that my Account would [One Day] reach me!"

21. And he will be in a life of Bliss,

22. In a Garden on high,

23. The Fruits whereof [will hang in bunches] low and near.

24. "Eat ye and drink ye, with full satisfaction; because of the [good] that ye sent before you, in the days that are gone!"

25. And he that will be given his Record in his left hand, will say: "Ah! Would that my Record had not been given to me!

26. "And that I had never realised how my account [stood]!

27. "Ah! Would that [Death] had made an end of me!

28. "Of no profit to me has been my wealth!

29. "My power has perished from me!"...

30. [The stern command will say]: "Seize ye him, and bind ye him,

31. "And burn ye him in the Blazing Fire.

32. "Further, make him march in a chain, whereof the length is seventy cubits!

33. "This was he that would not believe in Allah Most High.

34. "And would not encourage the feeding of the indigent!

35. "So no friend hath he here this Day.

36. "Nor hath he any food except the corruption from the washing of wounds,

37. "Which none do eat but those in sin."

38. So I do call to witness
what ye see,
39. And what ye see not,
40. That this is verily the
word of an honoured
messenger;
41. It is not the word of a
poet: little it is ye
believe!
42. Nor is it the word of a
soothsayer: little
admonition it is ye
receive.
43. [This is] a Message
sent down from the Lord of
the Worlds.
44. And if the messenger
were to invent any sayings
in Our name,
45. We should certainly
seize him by his right
hand,
46. And We should certainly
then cut off the artery of
his heart:
47. Nor could any of you
withhold him [from Our
wrath].
48. But verily this is a
Message for the Allah-
fearing.
49. And We certainly know
that there are amongst you
those that reject [it].
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50. But truly [Revelation]
is a cause of sorrow for
the Unbelievers.
51. But verily it is Truth
of assured certainty.
52. So glorify the name of
thy Lord Most High.
SURA 70. Maarij, or the
Ways of Ascent
1. A questioner asked about
a Penalty to befall-
2. The Unbelievers, the
which there is none to ward
off,-
3. [A Penalty] from Allah,
Lord of the Ways of Ascent.
4. The angels and the
spirit ascend unto him in a
Day the measure whereof is
[as] fifty thousand years:
5. Therefore do thou hold
Patience,- a Patience of
beautiful [contentment].
6. They see the [Day]
indeed as a far-off
[event]:
7. But We see it [quite]
near.
8. The Day that the sky
will be like molten brass,
9. And the mountains will
be like wool,
10. And no friend will ask
after a friend,

11. Though they will be put
in sight of each other,-
the sinner's desire will
be: Would that he could
redeem himself from the
Penalty of that Day by
[sacrificing] his children,
12. His wife and his
brother,
13. His kindred who
sheltered him,
14. And all, all that is on
earth,- so it could deliver
him:
15. By no means! for it
would be the Fire of Hell!-
16. Plucking out [his
being] right to the skull!-
17. Inviting [all] such as
turn their backs and turn
away their faces [from the
Right].
18. And collect [wealth]
and hide it [from use]!
19. Truly man was created
very impatient;-
20. Fretful when evil
touches him;
21. And niggardly when good
reaches him;-
22. Not so those devoted to
Prayer;-
23. Those who remain
steadfast to their prayer;
24. And those in whose
wealth is a recognised
right.
25. For the [needy] who
asks and him who is
prevented [for some reason
from
asking];
26. And those who hold to
the truth of the Day of
Judgment;
27. And those who fear the
displeasure of their Lord,-
28. For their Lord's
displeasure is the opposite
of Peace and Tranquillity;-
29. And those who guard
their chastity,
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30. Except with their wives
and the [captives] whom
their right hands possess,-
for [then] they are not to
be blamed,
31. But those who trespass
beyond this are
transgressors;-
32. And those who respect
their trusts and covenants;
33. And those who stand
firm in their testimonies;
34. And those who guard
[the sacredness] of their
worship;-
35. Such will be the
honoured ones in the
Gardens [of Bliss].

36. Now what is the matter
with the Unbelievers that
they rush madly before
thee-
37. From the right and from
the left, in crowds?
38. Does every man of them
long to enter the Garden of
Bliss?
39. By no means! For We
have created them out of
the [base matter] they
know!
40. Now I do call to
witness the Lord of all
points in the East and the
West
that We can certainly-
41. Substitute for them
better [men] than they; And
We are not to be defeated
[in Our Plan].
42. So leave them to plunge
in vain talk and play
about, until they encounter
that Day of theirs which
they have been promised!-
43. The Day whereon they
will issue from their
sepulchres in sudden haste
as if
they were rushing to a
goal-post [fixed for
them],-
44. Their eyes lowered in
dejection,- ignominy
covering them [all over]!
such is
the Day the which they are
promised!
SURA 71. Nuh, or Noah
1. We sent Noah to his
People [with the Command]:
"Do thou warn thy People
before there comes to them
a grievous Penalty."
2. He said: "O my People! I
am to you a Warner, clear
and open:
3. "That ye should worship
Allah, fear Him and obey
me:
4. "So He may forgive you
your sins and give you
respite for a stated Term:
for
when the Term given by
Allah is accomplished, it
cannot be put forward: if
ye
only knew."
5. He said: "O my Lord! I
have called to my People
night and day:
6. "But my call only
increases [their] flight
[from the Right].
7. "And every time I have
called to them, that Thou
mightest forgive them, they

have [only] thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance.

8. "So I have called to them aloud;

9. "Further I have spoken to them in public and secretly in private,

10. "Saying, 'Ask forgiveness from your Lord; for He is Oft-Forgiving;

11. "'He will send rain to you in abundance;

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12. "'Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers [of flowing water].

13. "'What is the matter with you, that ye place not your hope for kindness and long-suffering in Allah,-

14. "'Seeing that it is He that has created you in diverse stages?

15. "'See ye not how Allah has created the seven heavens one above another,

16. "'And made the moon a light in their midst, and made the sun as a [Glorious] Lamp?

17. "'And Allah has produced you from the earth growing [gradually],

18. "'And in the End He will return you into the [earth], and raise you forth [again at the Resurrection]?

19. "'And Allah has made the earth for you as a carpet [spread out],

20. "'That ye may go about therein, in spacious roads.'"

21. Noah said: "O my Lord! They have disobeyed me, but they follow [men] whose wealth and children give them no increase but only Loss.

22. "And they have devised a tremendous Plot.

23. "And they have said [to each other], 'Abandon not your gods: Abandon neither Wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr';-

24. "They have already misled many; and grant Thou no increase to the wrongdoers

but in straying [from their mark]."

25. Because of their sins they were drowned [in the flood], and were made to enter the Fire [of Punishment]: and they found- in lieu of Allah- none to help them.

26. And Noah, said: "O my Lord! Leave not of the Unbelievers, a single one on earth!

27. "For, if Thou dost leave [any of] them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones.

28. "O my Lord! Forgive me, my parents, all who enter my house in Faith, and [all] believing men and believing women: and to the wrong-doers grant Thou no increase but in perdition!"

SURA 72. Jinn, or the Spirits

1. Say: It has been revealed to me that a company of Jinns listened [to the Qur'an]. They said, 'We have really heard a wonderful Recital!

2. 'It gives guidance to the Right, and we have believed therein: we shall not join [in worship] any [gods] with our Lord.

3. 'And Exalted is the Majesty of our Lord: He has taken neither a wife nor a son.

4. 'There were some foolish ones among us, who used to utter extravagant lies against Allah;

5. 'But we do think that no man or spirit should say aught that untrue against Allah.

6. 'True, there were persons among mankind who took shelter with persons among the Jinns, but they increased them in folly.

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7. 'And they [came to] think as ye thought, that Allah would not raise up any one [to Judgment].

8. 'And we pried into the secrets of heaven; but we found it filled with stern guards and flaming fires.

9. 'We used, indeed, to sit there in [hidden] stations, to [steal] a hearing; but any who listen now will find a flaming fire watching him in ambush.

10. 'And we understand not whether ill is intended to those on earth, or whether their Lord [really] intends to guide them to right conduct.

11. 'There are among us some that are righteous, and some the contrary: we follow divergent paths.

12. 'But we think that we can by no means frustrate Allah throughout the earth, nor can we frustrate Him by flight.

13. 'And as for us, since we have listened to the Guidance, we have accepted it: and any who believes in his Lord has no fear, either of a short [account] or of any injustice.

14. 'Amongst us are some that submit their wills [to Allah], and some that swerve from justice. Now those who submit their wills - they have sought out [the path] of right conduct:

15. 'But those who swerve, - they are [but] fuel for Hell-fire'-

16. [And Allah's Message is]: "If they [the Pagans] had [only] remained on the [right] Way, We should certainly have bestowed on them Rain in abundance.

17. "That We might try them by that [means]. But if any turns away from the remembrance of his Lord, He will cause him to undergo a severe Penalty.

18. "And the places of worship are for Allah [alone]: So invoke not any one along with Allah;

19. "Yet when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd."

20. Say: "I do no more than invoke my Lord, and I join not with Him any [false god]."

21. Say: "It is not in my power to cause you harm, or to bring you to right conduct."

22. Say: "No one can deliver me from Allah [If I were to disobey Him], nor should I find refuge except in Him,

23. "Unless I proclaim what I receive from Allah and His Messages: for any that disobey Allah and His Messenger,- for them is Hell: they shall dwell therein for ever."

24. At length, when they see [with their own eyes] that which they are promised,- then will they know who it is that is weakest in [his] helper and least important in point of numbers.

25. Say: "I know not whether the [Punishment] which ye are promised is near, or whether my Lord will appoint for it a distant term.

26. "He [alone] knows the Unseen, nor does He make any one acquainted with His Mysteries,-

27. "Except a messenger whom He has chosen: and then He makes a band of watchers march before him and behind him,

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28. "That He may know that they have [truly] brought and delivered the Messages of their Lord: and He surrounds [all the mysteries] that are with them, and takes account of every single thing."

SURA 73. Muzzammil, or Folded in Garments

1. O thou folded in garments!

2. Stand [to prayer] by night, but not all night,-

3. Half of it,- or a little less,

4. Or a little more; and recite the Qur'an in slow, measured rhythmic tones.

5. Soon shall We send down to thee a weighty Message.

6. Truly the rising by night is most potent for governing [the soul], and most suitable for [framing] the Word [of Prayer and Praise].

7. True, there is for thee by day prolonged occupation with ordinary duties:

8. But keep in remembrance the name of thy Lord and devote thyself to Him wholeheartedly.

9. [He is] Lord of the East and the West: there is no god but He: take Him therefore for [thy] Disposer of Affairs.

10. And have patience with what they say, and leave them with noble [dignity].

11. And leave Me [alone to deal with] those in possession of the good things of life, who [yet] deny the Truth; and bear with them for a little while.

12. With Us are Fetters [to bind them], and a Fire [to burn them],

13. And a Food that chokes, and a Penalty Grievous.

14. One Day the earth and the mountains will be in violent commotion. And the mountains will be as a heap of sand poured out and flowing down.

15. We have sent to you, [O men!] a messenger, to be a witness concerning you, even as We sent a messenger to Pharaoh.

16. But Pharaoh disobeyed the messenger; so We seized him with a heavy Punishment.

17. Then how shall ye, if ye deny [Allah], guard yourselves against a Day that will make children hoary-headed?-

18. Whereon the sky will be cleft asunder? His Promise needs must be accomplished.

19. Verily this is an Admonition: therefore, whoso will, let him take a [straight] path to his Lord!

20. Thy Lord doth know that thou standest forth [to prayer] nigh two-thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But Allah doth appoint night and day in due measure He knoweth that ye are unable to keep count thereof. So He hath turned to you [in mercy]: read ye, therefore, of the Qur'an as much as may be easy for you. He knoweth

that there may be [some] among you in ill-health; others travelling through the land, seeking of Allah's bounty; yet others fighting in Allah's Cause, read ye, therefore, as much of the Qur'an as may be easy [for you]; and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls ye shall find it in Allah's

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Presence,- yea, better and greater, in Reward and seek ye the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful.

SURA 74. Muddaththir, or One Wrapped Up

1. O thou wrapped up [in the mantle]!

2. Arise and deliver thy warning!

3. And thy Lord do thou magnify!

4. And thy garments keep free from stain!

5. And all abomination shun!

6. Nor expect, in giving, any increase [for thyself]!

7. But, for thy Lord's [Cause], be patient and constant!

8. Finally, when the Trumpet is sounded,

9. That will be- that Day - a Day of Distress,-

10. Far from easy for those without Faith.

11. Leave Me alone, [to deal] with the [creature] whom I created [bare and] alone!-

12. To whom I granted resources in abundance,

13. And sons to be by his side!-

14. To whom I made [life] smooth and comfortable!

15. Yet is he greedy-that I should add [yet more];-

16. By no means! For to Our Signs he has been refractory!

17. Soon will I visit him with a mount of calamities!

18. For he thought and he plotted;-

19. And woe to him! How he plotted!-

20. Yea, Woe to him; How he plotted!-

21. Then he looked round;

22. Then he frowned and he scowled;

23. Then he turned back and was haughty;
 24. Then said he: "This is nothing but magic, derived from of old;
 25. "This is nothing but the word of a mortal!"
 26. Soon will I cast him into Hell-Fire!
 27. And what will explain to thee what Hell-Fire is?
 28. Naught doth it permit to endure, and naught doth it leave alone!-
 29. Darkening and changing the colour of man!
 30. Over it are Nineteen.
 31. And We have set none but angels as Guardians of the Fire; and We have fixed their number only as a trial for Unbelievers,- in order that the People of the Book may arrive at certainty, and the Believers may increase in Faith,- and that no doubts may be left for the People of the Book and the Believers, and that
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 those in whose hearts is a disease and the Unbelievers may say, "What symbol doth Allah intend by this?" Thus doth Allah leave to stray whom He pleaseth, and guide whom He pleaseth: and none can know the forces of thy Lord, except He and this is no other than a warning to mankind.
 32. Nay, verily: By the Moon,
 33. And by the Night as it retreateth,
 34. And by the Dawn as it shineth forth,-
 35. This is but one of the mighty [portents],
 36. A warning to mankind,-
 37. To any of you that chooses to press forward, or to follow behind;-
 38. Every soul will be [held] in pledge for its deeds.
 39. Except the Companions of the Right Hand.
 40. [They will be] in Gardens [of Delight]: they will question each other,
 41. And [ask] of the Sinners:
 42. "What led you into Hell Fire?"
 43. They will say: "We were not of those who prayed;
 44. "Nor were we of those who fed the indigent;

45. "But we used to talk vanities with vain talkers;
 46. "And we used to deny the Day of Judgment,
 47. "Until there came to us [the Hour] that is certain."
 48. Then will no intercession of [any] intercessors profit them.
 49. Then what is the matter with them that they turn away from admonition?-
 50. As if they were affrighted asses,
 51. Fleeing from a lion!
 52. Forsooth, each one of them wants to be given scrolls [of revelation] spread out!
 53. By no means! But they fear not the Hereafter,
 54. Nay, this surely is an admonition:
 55. Let any who will, keep it in remembrance!
 56. But none will keep it in remembrance except as Allah wills: He is the Lord of Righteousness, and the Lord of Forgiveness.
 SURA 75. Qiyamat, or the Resurrection
 1. I do call to witness the Resurrection Day;
 2. And I do call to witness the self-reproaching spirit: [Eschew Evil].
 3. Does man think that We cannot assemble his bones?
 4. Nay, We are able to put together in perfect order the very tips of his fingers.
 5. But man wishes to do wrong [even] in the time in front of him.
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 6. He questions: "When is the Day of Resurrection?"
 7. At length, when the sight is dazed,
 8. And the moon is buried in darkness.
 9. And the sun and moon are joined together,-
 10. That Day will Man say: "Where is the refuge?"
 11. By no means! No place of safety!
 12. Before thy Lord [alone], that Day will be the place of rest.
 13. That Day will Man be told [all] that he put forward, and all that he put back.
 14. Nay, man will be evidence against himself,

15. Even though he were to put up his excuses.
 16. Move not thy tongue concerning the [Qur'an] to make haste therewith.
 17. It is for Us to collect it and to promulgate it:
 18. But when We have promulgated it, follow thou its recital [as promulgated]:
 19. Nay more, it is for Us to explain it [and make it clear]:
 20. Nay, [ye men!] but ye love the fleeting life,
 21. And leave alone the Hereafter.
 22. Some faces, that Day, will beam [in brightness and beauty];-
 23. Looking towards their Lord;
 24. And some faces, that Day, will be sad and dismal,
 25. In the thought that some back-breaking calamity was about to be inflicted on them;
 26. Yea, when [the soul] reaches to the collar-bone [in its exit],
 27. And there will be a cry, "Who is a magician [to restore him]?"
 28. And he will conclude that it was [the Time] of Parting;
 29. And one leg will be joined with another:
 30. That Day the Drive will be [all] to thy Lord!
 31. So he gave nothing in charity, nor did he pray!-
 32. But on the contrary, he rejected Truth and turned away!
 33. Then did he stalk to his family in full conceit!
 34. Woe to thee, [O men!], yea, woe!
 35. Again, Woe to thee, [O men!], yea, woe!
 36. Does man think that he will be left uncontrolled, [without purpose]?
 37. Was he not a drop of sperm emitted [in lowly form]?
 38. Then did he become a leech-like clot; then did [Allah] make and fashion [him] in due proportion.
 39. And of him He made two sexes, male and female.
 40. Has not He, [the same], the power to give life to the dead?
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SURA 76. Dahr, or Time: or
Insan, or Man

1. Has there not been over
Man a long period of Time,
when he was nothing - [not
even] mentioned?

2. Verily We created Man
from a drop of mingled
sperm, in order to try him:
So

We gave him [the gifts], of
Hearing and Sight.

3. We showed him the Way:
whether he be grateful or
ungrateful [rests on his
will].

4. For the Rejecters we
have prepared chains,
yokes, and a blazing Fire.

5. As to the Righteous,
they shall drink of a Cup
[of Wine] mixed with
Kafur,-

6. A Fountain where the
Devotees of Allah do drink,
making it flow in unstinted
abundance.

7. They perform [their]
vows, and they fear a Day
whose evil flies far and
wide.

8. And they feed, for the
love of Allah, the
indigent, the orphan, and
the
captive,-

9. [Saying], "We feed you
for the sake of Allah
alone: no reward do we
desire

from you, nor thanks.

10. "We only fear a Day of
distressful Wrath from the
side of our Lord."

11. But Allah will deliver
them from the evil of that
Day, and will shed over
them a Light of Beauty and
[blissful] Joy.

12. And because they were
patient and constant, He
will reward them with a
Garden and [garments of]
silk.

13. Reclining in the
[Garden] on raised thrones,
they will see there neither
the
sun's [excessive heat] nor
[the moon's] excessive
cold.

14. And the shades of the
[Garden] will come low over
them, and the bunches [of
fruit], there, will hang
low in humility.

15. And amongst them will
be passed round vessels of
silver and goblets of
crystal,-

16. Crystal-clear, made of
silver: they will determine
the measure thereof
[according to their
wishes].

17. And they will be given
to drink there of a Cup [of
Wine] mixed with
Zanjabil,-

18. A fountain there,
called Salsabil.

19. And round about them
will [serve] youths of
perpetual [freshness]: If
thou
seest them, thou wouldst
think them scattered
Pearls.

20. And when thou lookest,
it is there thou wilt see a
Bliss and a Realm
Magnificent.

21. Upon them will be green
Garments of fine silk and
heavy brocade, and they
will be adorned with
Bracelets of silver; and
their Lord will give to
them to
drink of a Wine Pure and
Holy.

22. "Verily this is a
Reward for you, and your
Endeavour is accepted and
recognised."

23. It is We Who have sent
down the Qur'an to thee by
stages.

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24. Therefore be patient
with constancy to the
Command of thy Lord, and
hearken

not to the sinner or the
ingrate among them.

25. And celebrate the name
or thy Lord morning and
evening,

26. And part of the night,
prostrate thyself to Him;
and glorify Him a long
night through.

27. As to these, they love
the fleeting life, and put
away behind them a Day
[that will be] hard.

28. It is We Who created
them, and We have made
their joints strong; but,
when

We will, We can substitute
the like of them by a
complete change.

29. This is an admonition:
Whosoever will, let him
take a [straight] Path to
his
Lord.

30. But ye will not, except
as Allah wills; for Allah
is full of Knowledge and

Wisdom.

31. He will admit to His
Mercy whom He will; But the
wrong-doers,- for them has
He prepared a grievous
Penalty.

SURA 77. Mursalat, or Those
Sent Forth

1. By the [Winds] sent
forth one after another [to
man's profit];

2. Which then blow
violently in tempestuous
Gusts,

3. And scatter [things] far
and wide;

4. Then separate them, one
from another,

5. Then spread abroad a
Message,

6. Whether of Justification
or of Warning;-

7. Assuredly, what ye are
promised must come to pass.

8. Then when the stars
become dim;

9. When the heaven is cleft
asunder;

10. When the mountains are
scattered [to the winds] as
dust;

11. And when the messengers
are [all] appointed a time
[to collect];-

12. For what Day are these
[portents] deferred?

13. For the Day of Sorting
out.

14. And what will explain
to thee what is the Day of
Sorting out?

15. Ah woe, that Day, to
the Rejecters of Truth!

16. Did We not destroy the
men of old [for their
evil]?

17. So shall We make later
[generations] follow them.

18. Thus do We deal with
men of sin.

19. Ah woe, that Day, to
the Rejecters of Truth!

20. Have We not created you
from a fluid [held]
despicable?-

21. The which We placed in
a place of rest, firmly
fixed,

22. For a period [of
gestation], determined
[according to need]?

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23. For We do determine
[according to need]; for We
are the best to determine
[things].

24. Ah woe, that Day! to
the Rejecters of Truth!

25. Have We not made the
earth [as a place] to draw
together.

26. The living and the dead,
 27. And made therein mountains standing firm, lofty [in stature]; and provided for you water sweet [and wholesome]?
 28. Ah woe, that Day, to the Rejecters of Truth!
 29. [It will be said:] "Depart ye to that which ye used to reject as false!
 30. "Depart ye to a Shadow [of smoke ascending] in three columns,
 31. "[Which yields] no shade of coolness, and is of no use against the fierce Blaze.
 32. "Indeed it throws about sparks [huge] as Forts,
 33. "As if there were [a string of] yellow camels [marching swiftly]."
 34. Ah woe, that Day, to the Rejecters of Truth!
 35. That will be a Day when they shall not be able to speak.
 36. Nor will it be open to them to put forth pleas.
 37. Ah woe, that Day, to the Rejecters of Truth!
 38. That will be a Day of Sorting out! We shall gather you together and those before [you]!
 39. Now, if ye have a trick [or plot], use it against Me!
 40. Ah woe, that Day, to the Rejecters of Truth!
 41. As to the Righteous, they shall be amidst [cool] shades and springs [of water].
 42. And [they shall have] fruits, - all they desire.
 43. "Eat ye and drink ye to your heart's content: for that ye worked [Righteousness].
 44. Thus do We certainly reward the Doers of Good.
 45. Ah woe, that Day, to the Rejecters of Truth!
 46. [O ye unjust!] Eat ye and enjoy yourselves [but] a little while, for that ye are Sinners.
 47. Ah woe, that Day, to the Rejecters of Truth!
 48. And when it is said to them, "Prostrate yourselves!" they do not so.
 49. Ah woe, that Day, to the Rejecters of Truth!

50. Then what Message, after that, will they believe in?
 SURA 78. Nabaa, or The (Great) News
 1. Concerning what are they disputing?
 2. Concerning the Great News,
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 3. About which they cannot agree.
 4. Verily, they shall soon [come to] know!
 5. Verily, verily they shall soon [come to] know!
 6. Have We not made the earth as a wide expanse,
 7. And the mountains as pegs?
 8. And [have We not] created you in pairs,
 9. And made your sleep for rest,
 10. And made the night as a covering,
 11. And made the day as a means of subsistence?
 12. And [have We not] built over you the seven firmaments,
 13. And placed [therein] a Light of Splendour?
 14. And do We not send down from the clouds water in abundance,
 15. That We may produce therewith corn and vegetables,
 16. And gardens of luxurious growth?
 17. Verily the Day of Sorting out is a thing appointed,
 18. The Day that the Trumpet shall be sounded, and ye shall come forth in crowds;
 19. And the heavens shall be opened as if there were doors,
 20. And the mountains shall vanish, as if they were a mirage.
 21. Truly Hell is as a place of ambush,
 22. For the transgressors a place of destination:
 23. They will dwell therein for ages.
 24. Nothing cool shall they taste therein, nor any drink,
 25. Save a boiling fluid and a fluid, dark, murky, intensely cold,
 26. A fitting recompense [for them].
 27. For that they used not to fear any account [for their deeds],

28. But they [impudently] treated Our Signs as false.
 29. And all things have We preserved on record.
 30. "So taste ye [the fruits of your deeds]; for no increase shall We grant you, except in Punishment."
 31. Verily for the Righteous there will be a fulfilment of [the heart's] desires;
 32. Gardens enclosed, and grapevines;
 33. And voluptuous women of equal age;
 34. And a cup full [to the brim].
 35. No vanity shall they hear therein, nor Untruth:-
 36. Recompense from thy Lord, a gift, [amply] sufficient,
 37. [From] the Lord of the heavens and the earth, and all between, [Allah] Most Gracious: None shall have power to argue with Him.
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 38. The Day that the Spirit and the angels will stand forth in ranks, none shall speak except any who is permitted by [Allah] Most Gracious, and He will say what is right.
 39. That Day will be the sure Reality: Therefore, whoso will, let him take a [straight] return to his Lord!
 40. Verily, We have warned you of a Penalty near, the Day when man will see [the deeds] which his hands have sent forth, and the Unbeliever will say, "Woe unto me! Would that I were [metre] dust!"
 SURA 79. Naziat, or Those Who Tear Out
 1. By the [angels] who tear out [the souls of the wicked] with violence;
 2. By those who gently draw out [the souls of the blessed];
 3. And by those who glide along [on errands of mercy],
 4. Then press forward as in a race,
 5. Then arrange to do [the Commands of their Lord],
 6. One Day everything that can be in commotion will be in violent commotion,

7. Followed by oft-repeated [commotions]:
 8. Hearts that Day will be in agitation;
 9. Cast down will be [their owners'] eyes.
 10. They say [now]: "What! shall we indeed be returned to [our] former state?"
 11. "What! - when we shall have become rotten bones?"
 12. They say: "It would, in that case, be a return with loss!"
 13. But verily, it will be but a single [Compelling] Cry,
 14. When, behold, they will be in the [full] awakening [to Judgment].
 15. Has the story of Moses reached thee?
 16. Behold, thy Lord did call to him in the sacred valley of Tuwa:-
 17. "Go thou to Pharaoh for he has indeed transgressed all bounds:
 18. "And say to him, 'Wouldst thou that thou shouldst be purified [from sin]?'-
 19. "'And that I guide thee to thy Lord, so thou shouldst fear Him?'"
 20. Then did [Moses] show him the Great Sign.
 21. But [Pharaoh] rejected it and disobeyed [guidance];
 22. Further, he turned his back, striving hard [against Allah].
 23. Then he collected [his men] and made a proclamation,
 24. Saying, "I am your Lord, Most High".
 25. But Allah did punish him, [and made an] example of him, - in the Hereafter, as in this life.
 26. Verily in this is an instructive warning for whosoever feareth [Allah].
 27. What! Are ye the more difficult to create or the heaven [above]? [Allah] hath constructed it:
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 28. On high hath He raised its canopy, and He hath given it order and perfection.
 29. Its night doth He endow with darkness, and its splendour doth He bring out [with light].
 30. And the earth, moreover, hath He extended [to a wide expanse];

31. He draweth out therefrom its moisture and its pasture;
 32. And the mountains hath He firmly fixed;-
 33. For use and convenience to you and your cattle.
 34. Therefore, when there comes the great, overwhelming [Event],-
 35. The Day when man shall remember [all] that he strove for,
 36. And Hell-Fire shall be placed in full view for [all] to see,-
 37. Then, for such as had transgressed all bounds,
 38. And had preferred the life of this world,
 39. The Abode will be Hell-Fire;
 40. And for such as had entertained the fear of standing before their Lord's [tribunal] and had restrained [their] soul from lower desires,
 41. Their abode will be the Garden.
 42. They ask thee about the Hour,- 'When will be its appointed time?'
 43. Wherein art thou [concerned] with the declaration thereof?
 44. With thy Lord in the Limit fixed therefor.
 45. Thou art but a Warner for such as fear it.
 46. The Day they see it, [It will be] as if they had tarried but a single evening, or [at most till] the following morn!
 SURA 80. Abasa, or He Frowned
 1. [The Prophet] frowned and turned away,
 2. Because there came to him the blind man [interrupting].
 3. But what could tell thee but that perchance he might grow [in spiritual understanding]?-
 4. Or that he might receive admonition, and the teaching might profit him?
 5. As to one who regards Himself as self-sufficient,
 6. To him dost thou attend;
 7. Though it is no blame to thee if he grow not [in spiritual understanding].
 8. But as to him who came to thee striving earnestly,
 9. And with fear [in his heart],

10. Of him wast thou unmindful.
 11. By no means [should it be so]! For it is indeed a Message of instruction:
 12. Therefore let whoso will, keep it in remembrance.
 13. [It is] in Books held [greatly] in honour,
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 14. Exalted [in dignity], kept pure and holy,
 15. [Written] by the hands of scribes-
 16. Honourable and Pious and Just.
 17. Woe to man! What hath made him reject Allah;
 18. From what stuff hath He created him?
 19. From a sperm-drop: He hath created him, and then mouldeth him in due proportions;
 20. Then doth He make His path smooth for him;
 21. Then He causeth him to die, and putteth him in his grave;
 22. Then, when it is His Will, He will raise him up [again].
 23. By no means hath he fulfilled what Allah hath commanded him.
 24. Then let man look at his food, [and how We provide it]:
 25. For that We pour forth water in abundance,
 26. And We split the earth in fragments,
 27. And produce therein corn,
 28. And Grapes and nutritious plants,
 29. And Olives and Dates,
 30. And enclosed Gardens, dense with lofty trees,
 31. And fruits and fodder,-
 32. For use and convenience to you and your cattle.
 33. At length, when there comes the Deafening Noise,-
 34. That Day shall a man flee from his own brother,
 35. And from his mother and his father,
 36. And from his wife and his children.
 37. Each one of them, that Day, will have enough concern [of his own] to make him indifferent to the others.
 38. Some faces that Day will be beaming,
 39. Laughing, rejoicing.

40. And other faces that Day will be dust-stained,
 41. Blackness will cover them:
 42. Such will be the Rejecters of Allah, the doers of iniquity.
 SURA 81. Takwir, or the Folding Up
 1. When the sun [with its spacious light] is folded up;
 2. When the stars fall, losing their lustre;
 3. When the mountains vanish [like a mirage];
 4. When the she-camels, ten months with young, are left untended;
 5. When the wild beasts are herded together [in the human habitations];
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 6. When the oceans boil over with a swell;
 7. When the souls are sorted out, [being joined, like with like];
 8. When the female [infant], buried alive, is questioned -
 9. For what crime she was killed;
 10. When the scrolls are laid open;
 11. When the world on High is unveiled;
 12. When the Blazing Fire is kindled to fierce heat;
 13. And when the Garden is brought near;-
 14. [Then] shall each soul know what it has put forward.
 15. So verily I call to witness the planets - that recede,
 16. Go straight, or hide;
 17. And the Night as it dissipates;
 18. And the Dawn as it breathes away the darkness;-
 19. Verily this is the word of a most honourable Messenger,
 20. Endued with Power, with rank before the Lord of the Throne,
 21. With authority there, [and] faithful to his trust.
 22. And [O people!] your companion is not one possessed;
 23. And without doubt he saw him in the clear horizon.
 24. Neither doth he withhold grudgingly a knowledge of the Unseen.

25. Nor is it the word of an evil spirit accursed.
 26. When whither go ye?
 27. Verily this is no less than a Message to [all] the Worlds:
 28. [With profit] to whoever among you wills to go straight:
 29. But ye shall not will except as Allah wills,- the Cherisher of the Worlds.
 SURA 82. Infitar, or The Cleaving Asunder
 1. When the Sky is cleft asunder;
 2. When the Stars are scattered;
 3. When the Oceans are suffered to burst forth;
 4. And when the Graves are turned upside down;-
 5. [Then] shall each soul know what it hath sent forward and [what it hath] kept back.
 6. O man! What has seduced thee from thy Lord Most Beneficent?-
 7. Him Who created thee. Fashioned thee in due proportion, and gave thee a just bias;
 8. In whatever Form He wills, does He put thee together.
 9. Day! nit ye do reject Right and Judgment!
 10. But verily over you [are appointed angels] to protect you,-
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 11. Kind and honourable,- Writing down [your deeds]:
 12. They know [and understand] all that ye do.
 13. As for the Righteous, they will be in bliss;
 14. And the Wicked - they will be in the Fire,
 15. Which they will enter on the Day of Judgment,
 16. And they will not be able to keep away therefrom.
 17. And what will explain to thee what the Day of Judgment is?
 18. Again, what will explain to thee what the Day of Judgment is?
 19. [It will be] the Day when no soul shall have power [to do] aught for another: For the command, that Day, will be [wholly] with Allah.
 SURA 83. Tatfif, or Dealing in Fraud

1. Woe to those that deal in fraud,-
 2. Those who, when they have to receive by measure from men, exact full measure,
 3. But when they have to give by measure or weight to men, give less than due.
 4. Do they not think that they will be called to account?-
 5. On a Mighty Day,
 6. A Day when [all] mankind will stand before the Lord of the Worlds?
 7. Nay! Surely the record of the wicked is [preserved] in Sijjin.
 8. And what will explain to thee what Sijjin is?
 9. [There is] a Register [fully] inscribed.
 10. Woe, that Day, to those that deny-
 11. Those that deny the Day of Judgment.
 12. And none can deny it but the Transgressor beyond bounds the Sinner!
 13. When Our Signs are rehearsed to him, he says, "Tales of the ancients!"
 14. By no means! but on their hearts is the stain of the [ill] which they do!
 15. Verily, from [the Light of] their Lord, that Day, will they be veiled.
 16. Further, they will enter the Fire of Hell.
 17. Further, it will be said to them: "This is the [reality] which ye rejected as false!"
 18. Day, verily the record of the Righteous is [preserved] in 'Illiyin.
 19. And what will explain to thee what 'Illiyun is?
 20. [There is] a Register [fully] inscribed,
 21. To which bear witness those Nearest [to Allah].
 22. Truly the Righteous will be in Bliss:
 23. On Thrones [of Dignity] will they command a sight [of all things]:
 24. Thou wilt recognise in their faces the beaming brightness of Bliss.
 25. Their thirst will be slaked with Pure Wine sealed:
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 26. The seal thereof will be Musk: And for this let those aspire, who have aspirations:

27. With it will be [given]
a mixture of Tasnim:
28. A spring, from [the
waters] whereof drink those
Nearest to Allah.
29. Those in sin used to
laugh at those who
believed,
30. And whenever they
passed by them, used to
wink at each other [in
mockery];
31. And when they returned
to their own people, they
would return jesting;
32. And whenever they saw
them, they would say,
"Behold! These are the
people
truly astray!"
33. But they had not been
sent as keepers over them!
34. But on this Day the
Believers will laugh at the
Unbelievers:
35. On Thrones [of Dignity]
they will command [a sight]
[of all things].
36. Will not the
Unbelievers have been paid
back for what they did?
SURA 84. Inshiqaq, or The
Rending Asunder
1. When the sky is rent
asunder,
2. And hearkens to [the
Command of] its Lord, and
it must needs [do so];-
3. And when the earth is
flattened out,
4. And casts forth what is
within it and becomes
[clean] empty,
5. And hearkens to [the
Command of] its Lord,- and
it must needs [do so];-
[then
will come Home the full
reality].
6. O thou man! Verily thou
art ever toiling on towards
thy Lord- painfully
toiling,- but thou shalt
meet Him.
7. Then he who is given his
Record in his right hand,
8. Soon will his account be
taken by an easy reckoning,
9. And he will turn to his
people, rejoicing!
10. But he who is given his
Record behind his back,-
11. Soon will he cry for
perdition,
12. And he will enter a
Blazing Fire.
13. Truly, did he go about
among his people,
rejoicing!

14. Truly, did he think
that he would not have to
return [to Us]!
15. Nay, nay! for his Lord
was [ever] watchful of him!
16. So I do call to witness
the ruddy glow of Sunset;
17. The Night and its
Homing;
18. And the Moon in her
fullness:
19. Ye shall surely travel
from stage to stage.
20. What then is the matter
with them, that they
believe not?-
21. And when the Qur'an is
read to them, they fall not
prostrate,
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22. But on the contrary the
Unbelievers reject [it].
23. But Allah has full
knowledge of what they
secrete [in their breasts]
24. So announce to them a
Penalty Grievous,
25. Except to those who
believe and work righteous
deeds: For them is a Reward
that will never fail.
SURA 85. Buruj, or The
Zodiacal Signs
1. By the sky, [displaying]
the Zodiacal Signs;
2. By the promised Day [of
Judgment];
3. By one that witnesses,
and the subject of the
witness;-
4. Woe to the makers of the
pit [of fire],
5. Fire supplied
[abundantly] with fuel:
6. Behold! they sat over
against the [fire],
7. And they witnessed [all]
that they were doing
against the Believers.
8. And they ill-treated
them for no other reason
than that they believed in
Allah, Exalted in Power,
Worthy of all Praise!-
9. Him to Whom belongs the
dominion of the heavens and
the earth! And Allah is
Witness to all things.
10. Those who persecute [or
draw into temptation] the
Believers, men and women,
and do not turn in
repentance, will have the
Penalty of Hell: They will
have the
Penalty of the Burning
Fire.
11. For those who believe
and do righteous deeds,
will be Gardens; beneath
which

rivers flow: That is the
great Salvation, [the
fulfilment of all desires],
12. Truly strong is the
Grip [and Power] of thy
Lord.
13. It is He Who creates
from the very beginning,
and He can restore [life].
14. And He is the Oft-
Forgiving, Full of Loving-
Kindness,
15. Lord of the Throne of
Glory,
16. Doer [without let] of
all that He intends.
17. Has the story reached
thee, of the forces-
18. Of Pharaoh and the
Thamud?
19. And yet the Unbelievers
[persist] in rejecting [the
Truth]!
20. But Allah doth
encompass them from behind!
21. Day, this is a Glorious
Qur'an,
22. [Inscribed] in a Tablet
Preserved!
SURA 86. Tariq, or The
Night Visitant
1. By the Sky and the
Night-Visitant [therein];-
2. And what will explain to
thee what the Night-
Visitant is?-
3. [It is] the Star of
piercing brightness;-
4. There is no soul but has
a protector over it.
5. Now let man but think
from what he is created!
6. He is created from a
drop emitted-
7. Proceeding from between
the backbone and the ribs:
8. Surely [Allah] is able
to bring him back [to
life]!
9. The Day that [all]
things secret will be
tested,
10. [Man] will have no
power, and no helper.
11. By the Firmament which
returns [in its round],
12. And by the Earth which
opens out [for the gushing
of springs or the
sprouting of vegetation],-
13. Behold this is the Word
that distinguishes [Good
from Evil]:
14. It is not a thing for
amusement.
15. As for them, they are
but plotting a scheme,
16. And I am planning a
scheme.

17. Therefore grant a delay to the Unbelievers: Give respite to them gently [for awhile].

SURA 87. Ala, or The Most High

1. Glorify the name of thy Guardian-Lord Most High,
2. Who hath created, and further, given order and proportion;

3. Who hath ordained laws. And granted guidance;

4. And Who bringeth out the [green and luscious] pasture,

5. And then doth make it [but] swarthy stubble.

6. By degrees shall We teach thee to declare [the Message], so thou shalt not forget,

7. Except as Allah wills: For He knoweth what is manifest and what is hidden.

8. And We will make it easy for thee [to follow] the simple [Path].

9. Therefore give admonition in case the admonition profits [the hearer].

10. The admonition will be received by those who fear [Allah]:

11. But it will be avoided by those most unfortunate ones,

12. Who will enter the Great Fire,

13. In which they will then neither die nor live.

14. But those will prosper who purify themselves,

15. And glorify the name of their Guardian-Lord, and [lift their hearts] in prayer.

16. Day [behold], ye prefer the life of this world;

17. But the Hereafter is better and more enduring.

18. And this is in the Books of the earliest

[Revelation],-
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19. The Books of Abraham and Moses.

SURA 88. Gashiya, or The Overwhelming Event

1. Has the story reached thee of the overwhelming [Event]?

2. Some faces, that Day, will be humiliated,

3. Labouring [hard], weary,-

4. The while they enter the Blazing Fire,-

5. The while they are given, to drink, of a boiling hot spring,

6. No food will there be for them but a bitter Dhari'

7. Which will neither nourish nor satisfy hunger.

8. [Other] faces that Day will be joyful,

9. Pleased with their striving,-

10. In a Garden on high,

11. Where they shall hear no [word] of vanity:

12. Therein will be a bubbling spring:

13. Therein will be Thrones [of dignity], raised on high,

14. Goblets placed [ready],

15. And cushions set in rows,

16. And rich carpets [all] spread out.

17. Do they not look at the Camels, how they are made?-

18. And at the Sky, how it is raised high?-

19. And at the Mountains, how they are fixed firm?-

20. And at the Earth, how it is spread out?

21. Therefore do thou give admonition, for thou art one to admonish.

22. Thou art not one to manage [men's] affairs.

23. But if any turn away and reject Allah,-

24. Allah will punish him with a mighty Punishment,

25. For to Us will be their return;

26. Then it will be for Us to call them to account.

SURA 89. Fajr, or The Break of Day

1. By the break of Day

2. By the Nights twice five;

3. By the even and odd [contrasted];

4. And by the Night when it passeth away;-

5. Is there [not] in these an adjuration [or evidence] for those who understand?

6. Seest thou not how thy Lord dealt with the 'Ad

[people],-

7. Of the [city of] Iram, with lofty pillars,

8. The like of which were not produced in [all] the land?

9. And with the Thamud

[people], who cut out [huge] rocks in the

valley?-

10. And with Pharaoh, lord of stakes?

11. [All] these transgressed beyond bounds in the lands,

12. And heaped therein mischief [on mischief].

13. Therefore did thy Lord pour on them a scourge of diverse chastisements:

14. For thy Lord is [as a Guardian] on a watch-tower.

15. Now, as for man, when his Lord trieth him, giving him honour and gifts, then saith he, [puffed up], "My Lord hath honoured me."

16. But when He trieth him, restricting his subsistence for him, then saith he [in despair], "My Lord hath humiliated me!"

17. Nay, nay! but ye honour not the orphans!

18. Nor do ye encourage one another to feed the poor!-

19. And ye devour inheritance - all with greed,

20. And ye love wealth with inordinate love!

21. Nay! When the earth is pounded to powder,

22. And thy Lord cometh, and His angels, rank upon rank,

23. And Hell, that Day, is brought [face to face],- on that Day will man

remember, but how will that remembrance profit him?

24. He will say: "Ah! Would that I had sent forth [good deeds] for [this] my

[Future] Life!"

25. For, that Day, His Chastisement will be such

as none [else] can inflict,

26. And His bonds will be such as none [other] can bind.

27. [To the righteous soul will be said:] "O [thou] soul, in [complete] rest and

satisfaction!

28. "Come back thou to thy Lord,- well pleased

[thyself], and well-pleasing unto

Him!

29. "Enter thou, then, among My devotees!

30. "Yea, enter thou My Heaven!

SURA 90. Balad, or The City

1. I do call to witness this City;-

2. And thou art a freeman of this City;-

3. And [the mystic ties of] parent and child;-
4. Verily We have created man into toil and struggle.
5. Thinketh he, that none hath power over him?
6. He may say [boastfully]; Wealth have I squandered in abundance!
7. Thinketh he that none beholdeth him?

8. Have We not made for him a pair of eyes? -
9. And a tongue, and a pair of lips? -
10. And shown him the two highways?
11. But he hath made no haste on the path that is steep.
12. And what will explain to thee the path that is steep? -
13. [It is:] freeing the bondman;
14. Or the giving of food in a day of privation
15. To the orphan with claims of relationship,
16. Or to the indigent [down] in the dust.
17. Then will he be of those who believe, and enjoin patience, [constancy, and self-restraint], and enjoin deeds of kindness and compassion.
18. Such are the Companions of the Right Hand.
19. But those who reject Our Signs, they are the [unhappy] Companions of the Left Hand.
20. On them will be Fire vaulted over [all round].
SURA 91. Shams, or The Sun
1. By the Sun and his [glorious] splendour;
2. By the Moon as she follows him;
3. By the Day as it shows up [the Sun's] glory;
4. By the Night as it conceals it;
5. By the Firmament and its [wonderful] structure;
6. By the Earth and its [wide] expanse;
7. By the Soul, and the proportion and order given to it;
8. And its enlightenment as to its wrong and its right;-
9. Truly he succeeds that purifies it,
10. And he fails that corrupts it!

11. The Thamud [people] rejected [their prophet] through their inordinate wrongdoing,
12. Behold, the most wicked man among them was deputed [for impiety].
13. But the Messenger of Allah said to them: "It is a She-camel of Allah! And [bar her not from] having her drink!"
14. Then they rejected him [as a false prophet], and they hamstrung her. So their Lord, on account of their crime, obliterated their traces and made them equal [in destruction, high and low]!
15. And for Him is no fear of its consequences.
SURA 92. Lail, or The Night
1. By the Night as it conceals [the light];
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2. By the Day as it appears in glory;
3. By [the mystery of] the creation of male and female;-
4. Verily, [the ends] ye strive for are diverse.
5. So he who gives [in charity] and fears [Allah],
6. And [in all sincerity] testifies to the best,-
7. We will indeed make smooth for him the path to Bliss.
8. But he who is a greedy miser and thinks himself self-sufficient,
9. And gives the lie to the best,-
10. We will indeed make smooth for him the path to Misery;
11. Nor will his wealth profit him when he falls headlong [into the Pit].
12. Verily We take upon Ourselves to guide,
13. And verily unto Us [belong] the End and the Beginning.
14. Therefore do I warn you of a Fire blazing fiercely;
15. None shall reach it but those most unfortunate ones
16. Who give the lie to Truth and turn their backs.
17. But those most devoted to Allah shall be removed far from it,-
18. Those who spend their wealth for increase in self-purification,
19. And have in their minds no favour from anyone for which a reward is expected

in return,
20. But only the desire to seek for the Countenance of their Lord Most High;
21. And soon will they attain [complete] satisfaction.
SURA 93. Dhuha, or The Glorious Morning Light
1. By the Glorious Morning Light,
2. And by the Night when it is still,-
3. Thy Guardian-Lord hath not forsaken thee, nor is He displeased.
4. And verily the Hereafter will be better for thee than the present.
5. And soon will thy Guardian-Lord give thee [that wherewith] thou shalt be well-pleased.
6. Did He not find thee an orphan and give thee shelter [and care]?
7. And He found thee wandering, and He gave thee guidance.
8. And He found thee in need, and made thee independent.
9. Therefore, treat not the orphan with harshness,
10. Nor repulse the petitioner [unheard];
11. But the bounty of the Lord - rehearse and proclaim!

SURA 94. Inshirah, or The Expansion
1. Have We not expanded thee thy breast? -
2. And removed from thee thy burden
3. The which did gall thy back? -
4. And raised high the esteem [in which] thou [art held]?
5. So, verily, with every difficulty, there is relief:
6. Verily, with every difficulty there is relief.
7. Therefore, when thou art free [from thine immediate task], still labour hard,
8. And to thy Lord turn [all] thy attention.
SURA 95. Tin, or The Fig
1. By the Fig and the Olive,
2. And the Mount of Sinai,
3. And this City of security,-
4. We have indeed created man in the best of moulds,

5. Then do We abase him [to be] the lowest of the low,-
6. Except such as believe and do righteous deeds: For they shall have a reward unfailing.

7. Then what can, after this, contradict thee, as to the judgment [to come]?
8. Is not Allah the wisest of judges?

SURA 96. Iqraa, or Read! or Proclaim! or Alaq, or The Clot of Blood

1. Proclaim! [or read!] in the name of thy Lord and Cherisher, Who created-
2. Created man, out of a [mere] clot of congealed blood:

3. Proclaim! And thy Lord is Most Bountiful,-

4. He Who taught [the use of] the pen,-

5. Taught man that which he knew not.

6. Day, but man doth transgress all bounds,

7. In that he looketh upon himself as self-sufficient.

8. Verily, to thy Lord is the return [of all].

9. Seest thou one who forbids-

10. A votary when he [turns] to pray?

11. Seest thou if he is on [the road of] Guidance?-

12. Or enjoins Righteousness?

13. Seest thou if he denies [Truth] and turns away?

14. Knoweth he not that Allah doth see?

15. Let him beware! If he desist not, We will drag him by the forelock,-

16. A lying, sinful forelock!

17. Then, let him call [for help] to his council [of comrades]:

18. We will call on the angels of punishment [to deal with him]!

19. Day, heed him not: But bow down in adoration, and bring thyself the closer [to Allah]!

SURA 97. Qadr, or The Night of Power (or Honor)

1. We have indeed revealed this [Message] in the Night of Power:

2. And what will explain to thee what the night of power is?

3. The Night of Power is better than a thousand months.

4. Therein come down the angels and the Spirit by Allah's permission, on every errand:

5. Peace! ... This until the rise of morn!

SURA 98. Baiyina, or The Clear Evidence

1. Those who reject

[Truth], among the People of the Book and among the Polytheists, were not going to depart [from their ways] until there should come to them Clear Evidence,-

2. An messenger from Allah, rehearsing scriptures kept pure and holy:

3. Wherein are laws [or decrees] right and straight.

4. Nor did the People of the Book make schisms, until after there came to them

Clear Evidence.

5. And they have been commanded no more than this: To worship Allah, offering

Him sincere devotion, being true [in faith]; to establish regular prayer; and to

practise regular charity; and that is the Religion Right and Straight.

6. Those who reject

[Truth], among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein [for aye]. They are the worst of creatures.

7. Those who have faith and do righteous deeds,- they are the best of creatures.

8. Their reward is with Allah: Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; Allah well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher.

SURA 99. Zilzal, or The Convulsion

1. When the earth is shaken to her [utmost] convulsion,

2. And the earth throws up her burdens [from within],

3. And man cries [distressed]: 'What is the matter with her?'

4. On that Day will she declare her tidings:

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5. For that thy Lord will have given her inspiration.

6. On that Day will men proceed in companies sorted out, to be shown the deeds that they [had done].

7. Then shall anyone who has done an atom's weight of good, see it!

8. And anyone who has done an atom's weight of evil, shall see it.

SURA 100. Adiyat, or Those That Run

1. By the [Steeds] that run, with panting [breath],

2. And strike sparks of fire,

3. And push home the charge in the morning,

4. And raise the dust in clouds the while,

5. And penetrate forthwith into the midst [of the foe] en masse;-

6. Truly man is, to his Lord, ungrateful;

7. And to that [fact] he bears witness [by his deeds];

8. And violent is he in his love of wealth.

9. Does he not know,- when that which is in the graves is scattered abroad

10. And that which is [locked up] in [human] breasts is made manifest-

11. That their Lord had been Well-acquainted with them, [even to] that Day?
SURA 101. Al Qaria, or The Day of Noise and Clamor

1. The [Day] of Noise and Clamour:

2. What is the [Day] of Noise and Clamour?

3. And what will explain to thee what the [Day] of Noise and Clamour is?

4. [It is] a Day whereon men will be like moths scattered about,

5. And the mountains will be like carded wool.

6. Then, he whose balance [of good deeds] will be [found] heavy,

7. Will be in a life of good pleasure and satisfaction.

8. But he whose balance [of good deeds] will be [found] light,-

9. Will have his home in a [bottomless] Pit.

10. And what will explain to thee what this is?

11. [It is] a Fire Blazing fiercely!

SURA 102. Takathur, or Piling Up

1. The mutual rivalry for piling up [the good things of this world] diverts you [from the more serious things],
2. Until ye visit the graves.
3. But nay, ye soon shall know [the reality].

4. Again, ye soon shall know!
5. Nay, were ye to know with certainty of mind, [ye would beware!]

6. Ye shall certainly see Hell-Fire!
7. Again, ye shall see it with certainty of sight!
8. Then, shall ye be questioned that Day about the joy [ye indulged in!].

SURA 103. Asr, or Time through the Ages
1. By [the Token of] Time [through the ages],
2. Verily Man is in loss,
3. Except such as have Faith, and do righteous deeds, and [join together] in the mutual teaching of Truth, and of Patience and Constancy.

SURA 104. Humaza, or the Scandal Monger

1. Woe to every [kind of] scandal-monger and-backbiter,
2. Who pileth up wealth and layeth it by,
3. Thinking that his wealth would make him last for ever!

4. By no means! He will be sure to be thrown into That which Breaks to Pieces,
5. And what will explain to thee That which Breaks to Pieces?

6. [It is] the Fire of [the Wrath of] Allah kindled [to a blaze],
7. The which doth mount [Right] to the Hearts:

8. It shall be made into a vault over them,
9. In columns outstretched.

SURA 105. Fil, or The Elephant

1. Seest thou not how thy Lord dealt with the Companions of the Elephant?
2. Did He not make their treacherous plan go astray?
3. And He sent against them Flights of Birds,
4. Striking them with stones of baked clay.
5. Then did He make them like an empty field of

stalks and straw, [of which the corn] has been eaten up.
SURA 106. Quraish or The Quraish, (Custodians of the Kaba)

1. For the covenants [of security and safeguard enjoyed] by the Quraish,
2. Their covenants [covering] journeys by winter and summer,-
3. Let them adore the Lord of this House,

4. Who provides them with food against hunger, and with security against fear [of danger].

SURA 107. Maun, or Neighborly Needs

1. Seest thou one who denies the Judgment [to come]?
2. Then such is the [man] who repulses the orphan [with harshness],
3. And encourages not the feeding of the indigent.
4. So woe to the worshippers

5. Who are neglectful of their prayers,
6. Those who [want but] to be seen [of men],
7. But refuse [to supply] [even] neighbourly needs.

SURA 108. Kauthar, or Abundance

1. To thee have We granted the Fount [of Abundance].
2. Therefore to thy Lord turn in Prayer and Sacrifice.

3. For he who hateth thee, he will be cut off [from Future Hope].

SURA 109. Kafirun, or Those who reject Faith

1. Say : O ye that reject Faith!
2. I worship not that which ye worship,
3. Nor will ye worship that which I worship.
4. And I will not worship that which ye have been wont to worship,
5. Nor will ye worship that which I worship.

6. To you be your Way, and to me mine.

SURA 110. Nasr, or Help

1. When comes the Help of Allah, and Victory,
2. And thou dost see the people enter Allah's Religion in crowds,
3. Celebrate the praises of thy Lord, and pray for His Forgiveness: For He is

Oft-Returning [in Grace and Mercy].

SURA 111. Lahab, or (the Father of) Flame

1. Perish the hands of the Father of Flame! Perish he!
2. No profit to him from all his wealth, and all his gains!
3. Burnt soon will he be in a Fire of Blazing Flame!
4. His wife shall carry the [crackling] wood - As fuel!-
5. A twisted rope of palm-leaf fibre round her [own] neck!

SURA 112. Ikhlas, or Purity (of Faith)

1. Say: He is Allah, the One and Only;
2. Allah, the Eternal, Absolute;
3. He begetteth not, nor is He begotten;
4. And there is none like unto Him.

SURA 113. Falaq, or The Dawn

1. Say: I seek refuge with the Lord of the Dawn
2. From the mischief of created things;
3. From the mischief of Darkness as it overspreads;
4. From the mischief of those who practise secret arts;
5. And from the mischief of the envious one as he practises envy.

SURA 114. Nas, or Mankind

1. Say: I seek refuge with the Lord and Cherisher of Mankind,
2. The King [or Ruler] of Mankind,
3. The god [or judge] of Mankind,-
4. From the mischief of the Whisperer [of Evil], who withdraws [after his whisper],-
5. [The same] who whispers into the hearts of Mankind,-
6. Among Jinns and among men.

THE QURAN translated by Abdel Haleem

1. THE OPENING

This sura is seen to be a precise table of contents of the Qur'anic message. It is very important in Islamic worship, being an obligatory part of the daily

prayer, repeated several times during the day.

1 In the name of God, the Lord of Mercy,^a the Giver of Mercy!^c
2 Praise belongs to God, Lord of the Worlds,^e 3 the Lord of Mercy, the Giver of Mercy, 4 Master of the Day of Judgement. 5 It is You we worship; it is You we ask for help. 6 Guide us to the straight path: 7 the path of those You have blessed, those who incur no anger^f and who have not gone astray.

a Most occurrences of this term *rahman* in the Qur'an are in the context of Him being mighty and majestic as well as merciful. The addition of the word 'Lord' here is intended to convey this aspect of the term.

b This term *rahim* is an intensive form suggesting that the quality of giving mercy is inherent in God's nature.

c This is the only instance where this formula, present at the start of every sura but one, is counted as the first numbered verse.

d The Arabic root *r-b-h* has connotations of caring and nurturing in addition to lordship, and this should be borne in mind wherever the term occurs and is rendered 'lord'.

e *Al-'alamin* in Arabic means all the worlds, of mankind, angels, animals, plants, this world, the next, and so forth.

f Note that the verb here is not attributed to God.

2. THE COW

This is a Medinan sura and the longest in the Qur'an, containing material revealed over several years, and named after the story of the cow which the

Israelites were ordered to slaughter (verses 67 ff.). The sura opens with a response to the plea for guidance in Sura 1, 'The Opening', dividing mankind into three groups in their response to this guidance—the believers, the disbelievers,

and the hypocrites—and closes confirming the tenets of faith given in the opening verses (3–5). The addressee shifts as the sura progresses: at various times the text addresses mankind in general (verses 21 ff.), where they are urged

to serve God who has been so gracious to them (they are reminded that God created Adam and favoured him over the angels), the Children of Israel

(verses 40 ff.), who are reminded of God's special favours to them and urged to

believe in scriptures that do indeed confirm their own, and the believers (verses

136 ff.), who are given instruction in many areas—prayer, fasting, pilgrimage, defence, marital law, and financial matters.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Alif Lam Mim

2 This is the Scripture in which there is no doubt,^b containing guidance

for those who are mindful of God, 3 who believe in the unseen,^d

a These are the names of the three Arabic letters *a*, *l*, and *m*. Twenty-nine suras of

the Qur'an begin with separate alphabetical letters like these, from one individual letter up to five. Various interpretations have been offered. It is sufficient to mention two here:

(1) these letters indicated to the Arabs who first heard the Qur'an that the Qur'an

consists of letters and words of their own language, although it was superior to any speech of their own, being of divine origin; (2) they are an exclamatory device intended to arrest the listeners' attention, similar to the custom of starting poems with an emphatic 'No!' or 'Indeed!'

Exegetes normally added, after expounding their theories, 'God knows best.'

b The Arabic construction *la rayba fihi* carries more than one meaning, including 'there is nothing dubious about/in it' and 'it is not to be doubted' as regards its origin or contents.

c The root *w-q-y* in this morphological form has the meaning of being mindful or being wary of something. The opposite of being mindful of God is to ignore Him or have no reference to Him in your thought, feeling, or action. This is a fundamental concept about God and the believers' relation to Him. Many translators render the term as 'those who fear God', but this is an over-expression of the term and does not correctly convey the meaning of the concept, which is a very common one in the Qur'an.

d What is beyond their perception, literally 'absent'—this applies to the nature of

God, the Hereafter, historical information not witnessed, etc. keep up the prayer,^a and give^b out of what We have provided for them; 4 those who believe in the revelation sent down to you [Muhammad], and in what was sent before you, those who have firm faith in the Hereafter. 5 Such people are following their Lord's guidance and it is they who will prosper. 6 As for those who disbelieve, it makes no difference whether you warn them or not: they will not believe. 7 God has sealed their hearts and their ears, and their

eyes are covered. They will have great torment.^c

8 Some people say, 'We believe in God and the Last Day,' when really they do not believe. 9 They seek to deceive God and the believers but they only deceive themselves, though they do not realize

it. 10 There is a disease in their hearts, to which God has added more: agonizing torment awaits them for their persistent lying.

11 When it is said to them, 'Do not cause corruption in the land,' they say, 'We are only putting things right,' 12 but really they are causing corruption, though they do not realize it. 13 When it is said to them,

'Believe, as the others believe,' they say, 'Should we believe as the

fools do?' but they are the fools, though they do not know it.

14 When

they meet the believers, they say, 'We believe,' but when they are alone with their evil ones, they say, 'We're really with you; we were

only mocking.' 15 God is mocking them, and allowing them more slack to wander blindly in their insolence. 16 They have bought error

in exchange for guidance, so their trade reaps no profit, and they are not rightly guided. 17 They are like people who [labour to] kindle a fire: when it lights up everything around them, God takes away all their light, leaving them in utter darkness, unable to see— 18 deaf, dumb, and blind: they will never return. 19 Or [like people who, under] a cloudburst from the sky, with its darkness, thunder, and

lightning, put their fingers into their ears to keep out the thunderclaps for fear of death— God surrounds the disbelievers. 20The lightning almost snatches away their sight: whenever it flashes on a This means regular and proper performance of the formal prayer (salah), as taught by the Prophet Muhammad. b Yunfiquna in the Arabic of the Qur_an literally means 'spend', on others, in good causes, in the way of God. c The basic meaning of _adhab is 'to restrain (from doing wrong)', extended to mean anything difficult or painful, punishment, famine (see 23: 78). See Majaz al-Qur_an, by _Izz al-Din Ibn _Abdul-Salam (London: Al-Furqan Foundation, 1999), 194, and E. W. Lane, Arabic-English Lexicon (Beirut: Librairie du Liban, 1968). 2: 20 The Cow them they walk on and when darkness falls around them they stand still. If God so willed, He could take away their hearing and sight: God has power over everything. 21People, worship your Lord, who created you and those before you, so that you may be mindful [of Him] 22 who spread out the earth for you and built the sky; who sent water down from it and with that water produced things for your sustenance. Do not, knowing this, set up rivals to God. 23 If you have doubts about the revelation We have sent down to Our servant, then produce a single sura like it—enlist whatever supportersa you have other than God— if you truly [think you can]. 24 If you cannot do this— and you never will— then beware of the Fire prepared for the disbelievers, whose fuel is men and stones. 25 [Prophet], give those who believe and do good the news that they will have Gardens graced with flowing streams. Whenever they are given sustenance from the fruits of these Gardens, they will say, 'We have been given this before,' because they were provided with something like it.b They will have pure spouses and there they

will stay. 26 God does not shy from drawing comparisons even with something as small as a gnat, or larger:c the believers know it is the truth from their Lord, but the disbelievers say, 'What does God mean by such a comparison?' Through it He makes many go astray and leads many to the right path. But it is only the rebels He makes go astray: 27 those who break their covenant with God after it has been confirmed, who sever the bonds that God has commanded to be joined, who spread corruption on the earth— these are the losers. 28How can you ignore God when you were lifeless and He gave you life, when He will cause you to die, then resurrect you to be returned to Him? 29 It was He who created all that is on the earth for you, then turned to the sky and made the seven heavens; it is He who has knowledge of all things. a Literally 'whatever witnesses'. Razi interprets this as referring either to their idols or to their leaders. b One interpretation is that they enjoy each meal so much that they are delighted to see favourite dishes again; another interpretation is that the food of Paradise resembles the delicacies of this world in appearance. c Comparisons such as those given here were seen by some as inappropriate for God, and this is an answer to these critics. The Qur_an 2: 21 30 [Prophet], when your Lord told the angels, 'I am putting a successora on earth,' they said, 'How canb You put someone there who will cause damage and bloodshed, when we celebrate Your praise and proclaim Your holiness?' but He said, 'I know things you do not.' 31 He taught Adam all the names [of things], then He showed them to the angels and said, 'Tell me the names of these if you truly [think you can].' 32 They said, 'May You be glorified! We have knowledge only of what You have taught us. You are the All Knowing and All

Wise.' 33 Then He said, 'Adam, tell them the names of these.' When he told them their names, God said, 'Did I not tell you that I know what is hidden in the heavens and the earth, and that I know what you reveal and what you conceal?' 34When We told the angels, 'Bow down before Adam,' they all bowed. But not Iblis, who refused and was arrogant: he was one of the disobedient. 35We said, 'Adam, live with your wife in this garden. Both of you eat freely there as you will, but do not go near this tree, or you will both become wrongdoers.' 36 But Satan made them slip, and removed them from the state they were in. We said, 'Get out, all of you! You are each other's enemy.c On earth you will have a place to stay and livelihood for a time.' 37 Then Adam received some wordsd from his Lord and He accepted his repentance: He is the Ever Relenting, the Most Merciful. 38We said, 'Get out, all of you! But when guidance comes from Me, as it certainly will, there will be no fear for those who follow My guidance nor will they grieve— 39 those who disbelieve and deny Our messages shall be the inhabitants of the Fire, and there they will remain.' 40 Children of Israel, remember how I blessed you. Honour your pledge to Me and I will honour My pledge to you: I am the One you should fear. 41 Believe in the message I have sent down confirming what you already possess. Do not be the first to disbelieve in it, and a The term khalifa is normally translated as 'vicegerent' or 'deputy'. While this is one meaning of the term, its basic meaning is 'successor'— the Qur_an often talks about generations and individuals who are successors to each other, cf. 6: 165, 7: 129, etc.— or a 'trustee' to whom a responsibility is temporarily given, cf. Moses and Aaron, 7: 142. b This is istifham inkari in Arabic, i.e. not an interrogative but an exclamatory statement normally expressing disapproval, best rendered in English by 'How can you'. There are numerous examples of this in the Qur_an.

c Iblis is the enemy of mankind and vice versa. Iblis is also known as Shaytan/Satan.

d Words teaching Adam how to repent, see 7: 23.

2: 41 The Cow

do not sell My messages for a small price: I am the One of whom you

should be mindful. 42 Do not mix truth with falsehood, or hide the truth when you know it. 43Keep up the prayer, pay the prescribed alms, and bow your heads [in worship] with those who bow theirs.

44How can you tell people to do what is right and forget to do it yourselves, even though you recite the Scripture? Have you no sense? 45 Seek help with steadfastness and prayer– though this is

hard indeed for anyone but the humble, 46 who knowa that they will

meet their Lord and that it is to Him they will return.

47 Children of Israel, remember how I blessed you and favoured you over other people. 48Guard yourselves against a Day when no soul will stand in place of another, no intercession will be accepted for it, nor any ransom; nor will they be helped. 49Remember when

We saved you from Pharaoh's people, who subjected you to terrible

torment, slaughtering your sons and sparing only your women– this was a great trial from your Lord– 50and when We parted the sea for you, so saving you and drowning Pharaoh's people right before your eyes. 51We appointed forty nights for Moses [on Mount Sinai] and then, while he was away, you took to worshipping the calf– a terrible wrong. 52Even then We forgave you, so that you might be thankful.

53Remember when We gave Moses the Scripture, and the means

to distinguish [right and wrong], so that you might be guided.

54 Moses said to his people, 'My people, you have wronged yourselves

by worshipping the calf, so repent to your Maker and kill [the guilty among] you. That is the best you can do in the eyes of your Maker.' He accepted your repentance: He is the Ever Relenting and the Most Merciful. 55Remember when you said, 'Moses, we will not believe

you until we see God face to face.'

At that, thunderbolts struck you as you looked on. 56Then We revived you after your death, so that

you might be thankful. 57We made the clouds cover you with shade, and sent manna and quails down to you, saying, 'Eat the good things

We have provided for you.' It was not Us they wronged; they wronged themselves.

58Remember when We said, 'Enter this town and eat freely there

as you will, but enter its gate humbly and say, "Relieve us!"

Then We

a One of the classical meanings of zanna is 'to know' rather than the predominant modern sense of 'to think'. This term is used in the sense of knowledge several times in the Qur'an.

The Qur'an 2: 42

shall forgive you your sins and increase the rewards of those who do

good.' 59 But the wrongdoers substituted a different word from the

one they had been given. So, because they persistently disobeyed,

We sent a plague down from the heavens upon the wrongdoers.

60Remember when Moses prayed for water for his people and We said to him, 'Strike the rock with your staff.' Twelve springs gushed out, and each group knew its drinking place. 'Eat and drink the sustenance God has provided and do not cause corruption in the land.' 61Remember when you said, 'Moses, we cannot bear to eat only

one kind of food, so pray to your Lord to bring out for us some of the

earth's produce, its herbs and cucumbers, its garlic, lentils, and onions.' He said, 'Would you exchange better for worse? Go to

Egypt and there you will find what you have asked for.' They were

struck with humiliation and wretchedness, and they incurred the

wrath of God because they

persistently rejected His messages and

killed prophets contrary to all that is right. All this was because they disobeyed and were lawbreakers.

62 The [Muslim] believers, the Jews, the Christians, and the

Sabiansa – all those who believe in God and the Last Day and do good– will have their rewards with their Lord. No fear for them, nor will they grieve. 63Remember when We took your pledge, and made the mountain tower high above you, and said, 'Hold fast to what We

have given you and bear its contents in mind, so that you may be

conscious of God.' 64Even after that you turned away. Had it not been for God's favour and mercy on you, you would certainly have been lost. 65You know about those of you who broke the Sabbath, and so We said to them, 'Be like apes!b Be outcasts!' 23We made this

an example to those people who were there at the time and to those

who came after them, and a lesson to all who are mindful of God.

67Remember when Moses said to his people, 'God commands you to sacrifice a cow.' They said, 'Are you making fun of us?' He answered, 'God forbid that I should be so ignorant.' 68 They said,

'Call on your Lord for us, to show us what sort of cow it should be.'

He answered, 'God says it should be neither too old nor too young,

a The Sabians were a monotheistic religious community. See M. Asad, The Message

of the Qur'an (Gibraltar: Dar al-Andalus, 1997), 40 n. 49.

b This is understood by some as 'physically turn into apes' but in fact it is a figure of speech– the structure 'be apes' is like 'be stones/iron' in 17: 50. Just as the Qur'an

describes the disbelievers as blind, deaf, and dumb, here the transgressors are apes.

2: 68 The Cow

but in between, so do as you are commanded.' 69 They said, 'Call on

your Lord for us, to show us what colour it should be.' He answered, 'God says it should be a bright yellow cow, pleasing to the eye.'

70 They said, 'Call on your Lord for us, to show us [exactly] what it is: all cows are more or less alike to us. With God's will, we shall be guided.' 71 He replied, 'It is a perfect and unblemished cow, not

trained to till the earth or water the fields.' They said, 'Now you have brought the truth,' and so they slaughtered it, though they almost failed to do so. 72 Then, when you [Israelites] killed someone and started to blame one another—although God was to bring what you had concealed to light—73 We said, 'Strike the [body] with a part of [the cow]': thus God brings the dead to life and shows His signs so that you may understand. 74 Even after that, your hearts became as hard as rocks, or even harder, for there are rocks from which streams spring out, and some from which water comes when they split open, and others which fall down in awe of God: He is not unaware of what you do. 75 So can you [believers] hope that such people will believe you, when some of them used to hear the words of God and then deliberately twist them, even when they understood them? 76 When they meet the believers, they say, 'We too believe.' But when they are alone with each other they say, 'How could you tell them about God's revelation [to us]? They will be able to use it to argue against you before your Lord! Have you no sense?' 77 Do they not know that God is well aware of what they conceal and what they reveal? 78 Some of them are uneducated, and know the Scripture only through wishful thinking. They rely on guesswork. 79 So woe to those who write something down with their own hands and then claim, 'This is from God,' in order to make some small gain. Woe to them for what their hands have written! Woe to them for all that they have earned! 80 They say, 'The Fire will only touch us for a few days.' Say to them, 'Have you received a promise from God— for God never breaks His promise— or are you saying things about Him of which you have no real knowledge?' 81 Truly those who do evil and are surrounded by their sins will be the inhabitants of the Fire, there to remain, 82 while

those who believe and do good deeds will be the inhabitants of the Garden, there to remain. 83 Remember when We took a pledge from the Children of Israel: 'Worship none but God; be good to your parents and kinsfolk, to The Qur'an 2: 69 orphans and the poor; speak good words to all people; keep up the prayer and pay the prescribed alms.' Then all but a few of you turned away and paid no heed. 84 We took a pledge from you, 'Do not shed one another's blood or drive one another from your homelands.' You acknowledged it at the time, and you can testify to this. 85 Yet here you are, killing one another and driving some of your own people from their homes, helping one another in sin and aggression against them. If they come to you as captives, you still pay to set them free, although you had no right to drive them out.^a So do you believe in some parts of the Scripture and not in others? The punishment for those of you who do this will be nothing but disgrace in this life, and on the Day of Resurrection they will be condemned to the harshest torment: God is not unaware of what you do. 86 These are the people who buy the life of this world at the price of the Hereafter: their torment will not be lightened, nor will they be helped. 87 We gave Moses the Scripture and We sent messengers after him in succession. We gave Jesus, son of Mary, clear signs and strengthened him with the Holy Spirit. So how is it that, whenever a messenger brings you something you do not like, you become arrogant, calling some impostors and killing others? 88 They say, 'Our hearts are impenetrably wrapped [against whatever you say],' but God has rejected^b them for their disbelief: they have little faith. 89 When a Scripture came to them from God confirming what they already had, and when they had been praying for victory against the disbelievers, even when there came to them something they knew [to

be true], they disbelieved in it: God rejects those who disbelieve. 90 Low indeed is the price for which they have sold their souls by denying the God-sent truth, out of envy that God should send His bounty to any of His servants He pleases. The disbelievers have ended up with wrath upon wrath, and a humiliating torment awaits them. 91 When it is said to them, 'Believe in God's revelations,' they reply, 'We believe in what was revealed to us,' but they do not believe in what came afterwards, though it is the truth confirming what they a Razi: although the Jews fought each other in alliance with different Arab tribes, when their side captured a Jew from another side, they would pay to have them released, as they said this was required by the Torah. ^b La_ana in Arabic dictionaries gives the meaning of tarada 'to reject', 'to drive away' rather than 'to curse'. 2: 91 The Cow already have. Say [Muhammad], 'Why did you kill God's prophets in the past if you were true believers? 92 Moses brought you clear signs, but then, while he was away, you chose to worship the calf— you did wrong.' 93 Remember when We took your pledge, making the mountain tower above you, and said, 'Hold on firmly to what We have given you, and listen to [what We say].' They said, 'We hear and we disobey,' and through their disbelief they were made to drink [the love of] the calf deep into their hearts. 94 Say, 'How evil are the things your belief commands you to do, if you really are believers!' Say, 'If the last home with God is to be for you alone and no one else, then you should long for death, if your claim is true.' 95 But they will never long for death, because of what they have stored up with their own hands: God is fully aware of the evildoers. 96 [Prophet], you are sure to find them clinging to life more eagerly than any other people, even the polytheists. Any of them would wish to be given a life of a

thousand years, though even such a long life would not save them from the torment: God sees everything they do. 97 Say [Prophet], 'If anyone is an enemy of Gabriel— who by God's leave brought down the Qur_an to your heart confirming previous scriptures as a guide and good news for the faithful— 98 if anyone is an enemy of God, His angels and His messengers, of Gabriel and Michael, then God is certainly the enemy of such disbelievers.' 99For We have sent down clear messages to you and only those who defy [God] would refuse to believe them. 100How is it that whenever they make a covenant or a pledge, some of them throw it away? In fact, most of them do not believe. 101 When God sent them a messenger confirming the Scriptures they already had, some of those who had received the Scripture before threw the Book of God over their shoulders as if they had no knowledge, 102 and followed what the evil ones had fabricated about the Kingdom of Solomon instead. Not that Solomon himself was a disbeliever; it was the evil ones who were disbelievers. They taught people witchcraft and what was revealed in Babylon to the two angels Harut and Marut. Yet these two never taught anyone without first warning him, 'We are sent only to tempt— do not disbelieve.' From these two, they learned what can cause discord between man and wife, although they harm no one with it except by God's leave. They learned what harmed them, not what benefited them, knowing The Qur_an 2: 92 full well that whoever gained [this knowledge] would lose any share in the Hereafter. Evil indeed is the [price] for which they sold their souls, if only they knew. 103 If they had believed and been mindful of God, their reward from Him would have been far better, if only they knew. 104 Believers, do not say [to the Prophet], 'Ra_ina,' but say, 'Unzurna,'^a and listen [to him]: an agonizing torment awaits those who ignore [God's words]. 105 Neither those People of the Book who

disbelieve nor the idolaters would like anything good to be sent down to you from your Lord, but God chooses for His grace whoever He will: His bounty has no limits. 106Any revelation We cause to be superseded or forgotten, We replace with something better or similar. Do you [Prophet] not know that God has power over everything? 107 Do you not know that control of the heavens and the earth belongs to Him? You [believers] have no protector or helper but God. 108Do you wish to demand of your messenger something similar to what was demanded of Moses?^b Whoever exchanges faith for disbelief has strayed far from the right path. 109Even after the truth has become clear to them, many of the People of the Book wish they could turn you back to disbelief after you have believed, out of their selfish envy. Forgive and forbear until God gives his command: He has power over all things. 110Keep up the prayer and pay the prescribed alms. Whatever good you store up for yourselves, you will find it with God: He sees everything you do. 111 They also say, 'No one will enter Paradise unless he is a Jew or a Christian.' This is their own wishful thinking. [Prophet], say, 'Produce your evidence, if you are telling the truth.' 112 In fact, any who direct themselves^c wholly to God and do good will have their reward with their Lord: no fear for them, nor will they grieve. 113 The Jews say, 'The Christians have no ground whatsoever to stand on,' and the Christians say, 'The Jews have no ground whatsoever to stand on,' though they both read the Scripture, and those who have no a The word ra_ina can be used politely as an expression for 'look at us'. However, a group of Jews in Medina hostile to Muhammad subtly changed its pronunciation to imply 'you are foolish' or 'you herd our sheep' in order to abuse the Prophet. So the

believers are advised to avoid the word and use unzurna, also meaning 'look at us', instead. See 4: 46. ^b See 2: 55 and 4: 153. ^c Literally 'their faces'. One meaning of wajh (face) is 'direction' and the basic meaning of aslama is 'devote'. See note to 2: 128. 2: 113 The Cow knowledge say the same; God will judge between them on the Day of Resurrection concerning their differences. 114Who could be more wicked than those who prohibit the mention of God's name in His places of worship^a and strive to have them deserted? Such people should not enter them without fear: there is disgrace for them in this world and painful punishment in the Hereafter. 115 The East and the West belong to God: wherever you turn, there is His Face.^b God is all pervading and all knowing. 116They^c have asserted, 'God has a child.' May He be exalted! No! Everything in the heavens and earth belongs to Him, everything devoutly obeys His will. 117 He is the Originator of the heavens and the earth, and when He decrees something, He says only, 'Be,' and it is. 118 Those who have no knowledge also say, 'If only God would speak to us!' or 'If only a miraculous sign would come to us!' People before them said the same things: their hearts are all alike. We have made Our signs clear enough to those who have solid faith. 119We have sent you [Prophet] with the truth, bearing good news and warning. You will not be responsible for the inhabitants of the Blaze. 120 The Jews and the Christians will never be pleased with you unless you follow their ways. Say, 'God's guidance is the only true guidance.' If you were to follow their desires after the knowledge that has come to you, you would find no one to protect you from God or help you. 121 Those to whom We have given the Scripture, who follow it as

it deserves, d are the ones who truly believe in it. Those who deny its truth will be the losers.

122 Children of Israel, remember how I blessed you and favoured you over other people, 123 and beware of a Day when no soul can stand in for another. No compensation will be accepted from it, nor intercession be of use to it, nor will anyone be helped.

124 When Abraham's Lord tested him with certain commandments, which he fulfilled, He said, 'I will make you a leader of people.' Abraham asked, 'And will You make leaders from my descendants too?' God answered, 'My pledge does not hold for those who do evil.'

a Razi suggests that this probably alludes to the Jews' objections to the change of

qibla (direction of prayer) from Jerusalem to Mecca and their efforts to stop people praying towards Mecca in the Prophet's mosque in Medina (see 2: 115 and 142).

b Or 'His direction'.

c Razi suggests that this refers to the pagan Arabs (see 16: 57) and (some of) the

Christians and Jews (see 9: 30).

d This can also mean 'who read it as it ought to be read'.

The Qur'an 2:114

125 We made the House a resort and a sanctuary for people, saying, 'Take the spot where Abraham stood as your place of prayer.' We commanded Abraham and Ishmael: 'Purify My House for those who walk round it, those who stay there, and those who bow and prostrate themselves in worship.' 126 Abraham said, 'My Lord, make this land secure and provide with produce those of its people who believe in God and the Last Day.' God said, 'As for those who disbelieve, I will grant them enjoyment for a short while and then subject them to the torment of the Fire— an evil destination.'

127 As Abraham and Ishmael built up the foundations of the House [they prayed], 'Our Lord, accept [this] from us. You are the All Hearing, the All Knowing. 128 Our Lord, make us devoted to You; make our descendants into a community devoted to You. Show us

how to worship and accept our repentance, for You are the Ever

Relenting, the Most Merciful.

129 Our Lord, make a messenger of

their own rise up from among them, to recite Your revelations to them, teach them the Scripture and wisdom, and purify them: You are the Mighty, the Wise.'

130 Who but a fool would forsake the religion of Abraham? We have chosen him in this world and he will rank among the righteous in the Hereafter. 131 His Lord said to him, 'Devote yourself to Me.'

Abraham replied, 'I devote myself to the Lord of the Universe.'

132 and commanded his sons to do the same, as did Jacob: 'My sons,

God has chosen [your] religion for you, so make sure you devote yourselves to Him, to your dying moment.'

133 Were you [Jews] there to see when death came upon Jacob?

When he said to his sons, 'What will you worship after I am gone?'

they replied, 'We shall worship your God and the God of your fathers, Abraham, Ishmael, and Isaac, one single God: we devote ourselves to Him.' c 134 That community passed away. What they

earned belongs to them, and what you earn belongs to you: you will not be answerable for their deeds.

135 They say, 'Become Jews or Christians, and you will be rightly a The Ka'ba at Mecca.

b Aslama here means to devote oneself to the one God alone, so that Abraham will come to his Lord with his heart totally devoted to Him: 3: 64; 26: 89; 37: 84.

c 'One single God' reinforces the interpretation of islam as 'devotion', one meaning of aslama (al-Mu'jam al-Wasit).

2: 135 The Cow guided.' Say [Prophet], 'No, [ours is] the religion of Abraham, the upright, who did not worship any god besides God.' 136 So [you believers], say, 'We believe in God and in what was sent down to us and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the

Tribes, and what was given to Moses, Jesus, and all the prophets by

their Lord. We make no distinction between any of them, and we devote ourselves to Him.' 137 So if they believe like you do, they will

be rightly guided. But if they turn their backs, then they will be

entrenched in opposition. God will protect you from them: He is the All Hearing, the All Knowing. And say [believers], 138 '[Our life] takes its colour from God, and who gives a better colour than God?'

It is Him we worship.'

139 Say [Prophet] [to the Jews and Christians], 'How can you argue with us about God when He is our Lord and your Lord? Our deeds belong to us, and yours to you. We devote ourselves entirely to Him.

140 Or are you saying that Abraham, Ishmael, Isaac, Jacob, and the

Tribes were Jews or Christians?' [Prophet], ask them, 'Who knows better: you or God? Who could be more wicked than those who hide a testimony [they received] from God? God is not unmindful of what you do.' 141 That community passed away: what they earned belongs to them, and what you earn belongs to you. You will not be answerable for their deeds.

142 The foolish people will say, 'What has turned them away from the prayer direction they used to face?' a Say, 'East and West belong

to God. He guides whoever He will to the right way.' 143 We have made you [believers] into a just community, b so that you may bear witness [to the truth] before others and so that the Messenger may bear witness [to it] before you. We only made the direction the one you used to face [Prophet] in order to distinguish those who follow

the Messenger from those who turn on their heels: that test was hard, except for those God has guided. God would never let your faith go to waste [believers], c for God is most compassionate and most merciful towards people.

144 Many a time We have seen you [Prophet] turn your face towards Heaven, so We are turning you a This refers to the change in the Muslims' prayer direction from Jerusalem to

Mecca in the second year of the Hijra.

b Literally 'a middle nation'.

c This reassured those who asked whether the prayers said towards Jerusalem had been wasted.

The Qur'an 2: 136

towards a prayer direction that pleases you.^a Turn your face in the direction of the Sacred Mosque: wherever you [believers] may be, turn your faces to it. Those who were given the Scripture know with certainty that this is the Truth from their Lord: God is not unaware of what they do. 145 Yet even if you brought every proof to those who were given the Scripture, they would not follow your prayer direction, nor will you follow theirs, nor indeed will any of them follow one another's direction. If you [Prophet] were to follow their desires, after the knowledge brought to you, you would be doing wrong. 146 Those We gave Scripture know it as well as they know their own sons, but some of them hide the truth that they know. 147 The truth is from your Lord, so do not be one of those who doubt. 148 Each community has its own direction to which it turns: race to do good deeds and wherever you are, God will bring you together.^b God has power to do everything. 149 [Prophet], wherever you may have started out, turn your face in the direction of the Sacred Mosque— this is the truth from your Lord: He is not unaware of what you do— 150 wherever you may have started out, turn your face in the direction of the Sacred Mosque; wherever any of you may be, turn your faces towards it, so that people may have no argument against you^c — except for the wrongdoers among them: do not fear them; fear Me— and so that I may perfect My favour on you and you may be guided, 151 just as We have sent among you a Messenger of your own to recite Our revelations to you, purify you and teach you the Scripture, wisdom, and [other] things you did not know. 152 So remember Me; I will remember you. Be thankful to Me, and never ungrateful. 153 You who believe, seek help through steadfastness and prayer, for God is with the steadfast. 154 Do not say that those who are killed

in God's cause are dead; they are alive, though you do not realize it. 155 We shall certainly test you with fear and hunger, and loss of ^a The Prophet secretly hoped to be allowed to face the Mosque in Mecca in prayer, as it was so dear to him, being built by Abraham and Ishmael, as seen from verse 127 onwards. ^b On the Day of Judgement, cf. 5: 48. ^c Both Jews and polytheists questioned the choice of qibla (prayer direction) for their own reasons. ^d Note the shift in pronoun from singular to plural of majesty (see Introduction, p. xx). 2: 155 The Cow property, lives, and crops. But [Prophet], give good news to those who are steadfast, 156 those who say, when afflicted with a calamity, 'We belong to God and to Him we shall return.' 157 These will be given blessings and mercy from their Lord, and it is they who are rightly guided. 158 Safa and Marwa are among the rites of God, so for those who make major or minor^b pilgrimage to the House^c it is no offence to circulate between the two.^d Anyone who does good of his own accord will be rewarded, for God rewards good deeds, and knows everything. 159 As for those who hide the proofs and guidance We send down, after We have made them clear to people in the Scripture, God rejects them, and so do others, 160 unless they repent, make amends, and declare the truth. I will certainly accept their repentance: I am the Ever Relenting, the Most Merciful. 161 As for those who disbelieve and die as disbelievers, God rejects them, as do the angels and all people. 162 They will remain in this state of rejection: their punishment will not be lightened, nor will they be reprieved. 163 Your God is the one God: there is no god except Him, the Lord of Mercy, the Giver of Mercy. 164 In the creation of the heavens and earth; in the alternation of night and day; in the ships that sail the

seas with goods for people; in the water which God sends down from the sky to give life to the earth when it has been barren, scattering all kinds of creatures over it; in the changing of the winds and clouds that run their appointed courses between the sky and earth: there are signs in all these for those who use their minds. 165 Even so, there are some who choose to worship others besides God as rivals to Him, loving them with the love due to God, but the believers have greater love for God. If only the idolaters could see— as they will see when they face the torment— that all power belongs to God, and that God punishes severely. 166 When those who have been followed disown their followers, when they all see the suffering, when all ^a Two hills adjacent to the Ka_ba between which a pilgrim and visitor should walk up and down in commemoration of what Hagar did in search of water for her baby, Ishmael. ^b The minor pilgrimage (umra) can be done during the pilgrimage season or at any other time during the year. ^c The Ka_ba, which is central both to the direction of prayer and to the rites of pilgrimage as established by Abraham at God's command. ^d The Muslims were reluctant to perform this rite, as the polytheists had installed two idols on these hills. Here it is reclaimed for God. The Qur_an 2: 156 bonds between them are severed, 167 the followers will say, 'If only we had one last chance, we would disown them as they now disown us.' In this way, God will make them see their deeds as a source of bitter regret: they shall not leave the Fire. 168 People, eat what is good and lawful from the earth, and do not follow Satan's footsteps, for he is your sworn enemy. 169 He always commands you to do what is evil and indecent, and to say things about God that you do not really know.^a 170 But when it is said to

them, 'Follow the message that God has sent down,' they answer, 'We follow the ways of our fathers.' What! Even though their fathers understood nothing and were not guided? 171 Calling to disbelievers^b is like a herdsman calling to things that hear nothing but a shout and a cry: they are deaf, dumb, and blind, and they understand nothing.

172 You who believe, eat the good things We have provided for you and be grateful to God, if it is Him that you worship. 173 He has only forbidden you carrion, blood, pig's meat, and animals over which any name other than God's has been invoked. But if anyone is forced to eat such things by hunger, rather than desire or excess, he commits no sin: God is most merciful and forgiving.

174 As for those who conceal the Scripture that God sent down and sell it for a small price, they only fill their bellies with Fire. God will not speak to them on the Day of Resurrection, nor will He purify them: an agonizing torment awaits them. 175 These are the ones who exchange guidance for error, and forgiveness for torment. What can make them patient in the face of the Fire? 176 This is because God has sent the Scripture with the Truth; those who pursue differences in the Scripture are deeply entrenched in opposition.

177 Goodness does not consist in turning your face towards East or West. The truly good are those who believe in God and the Last Day, in the angels, the Scripture, and the prophets; who give away some of their wealth, however much they cherish it, to their relatives, to orphans, the needy, travellers and beggars, and to liberate those in bondage; those who keep up the prayer and pay the prescribed alms; who keep pledges whenever they make them; who are steadfast in misfortune, adversity, and times of danger. These are the ones who are true, and it is they who are aware of God.

^a See 6: 138, 145.

^b It is also possible to interpret this as referring to the disbelievers calling on their idols, who cannot respond.

2: 177 The Cow

178 You who believe, fair retribution^a is prescribed for you in cases of murder: the free man for the free man, the slave for the slave, the female for the female.^b But if the culprit is pardoned by his aggrieved brother, this shall be adhered to fairly, and the culprit shall pay what is due in a good way. This is an alleviation from your Lord and an act of mercy. If anyone then exceeds these limits, grievous suffering awaits him. 179 Fair retribution saves life for you, people of understanding, so that you may guard yourselves against what is wrong.

When death approaches one of you who leaves wealth, 180 it is prescribed that he should make a proper bequest to parents and close relatives— a duty incumbent on those who are mindful of God. 181 If anyone alters the bequest after hearing it, the guilt of the alteration will fall on them: God is all hearing and all knowing. 182 But if anyone knows^c that the testator has made a mistake, or done wrong, and so puts things right between the parties, he will incur no sin: God is most forgiving and merciful.

183 You who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may be mindful of God.

184 Fast for a specific number of days, but if one of you is ill, or on a journey, on other days later. For those who can fast only with extreme difficulty, there is a way to compensate— feed a needy person. But if anyone does good of his own accord, it is better for him, and fasting is better for you, if only you knew.

185 It was in the month of Ramadan that the Qur'an was revealed as guidance for mankind, clear messages giving guidance and distinguishing between right and wrong. So any

one of you who is present that month should fast, and anyone who is ill or on a journey should make up for the lost days by fasting on other days later. God wants ease for you, not hardship. He wants you to complete the prescribed period and to glorify Him for having guided you, so that you may be thankful.

186 [Prophet], if My servants ask you about Me, I am near. I respond to those who call Me, so let them respond to Me, and believe in Me, so that they may be guided.

^a qisas etymologically means 'to track down'.

^b Before Islam, the Arabs did not observe equality in retribution, but a stronger tribe would demand more, e.g. a man for a woman, a free man for a slave, or several men for one man, likewise for financial compensation. The intention of this verse is to insist on equality.

^c One meaning of khafa is 'to know' (al-Mu_jam al-Wasit). The Qur'an 2: 178

187 You [believers] are permitted to lie with your wives during the night of the fast: they are [close] as garments to you, as you are to them. God was aware that you were betraying yourselves,^a so He turned to you in mercy and pardoned you: now you can lie with them— seek what God has ordained for you— eat and drink until the white thread of dawn becomes distinct from the black. Then fast until nightfall. Do not lie with them during the nights of your devotional retreat in the mosques: these are the bounds set by God, so do not go near them. In this way God makes His messages clear to people, that they may guard themselves against doing wrong.

188 Do not consume your property wrongfully, nor use it to bribe judges, intending sinfully and knowingly to consume parts of other people's property.

189 They ask you [Prophet] about crescent moons. Say, 'They show the times appointed for people, and for the pilgrimage.' Goodness

does not consist of entering houses by the back [door];^b the truly good person is the one who is mindful of God. So enter your houses by their [main] doors and be mindful of God so that you may prosper. 190 Fight in God's cause against those who fight you, but do not overstep the limits:^c God does not love those who overstep the limits. 191 Kill them wherever you encounter them,^d and drive them out from where they drove you out, for persecution is more serious than killing.^e Do not fight them at the Sacred Mosque unless they fight you there. If they do fight you, kill them— this is what such disbelievers deserve— 192but if they stop, then God is most forgiving and merciful. 193 Fight them until there is no more persecution, and a Some Muslims admitted to the Prophet that they had spoiled their fast by having sexual relations during the nights of Ramadan.

^b It was the custom of some Arabs on returning from the pilgrimage to enter their houses by the back door, considering this to be an act of piety.

^c The Arabic command *la ta_tadu* is so general that commentators have agreed that it includes prohibition of starting hostilities, fighting non-combatants, disproportionate response to aggression, etc.

^d The Muslims were concerned as to whether it was permitted to retaliate when attacked within the sacred precincts in Mecca when on pilgrimage (see 2: 196 and Razi's Tafsir). They are here given permission to fight back wherever they encounter their attackers, in the precinct or outside it.

^e 'Persecuting you unlawfully is worse than you killing them in the precincts in selfdefence.' The article *al-* in Arabic sometimes takes the place of a pronoun, as here 'their persecution' and 'your killing them' (Tammam Hassan, *al-Bayan*, Cairo, 1993, 118–45); it is not the generic *al-*, cf. 2: 217. See also 2: 217.

2: 193 The Cow
worship^a ^b is devoted to God. If they cease hostilities, there can

be no [further] hostility, except towards aggressors. 194 A sacred month for a sacred month: violation of sanctity [calls for] fair retribution. So if anyone commits aggression against you, attack him as he attacked you, but be mindful of God, and know that He is with those who are mindful of Him. 195 Spend in God's cause: do not contribute to your destruction with your own hands,^c but do good, for God loves those who do good. 196 Complete the pilgrimages, major and minor, for the sake of God. If you are prevented [from doing so], then [send] whatever offering for sacrifice you can afford, and do not shave your heads^d until the offering has reached the place of sacrifice. If any of you is ill, or has an ailment of the scalp, he should compensate by fasting, or feeding the poor, or offering sacrifice. When you are in safety, anyone wishing to take a break between the minor pilgrimage and the major one must make whatever offering he can afford. If he lacks the means, he should fast for three days during the pilgrimage, and seven days on his return, making ten days in all. This applies to those whose household is not near the Sacred Mosque. Always be mindful of God, and be aware that He is stern in His retribution. 197 The pilgrimage takes place during the prescribed months. There should be no indecent speech, misbehaviour, or quarrelling for anyone undertaking the pilgrimage— whatever good you do, God is well aware of it. Provide well for yourselves: the best provision is to be mindful of God— always be mindful of Me, you who have understanding— 198but it is no offence to seek some bounty from your Lord.^f When you surge down from Arafat remember God at the sacred place.^g Remember Him: He has guided you. Before that

^a Worship at the sacred mosque.

^b Cf. 8: 39 and note ^e to 2: 191 above.

^c If they are not prepared to pay for what it takes to defend themselves, then they will

bring ruin on themselves. The verse is also understood generally to outlaw suicide and other forms of self-harm.

^d Shaving the head or cutting the hair is one of the rites performed by male pilgrims after most of the other rites have been completed.

^e This means breaking the restrictions of *ihram* (consecration) termed *tamattu_*.

^f It is lawful to trade while on pilgrimage.

^g This is one of the sites of the pilgrimage between Arafat and Mina— a plain called Muzdalifa.

The Qur_ an 2: 194
you were astray. 199 Surge down where the rest of the people do,^a and ask forgiveness of God: He is most forgiving and merciful. 200When you have completed your rites, remember God as much as you remember your own fathers, or even more. There are some who pray, 'Our Lord, give us good in this world,' and they will have no share in the Hereafter; 201 others pray, 'Our Lord, give us good in this world and in the Hereafter, and protect us from the torment of the Fire.' 202 They will have the share they have worked for: God is swift in reckoning. 203Remember God on the appointed days.^b If anyone is in a hurry to leave after two days, there is no blame on him, nor is there any blame on anyone who stays on, so long as they are mindful of God. Be mindful of God, and remember that you will be gathered to Him. 204 There is [a kind of] man whose views on the life of this world may please you [Prophet], he even calls on God to witness what is in his heart, yet he is the bitterest of opponents. 205 When he leaves, he sets out to spread corruption in the land, destroying crops and livestock— God does not like corruption. 206 When he is told, 'Beware of God,' his arrogance leads him to sin. Hell is enough for him: a dreadful resting place. 207 But there is also a kind of man who gives

his life away to please God, and God is most compassionate to His servants. 208 You who believe, enter wholeheartedly into submission to God and do not follow in Satan's footsteps, for he is your sworn enemy. 209 If you slip back after clear proof has come to you, then be aware that God is almighty and wise. 210 Are these people waiting for God to come to them in the shadows of the clouds, together with the angels? But the matter would already have been decided by then: all matters are brought back to God. 211 [Prophet], ask the Children of Israel how many clear signs We brought them. If anyone alters God's blessings after he has received them, God is stern in punishment. 212 The life of this world is made to seem glamorous to the disbelievers, and they laugh at those who believe. But those who are mindful of God will be above a Some arrogant tribes used to take a different route from the masses. b These come after the day of sacrifice, when two or three days are spent in Mina to perform the rite of stoning the Devil. c Silm, which also means 'peace'. d It will be too late for them to repent. 2: 212 The Cow them on the Day of Resurrection: God provides immeasurably for whoever He pleases. 213 Mankind was a single community, then God sent prophets to bring good news and warning, and with them He sent the Scripture with the Truth, to judge between people in their disagreements. It was only those to whom it was given who disagreed about it after clear signs had come to them, because of rivalry between them. So by His leave God guided the believers to the truth they had differed about: God guides whoever He will to a straight path. 214 Do you suppose that you will enter the Garden without first having suffered like those before you? They were afflicted by misfortune

and hardship, and they were so shaken that even [their] messenger and the believers with him cried, 'When will God's help arrive?' Truly, God's help is near. 215 They ask you [Prophet] what they should give. Say, 'Whatever you give should be for parents, close relatives, orphans, the needy, and travellers. God is well aware of whatever good you do. 216 Fighting is ordained for you, though you dislike it. You may dislike something although it is good for you, or like something although it is bad for you: God knows and you do not.' 217 They ask you [Prophet] about fighting in the prohibited month. Say, 'Fighting in that month is a great offence, but to bar others from God's path, to disbelieve in Him, prevent access to the Sacred Mosque, and expel its people, are still greater offences in God's eyes: persecution is worse than killing.' a They will not stop fighting you [believers] until they make you revoke your faith, if they can. If any of you revoke your faith and die as disbelievers, your deeds will come to nothing in this world and the Hereafter, and you will be inhabitants of the Fire, there to remain. 218 But those who have believed, migrated, and striven for God's cause, it is they who can look forward to God's mercy: God is most forgiving and merciful. 219 They ask you [Prophet] about intoxicants and gambling: say, 'There is great sin in both, and some benefit for people: the sin is greater than the benefit.' They ask you what they should give: say, 'Give what you can spare.' In this way, God makes His messages clear to you, so that you may reflect 220 on this world and the next. a To persecute people for believing in God is a worse offence than for the aggrieved party to fight back in the prohibited month. This further explains verse 191. The Qur'an 2: 213 They ask you about [the property of] orphans: say, 'It is good to set things right for them. If you combine their affairs with yours, remember they are your brothers and sisters: God knows those who

spoil things and those who improve them. Had He so willed, He could have made you vulnerable too: He is almighty and wise.' 221 Do not marry idolatresses until they believe: a believing slave woman is certainly better than an idolatress, even though she may please you. And do not give your women in marriage to idolaters until they believe: a believing slave is certainly better than an idolater, even though he may please you. Such people call [you] to the Fire, while God calls [you] to the Garden and forgiveness by His leave. He makes His messages clear to people, so that they may bear them in mind. 222 They ask you [Prophet] about menstruation. Say, 'Menstruation is a painful condition, so keep away from women during it. Do not approach them until they are cleansed; when they are cleansed, you may approach them as God has ordained.' a God loves those who turn to Him, and He loves those who keep themselves clean. 223 Your wives are your fields, so go into your fields whichever way you like, b and send [something good] ahead for yourselves. Be mindful of God: remember that you will meet Him.' [Prophet], give good news to the believers. 224 [Believers], do not allow your oaths in God's name to hinder you from doing good, being mindful of God and making peace between people. God hears and knows everything: 225 He will not call you to account for oaths you have uttered unintentionally, but He will call you to account for what you mean in your hearts. God is most forgiving and forbearing. 226 For those who swear that they will not approach their wives, there shall be a waiting period of four months: c if they go back, remember God will be most forgiving and merciful, 227 but if they are determined to divorce, remember that God hears and knows all. 228 Divorced women must wait for three monthly periods before remarrying, and, if they really believe in God and the

a The Arabic expressions used here are clear euphemisms for 'do not have sexual intercourse with them'.

b When the Muslims emigrated to Medina, they heard from the Jews that a child

born from a woman approached from behind would have a squint. c Before Islam, husbands could make such an oath and suspend the wife indefinitely.

In Islam, if they do not go back after four months, divorce becomes effective.

2: 228 The Cow

Last Day, it is not lawful for them to conceal what God has created in

their wombs: their husbands would do better to take them back during this period, provided they wish to put things right. Wives have [rights] similar to their [obligations], according to what is recognized to be fair, and husbands have a degree [of right] over

them: [both should remember that] God is almighty and wise.

229 Divorce can happen twice, and [each time] wives either be kept on in an acceptable manner or released in a good way. It is not lawful

for you to take back anything that you have given [your wives], except

where both fear that they cannot maintain [the marriage] within the bounds set by God: if you [arbiters] suspect that the couple may not

be able to do this, then there will be no blame on either of them if the

woman opts to give something for her release. a These are the bounds

set by God: do not overstep them. It is those who overstep God's bounds who are doing wrong. 230

If a husband re-divorces his wife after the second divorce, she will not be lawful for him until she has taken another husband; if that one divorces her, there will be no blame if she and the first husband return to one another, provided they feel that they can keep within the bounds set by God. These are God's bounds, which He makes clear for those who know.

231 When you divorce women and they have reached their set time, then either keep or release them in a fair manner. Do not hold on to them with intent to harm them and commit aggression: anyone who

does this wrongs himself. Do not make a mockery of God's revelations;

remember the favour He blessed you with, and the Scripture and wisdom He sent to teach you. Be mindful of God and know that He has full knowledge of everything. 232 When you divorce women

and they have reached their set time, do not prevent them from remarrying their husbands if they both agree to do so in a fair manner. b Let those of you who believe in God and the Last Day take

this to heart: that is more wholesome and purer for you.

God knows

and you do not.

233 Mothers suckle their children for two whole years, if they wish to complete the term, and clothing and maintenance must be borne by the father in a fair manner. No one should be burdened with more

than they can bear: no mother shall be made to suffer harm on

a By paying back all or part of the dowry in return for divorce.

b Sometimes a woman's father or brother would interfere to stop her reconciling with her husband. Here the Qur'an condemns such interference.

The Qur'an 2: 229

account of her child, nor any father on account of his. The same

duty is incumbent on the father's heir. a If, by mutual consent and consultation, the couple wish to wean [the child], they will not be blamed, nor will there be any blame if you wish to engage a wet nurse, provided you pay as agreed in a fair manner. Be mindful of God, knowing that He sees everything you do.

234 If any of you die and leave widows, the widows should wait for

four months and ten nights before remarrying. When they have completed this set time, you will not be blamed for anything they may reasonably choose to do with themselves. God is fully aware of what you do. 235 You will not be blamed whether you give a hint that

you wish to marry these women, or keep it to yourselves— God knows that you intend to propose^b to them. Do not make a secret

arrangement with them; speak to them honourably and do not confirm

the marriage tie until the prescribed period reaches its end. Remember that God knows what is in your souls, so be mindful of Him. Remember that God is most forgiving and forbearing.

236 You will not be blamed if you divorce women when you have not yet consummated the marriage or fixed a bride-gift for them, but

make fair provision for them, the rich according to his means and the

poor according to his— this is a duty for those who do good. 237 If you

divorce wives before consummating the marriage but after fixing a bride-gift for them, then give them half of what you had previously fixed, unless they waive [their right], or unless the one who holds the

marriage tie waives [his right].

Waiving [your right] is nearer to godliness, so do not forget to be generous towards one another: God

sees what you do. 238 Take care to do your prayers, c praying in the best way, d and stand before God in devotion. 239 If you are in danger,

pray when you are out walking or riding; when you are safe again, remember God, for He has taught you what you did not know.

240 If any of you die and leave widows, make a bequest for them:

a

year's maintenance and no expulsion from their homes [for that

time]. But if they leave of their own accord, you will not be blamed

for what they may reasonably choose to do with themselves:

God is

a If he dies.

b Dhakara in classical Arabic meant 'to propose'.

c To secure that the parties in such a bitter situation will abide by the Qur'an's teaching they are instructed to pray and stand before God.

d Another interpretation is 'including the middle prayer', with various opinions as to which prayer is meant.

2: 240 The Cow

almighty and wise. 241 Divorced women shall also have such maintenance

as is considered fair: this is a duty for those who are mindful of God. 242 In this way God makes His revelations clear to you, so that you may grow in understanding. 243 [Prophet], consider those people who abandoned their homeland in fear of death,^a even though there were thousands of them. God said to them, 'Die!' and then brought them back to life again; God shows real favour to people, but most of them are ungrateful. 244 Fight^b in God's cause and remember that He is all hearing and all knowing. 245 Who will give God a good loan, which He will increase for him many times over? It is God who withholds and God who gives abundantly, and it is to Him that you will return. 246 [Prophet], consider the leaders of the Children of Israel who came after Moses, when they said to one of their prophets, 'Set up a king for us and we shall fight in God's cause.' He said, 'But could it be that you would not fight, if it were ordained for you?' They said, 'How could we not fight in God's cause when we and our children have been driven out of our homeland?' Yet when they were commanded to fight, all but a few of them turned away: God has full knowledge of those who do wrong. 247 Their prophet said to them, 'God has now appointed Talut^c to be your king,' but they said, 'How can he be king over us when we have a greater right to rule than he? He does not even have great wealth.' He said, 'God has chosen him over you, and has given him great knowledge and stature. God grants His authority to whoever He pleases: God is magnanimous, all knowing.' 248 Their prophet said to them, 'The sign of his authority will be that the Ark [of the Covenant] will come to you. In it there will be [the gift of] tranquillity from your Lord and relics of the followers of Moses and Aaron, carried by the angels. There is a sign in this for you if you believe.'

249 When Talut set out with his forces, he said to them, 'God will test you with a river. Anyone who drinks from it will not belong with me, but anyone who refrains from tasting it will belong with me; if he scoops up just one handful [he will be excused].'^a But they all drank [deep] from it, except for a few. When he crossed it with those ^a See verse 246 below. ^b After dealing with marital issues, the Qur'an returns to the question of retaliation. ^c The Arabic name for Saul. The Qur'an 2: 241 who had kept faith, they^a said, 'We have no strength today against Goliath and his warriors.' But those who knew that they were going to meet their Lord said, 'How often a small force has defeated a large army with God's permission! God is with those who are steadfast.' 250 And when they met Goliath and his warriors, they said, 'Our Lord, pour patience on us, make us stand firm, and help us against the disbelievers,' 251 and so with God's permission they defeated them. David killed Goliath, and God gave him sovereignty and wisdom and taught him what He pleased. If God did not drive some back by means of others the earth would be completely corrupt, but God is bountiful to all. 252 These are the revelations of God which We recite to you [Muhammad] with the truth, and you truly are one of the messengers. 253 We favoured some of these messengers above others. God spoke to some; others He raised in rank; We gave Jesus, son of Mary, Our clear signs and strengthened him with the holy spirit. If God had so willed, their successors would not have fought each other after they had been brought clear signs. But they disagreed: some believed and some disbelieved. If God had so willed, they would not have fought each other, but God does what He will. 254 You who believe, give from what We have provided for you, before the Day comes when there is no bargaining, no friendship, and no intercession. It is the disbelievers who are wrong. 255 God: there is no god but Him, the Ever Living, the Ever Watchful.^b

Neither slumber nor sleep overtakes Him. All that is in the heavens and in the earth belongs to Him. Who is there that can intercede with Him except by His leave? He knows what is before them and what is behind them, but they do not comprehend any of His knowledge except what He wills. His throne extends over the heavens and the earth; it does not weary Him to preserve them both. He is the Most High, the Tremendous. 256 There is no compulsion in religion: true guidance has become distinct from error, so whoever rejects false gods and believes in God has grasped the firmest handhold, one that will never break. God is all hearing and all knowing. 257 God is the ally of those who believe: He brings them out of the depths of darkness and into the light. As ^a Those who had drunk the water or some of the few who went with Talut. ^b Cf. 13: 33. 2: 257 The Cow for the disbelievers, their allies are false gods who take them from the light into the depths of darkness, they are the inhabitants of the Fire, and there they will remain. 258 [Prophet], have you not thought about the man who disputed with Abraham about his Lord, because God had given him power to rule? When Abraham said, 'It is my Lord who gives life and death,' he said, 'I too give life and death.' So Abraham said, 'God brings the sun from the east; so bring it from the west.' The disbeliever was dumbfounded: God does not guide those who do evil. 259 Or take the one who passed by a ruined town. He said, 'How will God give this life when it has died?' So God made him die for a hundred years, and then raised him up, saying, 'How long did you stay like that?' He answered, 'A day, or part of a day.' God said, 'No, you stayed like that for a hundred years. Look at your food and drink: they have not gone bad. Look at your donkey— We will make

you a sign for the people— look at the bones: see how We bring them together and clothe them with flesh!’ When all became clear to him, he said, ‘Now I know that God has power over everything.’ 260 And when Abraham said, ‘My Lord, show me how You give life to the dead,’ He said, ‘Do you not believe, then?’ ‘Yes,’ said Abraham, ‘but just to put my heart at rest.’ So God said, ‘Take four birds and train them to come back to you. Then place them on separate hilltops, a call them back, and they will come flying to you: know that God is all powerful and wise.’ 261 Those who spend their wealth in God’s cause are like grains of corn that produce seven ears, each bearing a hundred grains. God gives multiple increase to whoever He wishes: He is limitless and all knowing. 262 Those who spend their wealth in God’s cause, and do not follow their spending with reminders of their benevolence or hurtful words, will have their rewards with their Lord: no fear for them, nor will they grieve. 263 A kind word and forgiveness is better than a charitable deed followed by hurtful [words]: God is self-sufficient, forbearing. 264 You who believe, do not cancel out your charitable a Most of the classical commentators take the view that Abraham must have had to cut up the birds first if they were really to rise from the dead, rendering this phrase ‘then place them separately on hilltops’. However, Abu Muslim thought the important part of the image was that it is as easy for souls to come back to the body as for the birds to come back to Abraham (Razi). Cf. ‘To Him you shall return’, in many places, e.g. 2: 245 and 285. The Qur’an 2: 258 deeds with reminders and hurtful words, like someone who spends his wealth only to be seen by people, not believing in God and the Last Day. Such a person is like a rock with earth on it: heavy rain

falls and leaves it completely bare. Such people get no rewards for their works: God does not guide the disbelievers. 265 But those who spend their wealth in order to gain God’s approval, and as an affirmation of their own faith, are like a garden on a hill: heavy rain falls and it produces double its normal yield; even if no heavy rain falls, it will still be watered by the dew. God sees all that you do. 266 Would any of you like to have a garden of palm trees and vines, graced with flowing streams and all kinds of produce, which, when you are afflicted with old age and feeble offspring, is struck by a fiery whirlwind and burnt down? In this way God makes His messages clear to you, so that you may reflect on them. 267 You who believe, give charitably from the good things you have acquired and that We have produced for you from the earth. Do not give away the bad things that you yourself would only accept with your eyes closed: remember that God is self-sufficient, worthy of all praise. 268 Satan threatens you with the prospect of poverty and commands you to do foul deeds; God promises you His forgiveness and His abundance: God is limitless and all knowing, 269 and He gives wisdom to whoever He will. Whoever is given wisdom has truly been given much good, but only those with insight bear this in mind. 270 Whatever you may give, or vow to give, God knows it well, and those who do wrong will have no one to help them. 271 If you give charity openly, it is good, but if you keep it secret and give to the needy in private, that is better for you, and it will atone for some of your bad deeds: God is well aware of all that you do. 272 It is not for you [Prophet] to guide them; it is God who guides whoever He will. Whatever charity you give benefits your own soul, provided you do it for the sake of God: whatever you give will be repaid to you in full, and you will not be wronged. 273 [Give] to those needy who are

wholly occupied in God’s way and cannot travel in the land [for trade]. The unknowing might think them rich because of their selfrestraint, but you will recognize them by their characteristic of not begging persistently. God is well aware of any good you give. 274 Those who give, out of their own possessions, by night and by day, in private and in public, will have their reward with their Lord: no fear for them, nor will they grieve. 275 But those who take usury 2: 275 The Cow will rise up on the Day of Resurrection like someone tormented by Satan’s touch. That is because they say, ‘Trade and usury are the same,’ 276 but God has allowed trade and forbidden usury. Whoever, on receiving God’s warning, stops taking usury may keep his past gains— God will be his judge— but whoever goes back to usury will be an inhabitant of the Fire, there to remain. God blights usury, but blesses charitable deeds with multiple increase: He does not love the ungrateful sinner. 277 Those who believe, do good deeds, keep up the prayer, and pay the prescribed alms will have their reward with their Lord: no fear for them, nor will they grieve. 278 You who believe, beware of God: give up any outstanding dues from usury, if you are true believers. 279 If you do not, then be warned of war from God and His Messenger. You shall have your capital if you repent, and without suffering loss or causing others to suffer loss. 280 If the debtor is in difficulty, then delay things until matters become easier for him; still, if you were to write it off as an act of charity, that would be better for you, if only you knew. 281 Beware of a Day when you will be returned to God: every soul will be paid in full for what it has earned, and no one will be wronged. 282 You who believe, when you contract a debt for a stated term, put it down in writing: have a scribe write it down justly between

you. No scribe should refuse to write: let him write as God has taught him, let the debtor dictate, and let him fear God, his Lord, and not diminish [the debt] at all. If the debtor is feeble-minded, weak, or unable to dictate, then let his guardian dictate justly. Call in two men as witnesses. If two men are not there, then call one man and two women out of those you approve as witnesses, so that if one of the two women should forget the other can remind her. Let the witnesses not refuse when they are summoned. Do not disdain to write the debt down, be it small or large, along with the time it falls due: this way is more equitable in God's eyes, more reliable as testimony, and more likely to prevent doubts arising between you. But if the merchandise is there and you hand it over, there is no blame on you if you do not write it down. Have witnesses present whenever you trade with one another, and let no harm be done to either scribe or witness, for if you did cause them harm, it would be a crime on your part. Be mindful of God, and He will teach you: He has full a A classical meaning of d

alla.

The Qur'an 2: 276

knowledge of everything. 283 If you are on a journey, and cannot find a scribe, something should be handed over as security, but if you decide to trust one another, then let the one who is trusted fulfil his trust; let him be mindful of God, his Lord. Do not conceal evidence: anyone who does so has a sinful heart, and God is fully aware of everything you do. 284 Whatever is in the heavens and in the earth belongs to God and, whether you reveal or conceal your thoughts, God will call you to account for them. He will forgive whoever He will and punish whoever He will: He has power over all things. 285 The Messenger believes in what has been sent down to him from his Lord, as do the faithful. They all believe in God, His angels, His scriptures, and His messengers. 'We make no distinction

between any of His messengers,' they say, 'We hear and obey. Grant us Your forgiveness, our Lord. To You we all return!'— 286 God does not burden any soul with more than it can bear: each gains whatever good it has done, and suffers its bad—' Lord, do not take us to task if we forget or make mistakes. Lord, do not burden us as You burdened those before us. Lord, do not burden us with more than we have strength to bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so help us against the disbelievers.'

2: 286 The Cow

3. THE FAMILY OF IMRAN

A Medinan sura which takes its title from the family of Imran mentioned in verse 33. It begins by emphasizing that the Qur'an confirms the earlier scriptures and goes on to say later that the central tenet of faith is devotion to God (verses 19–20). The story of Zachariah, Mary, and Jesus is given in verses 35–64 and the fact that Jesus was unfathered, just as Adam was created without a father, is accentuated. Aspects of the battles of Badr and Uhud are described, especially the latter, where the Muslims disobeyed the Prophet and were defeated. The sura first documents the tension that arose between the Muslims and certain of the Jews and Christians (verses 65–85 and 98–101), then closes by emphasizing the unity of faith and conduct between the Muslims and some of these People of the Book, explaining that these will have their reward from God (verse 199). In the name of God, the Lord of Mercy, the Giver of Mercy 1 Alif Lam Mima 2 God: there is no god but Him, the Ever Living, the Ever Watchful. 3 Step by step, He has sent the Scripture down to you [Prophet] with the Truth, confirming what went before: He sent down the Torah and the Gospel 4 earlier as a guide for people and He has sent down the distinction [between right and wrong].b Those who deny God's

revelations will suffer severe torment: God is almighty and capable of retribution. 5 Nothing on earth or in heaven is hidden from God: 6 it is He who shapes you all in the womb as He pleases. There is no God but Him, the Mighty, the Wise: 7 it is He who has sent this Scripture down to you [Prophet]. Some of its verses are definite in meaning—these are the cornerstone c of the Scripture—and others are ambiguous. The perverse at heart eagerly pursue the ambiguities in their attempt to make trouble and to pin down a specific meaning of their own: only God knows the true meaning. Those firmly grounded in knowledge say, 'We believe in it: it is all from our Lord'—only those with real perception will take heed— 8 'Our Lord, a See note to 2: 1. b See also 5: 48; 25: 1. c Literally 'the mother'. do not let our hearts deviate after You have guided us. Grant us Your mercy: You are the Ever Giving. 9 Our Lord, You will gather all people on the Day of which there is no doubt: a God never breaks His promise.' 10 Neither their possessions nor their children will be any use to the disbelievers against God. The disbelievers will be fuel for the Fire, 11 just as Pharaoh's people and their predecessors denied Our revelations, and God punished them for their sins: God is severe in punishing. 12 [Prophet], say to the disbelievers, 'You will be defeated and driven together into Hell, a foul resting place. 13 You have already seen a sign in the two armies that met in battle, one fighting for God's cause and the other made up of disbelievers. With their own eyes [the former] saw [the latter] to be twice their number, b but God helps whoever He will. There truly is a lesson in this for all with eyes to see.' 14 The love of desirable things is made alluring for men— women, children, gold and silver treasures piled up high, horses with fine markings, livestock, and farmland— these may be the joys of this life,

but God has the best place to return to. 15 [Prophet], say, 'Would you like me to tell you of things that are better than all of these? Their Lord will give those who are mindful of God Gardens graced with flowing streams, where they will stay with pure spouses and God's good pleasure— God is fully aware of His servants— 16 those who say, "Our Lord, we believe, so forgive us our sins and protect us from suffering in the Fire," 17 those who are steadfast, truthful, truly devout, who give [in God's cause] and pray before dawn for forgiveness.' 18 God bears witness that there is no god but Him, as do the angels and those who have knowledge. He upholds justice. There is no god but Him, the Almighty, the All Wise. 19 True Religion, in God's eyes, is islam: [devotion to Him alone].^c Those who were given the Scripture disagreed out of rivalry, only after they had been given knowledge— if anyone denies God's revelations, God is swift to take account— 20 if they argue with you [Prophet], say, 'I have devoted myself to God alone and so have my followers.' Ask those who were

a And on the day itself there will no longer be any doubt (see 102: 3–8).

b This is an allusion to the Battle of Badr, where the Muslim army was vastly outnumbered but still victorious (see 8: 43–4).

c See note to 2: 128 above.

d Literally 'submitted my face'. 3: 20 The Family of _Imran 35 given the Scripture, as well as those without one, 'Do you too devote yourselves to Him alone?' If they do, they will be guided, but if they turn away, your only duty is to convey the message. God is aware of His servants. 21 Give news of agonizing torment to those who ignore God's revelations, who unjustifiably kill prophets, who kill those who command that justice is done: 22 the deeds of such people will come to nothing in this world and in the next and no one will help them. 23 Have you considered those who were given a share of the Scripture? When they are asked to accept judgement from God's

Scripture, some of them turn their backs and walk away, all because they declare, 24 'The Fire will only touch us for a limited number of days.' The lies they have invented have led them astray in their own religion. 25 How will they fare when We gather them together for a Day of which there is no doubt, when every soul will be paid in full for what it has done, and they will not be wronged? 26 Say, 'God, holder of all control,^a You give control to whoever You will and remove it from whoever You will; You elevate whoever You will and humble whoever You will. All that is good lies in Your hand: You have power over everything. 27 You merge night into day and day into night; You bring the living out of the dead and the dead out of the living; You provide limitlessly for whoever You will.' 28 The believers should not make the disbelievers their allies rather than other believers— anyone who does such a thing will isolate himself completely from God— except when you need to protect yourselves from them. God warns you to beware of Him: the Final Return is to God. 29 Say [Prophet], 'God knows everything that is in your hearts, whether you conceal or reveal it; He knows everything in the heavens and earth; God has power over all things.' 30 On the Day when every soul finds all the good it has done present before it, it will wish all the bad it has done to be far, far away. God warns you to beware of Him, but God is compassionate towards His servants. 31 Say, 'If you love God, follow me, and God will love you and forgive you your sins; God is most forgiving, most merciful.' 32 Say, 'Obey God and the Messenger,' but if they turn away, [know that] God does not love those who ignore [His commands].

a Or sovereignty.

The Qur'an 3: 21

33 God chose Adam, Noah, Abraham's family,^a and the family of _Imran, over all other people, 34 in one line of descent— God hears and knows all. 35 _Imran's wife said, 'Lord, I have dedicated what is

growing in my womb entirely to You; so accept this from me. You are the One who hears and knows all,' 36 but when she gave birth, she said, 'My Lord! I have given birth to a girl'— God knew best what she had given birth to: the male is not like the female—^c I name her Mary and I commend her and her offspring to Your protection from the rejected Satan.' 37 Her Lord graciously accepted her and made her grow in goodness, and entrusted her to the charge of Zachariah. Whenever Zachariah went in to see her in her sanctuary, he found her supplied with provisions. He said, 'Mary, how is it you have these provisions?' and she said, 'They are from God: God provides limitlessly for whoever He will.' 38 There and then Zachariah prayed to his Lord, saying, 'Lord, from Your grace grant me virtuous offspring: You hear every prayer.' 39 The angels called out to him, while he stood praying in the sanctuary, 'God gives you news of John, confirming a Word from God.^b He will be noble and chaste, a prophet, one of the righteous.' 40 He said, 'My Lord, how can I have a son when I am so old and my wife is barren?' [An angel] said, 'It will be so: God does whatever He will.' 41 He said, 'My Lord, give me a sign.' 'Your sign,' [the angel] said, 'is that you will not communicate with anyone for three days, except by gestures. Remember your Lord often; celebrate His glory in the evening and at dawn.' 42 The angels said to Mary: 'Mary, God has chosen you and made you pure: He has truly chosen you above all women. 43 Mary, be devout to your Lord, prostrate yourself in worship, bow down with those who pray.' 44 This is an account of things beyond your knowledge that We reveal to you [Muhammad]: you were not present among them when they^c cast lots to see which of them should take charge of Mary, you were not present with them when they argued [about her]. 45 The angels said, 'Mary, God gives you news of a Word from Him, whose name will be the Messiah, Jesus, son of Mary, who will

a This means family in the widest sense of the term.

b Verse 45 below: Jesus was given the epithet 'a Word from God'. One explanation is that this was because it was God's command that brought him into being, rather than the intervention of a human father (Razi).

c The priests.

3: 45 The Family of _Imran be held in honour in this world and the next, who will be one of those brought near to God. 46 He will speak to people in his infancy^a

and in his adulthood. He will be one of the righteous.' 47 She said, 'My Lord, how can I have a son when no man has touched me?' [The angel] said, 'This is how God creates what He will: when He has ordained something, He only says, "Be", and it is. 48 He will teach him the Scripture and wisdom, the Torah and the Gospel,

49 He will send him as a messenger to the Children of Israel: "I have come to you with a sign from your Lord: I will make the shape of a bird for you out of clay, then breathe into it and, with God's permission, it will become a real bird; I will heal the blind and the leper, and bring the dead back to life with God's permission; I will tell you what you may eat and what you may store up in your houses.b There

truly is a sign for you in this, if you are believers. 50 I have come to confirm the truth of the Torah which preceded me, and to make some things lawful to you which used to be forbidden. I have come to

you with a sign from your Lord. Be mindful of God, obey me:

51God

is my Lord and your Lord, so serve Him— that is a straight path."

52When Jesus realized they [still] did not believe, he said, 'Who will help me in God's cause?' The disciples said, 'We will be God's helpers; we believe in God— witness our devotion to Him.

53Lord,

we believe in what You have revealed and we follow the messenger:

record us among those who bear witness [to the Truth].'

[disbelievers] schemed but God also schemed; God is the Best of Schemers.

55 God said, 'Jesus, I will take you back and raise you up to Me: I will purify you of the disbelievers. To the Day of Resurrection I will make those who follow you superior to those who disbelieved. Then

you will all return to Me and I will judge between you regarding your differences. 56 I will make the disbelievers suffer severely in this world and the next; no one will help them.' 57 God will pay those who believe and do good deeds their reward in full; God does not love evildoers.

58We relate to you [Muhammad] this revelation, a decisive statement.

59 In God's eyes Jesus is just like Adam: He created him from a Cf. 19: 29–30. The word mahd means a place smoothed out for a small child to sleep in. It is not a piece of furniture like a cradle.

b Another possible translation is 'to tell you what you eat and what you store . . . '.

The Qur_an 3: 46

dust, said to him, 'Be', and he was. 60 This is the truth from your Lord, so do not be one of those who doubt. 61 If anyone disputes this with you now that you have been given this knowledge, say, 'Come, let us gather our sons and your sons, our women and your women, ourselves and yourselves, and let us pray earnestly and invoke God's

rejection on those of us who are lying. 62 This is the truth of the matter: there is no god but God; God is the Exalted, the Decider.'

a 63 If they turn away, [know that] God is well aware of anyone who causes corruption.b 64 Say, 'People of the Book, let us arrive at a

statement that is common to us all: we worship God alone, we ascribe no partner to Him, and none of us takes others beside God as

lords.' If they turn away, say, 'Witness our devotion to Him.'

65People of the Book, why do you argue about Abraham when the Torah and the Gospels were not revealed until after his time? Do you

not understand? 66You argue about some things of which you have

some knowledge, but why do you argue about things of which you know nothing? God knows and you do not. 67Abraham was neither a

Jew nor a Christian. He was upright and devoted to God, never an

idolater, 68 and the people who are closest to him are those who truly

follow his ways, this Prophet, and [true] believers— God is close to [true] believers.

69 Some of the People of the Book would dearly love to lead you [believers] astray, but they only lead themselves astray, though they

do not realize it. 70People of the Book, why do you deny God's revelations when you can see they are true? 71People of the Book, why do you mix truth with falsehood? Why do you hide the truth

when you recognize it? 72 Some of the People of the Book say, 'At the

beginning of the day, believe in what has been revealed to these believers [the Muslims], then at the end of the day reject it, so that they too may turn back, 73but do not sincerely believe in anyone unless he follows your own religion'— [Prophet], tell them, 'True

guidance is the guidance of God'— [they say], 'Do not believe that anyone else could be given a revelation similar to what you were

given, or that they could use it to argue against you in your Lord's presence.' [Prophet], tell them, 'All grace is in God's hands: He grants it to whoever He will— He is all embracing, all knowing—

a This translation of the term hakim is suggested by Razi.

b Corruption of beliefs and all that follows from that.

3: 73 The Family of _Imran

74 and He singles out for His mercy whoever He will. His grace is infinite.'

75 There are People of the Book who, if you [Prophet] entrust them with a heap of gold, will return it to you intact, but there are

others of them who, if you entrust them with a single dinar, will not return it to you unless you keep standing over them, because they

say, 'We are under no obligation towards the gentiles.' They tell a lie against God and they know it. 76 No indeed! God loves those who keep their pledges and are mindful of Him, 77 but those who sell out God's covenant and their own oaths for a small price will have no share in the life to come. God will neither speak to them nor look at them on the Day of Resurrection—He will not cleanse them [of their sins]—agonizing torment awaits them. 78 There are some who twist the Scripture with their tongues to make you [people] think that what they say is part of the Scripture when it is not; they say it is from God when it is not; they attribute lies to God and they know it. 79 No person to whom God had given the Scripture, wisdom, and prophethood would ever say to people, 'Be my servants, not God's.' [He would say], 'You should be devoted to God because you have taught the Scripture and studied it closely.' 80 He would never command you to take angels and prophets as lords. How could he command you to be disbelievers after you had devoted yourselves to God? 81 God took a pledge from the prophets, saying, 'If, after I have bestowed Scripture and wisdom upon you, a messenger comes confirming what you have been given, you must believe in him and support him. Do you affirm this and accept My pledge as binding on you?' They said, 'We do.' He said, 'Then bear witness and I too will bear witness.' 82 Those who turn away after this are the ones who break pledges. 83 Do they seek anything other than submission to God? Everyone in the heavens and earth submits to Him, willingly or unwillingly; they will all be returned to Him. 84 Say [Muhammad], 'We [Muslims] believe in God and in what has been sent down to us and to Abraham, Ishmael, Isaac, Jacob, and

the Tribes. We believe in what has been given to Moses, Jesus, and the prophets from their Lord. We do not make a distinction between any of the [prophets]. It is to Him that we devote ourselves.' 85 If anyone seeks a religion other than [Islam] complete devotion to The Qur'an 3: 74 God, it will not be accepted from him: he will be one of the losers in the Hereafter. 86 Why would God guide people who deny the truth, after they have believed and acknowledged that the Messenger is true, and after they have been shown clear proof? God does not guide evildoers: 87 such people will be rewarded with rejection by God, by the angels, by all people, 88 and so they will remain, with no relief or respite for their suffering. 89 Not so those who afterwards repent and mend their ways—God is most forgiving and merciful—90 [although] the repentance of those who, having believed, then increase in their disbelief, will not be accepted. They are the ones who have gone [far] astray: 91 those who disbelieve and die disbelievers will not be saved even if they offer enough gold to fill the entire earth. Agonizing torment is in store for them, and there will be no one to help them. 92 None of you [believers] will attain true piety unless you give out of what you cherish: whatever you give, God knows about it very well. 93 Except for what Israel made unlawful for himself, all food was lawful to the Children of Israel before the Torah was revealed. a Say, 'Bring the Torah and read out [the relevant passage] if you are telling the truth. 94 Those who persist in making up lies and attributing them to God after this are the wrongdoers.' 95 [Prophet], say, 'God speaks the truth, so follow Abraham's religion: he had true faith and he was never an idolater.' 96 The first House [of worship] to be established for people was the one at Mecca. b It is a blessed place; a source of guidance for all people; 97 there are clear signs in it; it is the place where Abraham stood to pray; whoever enters it is safe. Pilgrimage

to the House is a duty owed to God by people who are able to undertake it. Those who reject this [should know that] God has no need of anyone. 98 Say, 'People of the Book, why do you reject God's revelations? God witnesses everything you do.' 99 Say, 'People of the Book, why do you turn the believers away from God's path and try to make it crooked, when you yourselves [should be] witnesses to the [truth]? God is not heedless of anything you do.' a The commentators explain that Israel/Jacob (Abraham's grandson) vowed to give up camel flesh and camel milk if he were relieved of his sciatica, and the Jews in Medina argued with Muhammad: 'You claim to be following the religion of Abraham. If this were so you would not be eating camel meat and drinking its milk, as these are forbidden in Abraham's religion.' This verse answers this argument (Razi). b The original reads Bakka, which was an old name for Mecca. 3: 99 The Family of Imran 100 You who believe, some of those who were given the Scripture would turn you into disbelievers if you were to yield to them. 101 How can you disbelieve when God's revelations are being recited to you and His Messenger is living among you? Whoever holds fast to God will be guided to the straight path. 102 You who believe, be mindful of God, as is His due, and make sure you devote yourselves to Him, to your dying moment. 103 Hold fast to God's rope all together; do not split into factions. Remember God's favour to you: you were enemies and then He brought your hearts together and you became brothers by His grace; you were about to fall into a pit of Fire and He saved you from it—in this way God makes His revelations clear to you so that you may be rightly guided. 104 Be a community that calls for what is good, urges what is right, and forbids what is wrong: those who do this are the successful ones. 105 Do not be like those who, after they have been given clear revelation,

split into factions and fall into disputes: a terrible punishment awaits such people. 106 On the Day when some faces brighten and others darken, it will be said to those with darkened faces, 'How could you reject your faith after believing? Taste the torment for doing so,' 107 but those with brightened faces will be in God's grace, there to remain. 108 These are God's revelations: We recite them to you [Prophet] with the Truth. God does not will injustice for His creatures. 109 Everything in the heavens and earth belongs to God; it is to Him that all things return. 110 [Believers], you are the best community singled out for people: you order what is right, forbid what is wrong, and believe in God. If the People of the Book had also believed, it would have been better for them. For although some of them do believe, most of them are lawbreakers— 111 they will not do you much harm: even if they come out to fight you, they will soon turn tail; they will get no help— 112 and, unless they hold fast to a lifeline from God and from mankind, they are overshadowed by vulnerability wherever they are found. They have drawn God's wrath upon themselves. They are overshadowed by weakness, too, because they have persistently disbelieved in God's revelation and killed prophets without any right, all because of their disobedience and boundless transgression. 113 But they are not all alike. There are some among the People of the Book a Razi explains that the preposition *min* in the Arabic, usually translated as 'let there be among you', here applies to the whole community, not just part of it. 42 The Qur'an 3: 100 who are upright, who recite God's revelations during the night, who bow down in worship, 114 who believe in God and the Last Day, who order what is right and forbid what is wrong, who are quick to do good deeds. These people are among the righteous 115 and they will

not be denied [the reward] for whatever good deeds they do: God knows exactly who is conscious of Him. 116 As for those who disbelieve, neither their possessions nor their children will help them against God— they will be companions in the Fire, there to remain— 117 and whatever they give away in this life will be nullified: a frosty wind strikes and destroys the harvest of people who have wronged themselves. It was not God who wronged them; they wronged themselves. 118 You who believe, do not take for your intimates such outsiders as spare no effort to ruin you and want to see you suffer: their hatred is evident from their mouths, but what their hearts conceal is far worse. We have made Our revelations clear for you; will you not use your reason? 119 This is how it is: here you are, you love them, but they do not love you; you believe in all the Scriptures and when they meet you, they say, 'We believe,' but when they are alone, they bite their fingertips in rage at you. [Prophet], say, 'Die of rage [if you wish]!' God knows exactly what is in everyone's hearts. 120 They grieve at any good that befalls you [believers] and rejoice at your misfortunes. But if you are steadfast and conscious of God, their scheming will not harm you in the least: God encircles everything they do. 121 [Prophet], remember when you left your home at dawn to assign battle positions to the believers: God hears and knows everything. 122 Remember when two groups of you were about to lose heart and God protected them— let the believers put their trust in God— 123 God helped you at Badr when you were very weak. Be mindful of God, so that you may be grateful. 124 Remember when you said to the believers, 'Will you be satisfied if your Lord reinforces you by sending down three thousand angels? 125 Well, if you are steadfast and mindful of God, your Lord will reinforce you with five thousand

swooping angels if the enemy should suddenly attack you!' and God arranged it so, 126 as a message of hope for you [believers] to put your hearts at rest— help comes only from God, the Mighty, the Wise— 127 and in order to cut off the flanks of the disbelievers' army and frustrate them, to make them withdraw in total defeat. 128 Whether 3: 128 The Family of _Imran God relents towards them or punishes them is not for you [Prophet] to decide: they are wrongdoers. 129 Everything in the heavens and earth belongs to God. He forgives whoever He will and punishes whoever He will: God is most forgiving and merciful. 130 You who believe, do not consume usurious interest, doubled and redoubled. Be mindful of God so that you may prosper— 131 beware of the Fire prepared for those who ignore [Him]— 132 and obey God and the Prophet so that you may be given mercy. 133 Hurry towards your Lord's forgiveness and a Garden as wide as the heavens and earth prepared for the righteous, 134 who give, both in prosperity and adversity, who restrain their anger and pardon people— God loves those who do good— 135 those who remember God and implore forgiveness for their sins if they do something shameful or wrong themselves— who forgives sins but God?— and who never knowingly persist in doing wrong. 136 The reward for such people is forgiveness from their Lord, and Gardens graced with flowing streams, where they will remain. How excellent is the reward of those who labour! 137 God's ways have operated before your time: travel through the land, and see what was the end of those who disbelieved. 138 This is a clear lesson to people, and guidance and teaching for those who are mindful of God. 139 Do not lose heart or despair— if you are true

believers you have the upper hand— 140 if you have suffered a blow, they too have suffered one like it.^a We deal out such days among people in turn, for God to find out who truly believes, for Him to choose martyrs^b from among you— God does not love evildoers— 141 for Him to cleanse those who believe and for Him to destroy the disbelievers. 142 Did you think you would enter the Garden without God first proving which of you would struggle for His cause and remain steadfast? 143 Before you encountered death, you were hoping for it. Well, now you have seen it with your own eyes. 144 Muhammad is only a messenger before whom many messengers

^a This part of the sura refers to the Battle of Uhud, where the Muslims were defeated, having disobeyed the Prophet's orders.

^b The noun *shahid* is much more complex than the term 'martyr' chosen to render it in this context. The root *sh-h-d* conveys 'to witness, to be present, to attend', but also 'to testify' or 'to give evidence'. Thus the 'martyrs' here are chosen by God to witness Him in heaven, are given the opportunity to give evidence of the depth of their faith by sacrificing their worldly lives, and will testify with the prophets on the Day of Judgement.

The Qur'an 3: 129 have been and gone. If he died or was killed,^a would you revert to your old ways? If anyone did so, he would not harm God in the least. God will reward the grateful. 145 No soul may die except with God's permission at a predestined time. If anyone strives for the rewards of this world, We will give him some of them. If anyone strives for the rewards of the Hereafter, We will give him some of them: We will reward the grateful. 146 Many prophets have fought, with large bands of godly men alongside them who, in the face of their sufferings for God's cause, did not lose heart or weaken or surrender: God loves

those who are steadfast. 147 All they said was, 'Our Lord, forgive us our sins and our excesses. Make our feet firm, and give us help against the disbelievers,' 148 and so God gave them both the rewards of this world and the excellent rewards of the Hereafter: God loves those who do good. 149 You who believe, if you obey the disbelievers, they will make you revert to your old ways and you will turn into losers. 150 No indeed! It is God who is your protector: He is the best of helpers. 151 We will strike panic into the disbelievers' hearts because they attribute partners to God although He has sent no authority for this: their shelter will be the Fire— how miserable is the home of the evildoers! 152 God fulfilled His promise to you: you were routing them, with His permission, but then you faltered, disputed the order, and disobeyed, once He had brought you within sight of your goal^b — some of you desire the gains of this world and others desire the world to come— and then He prevented you from [defeating] them as a punishment. He has now forgiven you: God is most gracious to the believers. 153 You fled without looking back while the Messenger was calling out to you from behind, and God rewarded you with sorrow for sorrow. [He has now forgiven you] so that you may not grieve for what you missed or for what happened to you. God is well aware of everything you do. 154 After sorrow, He caused calm to descend upon you, a sleep that overtook some of you. Another group, caring only for themselves, entertained false thoughts about God, thoughts more appropriate to pagan ignorance, and said, 'Do we get a say in any of this?' [Prophet], tell them, ^a In the Battle of Uhud, it was rumoured that Muhammad had been killed. ^b The archers disobeyed the Prophet's order to remain in their positions until the end. They thought the Muslims had won and dashed to get the booty. This allowed their

enemies to regroup and attack, so winning the battle. 3: 154 The Family of Imran 'Everything to do with this affair is in God's hands.' They conceal in their hearts things they will not reveal to you. They say, 'If we had had our say in this, none of us would have been killed here.' Tell them, 'Even if you had resolved to stay at home, those who were destined to be killed would still have gone out to meet their deaths.' God did this in order to test everything within you and in order to prove what is in your hearts. God knows your innermost thoughts very well. 155 As for those of you who turned away on the day the two armies met in battle, it was Satan who caused them to slip, through some of their actions. God has now pardoned them: God is most forgiving and forbearing. 156 You who believe, do not be like those who disbelieved and said of their brothers who went out on a journey or a raid, 'If only they had stayed with us they would not have died or been killed,' for God will make such thoughts a source of anguish in their hearts. It is God who gives life and death; God sees everything you do. 157 Whether you are killed for God's cause or die, God's forgiveness and mercy are better than anything people amass. 158 Whether you die or are killed, it is to God that you will be gathered. 159 By an act of mercy from God, you [Prophet] were gentle in your dealings with them— had you been harsh, or hard-hearted, they would have dispersed and left you— so pardon them and ask forgiveness for them. Consult with them about matters, then, when you have decided on a course of action, put your trust in God: God loves those who put their trust in Him. 160 If God helps you [believers], no one can overcome you; if He forsakes you, who else can help you? Believers should put their trust in God. 161 It is inconceivable that a prophet would ever dishonestly take

something from the battle gains. Anyone who does so will carry it with him on the Day of Resurrection, when each soul will be fully repaid for what it has done: no one will be wronged. 162 Can the man who pursues God's good pleasure be like the man who has brought God's wrath upon himself and whose home will be Hell— a foul destination? 163 They are in a different class in God's eyes; God sees exactly what they do. 164 God has been truly gracious to the believers in sending them a Messenger from among their own, to recite His revelations to them, to make them grow in purity, and to teach them the Scripture and wisdom— before that they were clearly astray. 165 Why do you 46 The Qur'an 3: 155 [believers] say, when a calamity befalls you, even after you have inflicted twice as much damage [on your enemy], 'How did this happen?'? [Prophet], say, 'You brought it upon yourselves.' God has power over everything: 166 what befell you on the day the two armies met in battle happened with God's permission and in order for Him to see who were the true believers and who were the hypocrites who, 167 when it was said to them, 'Come, fight for God's cause, or at least defend yourselves,' answered, 'We would follow you if we knew there was going to be fighting.' On that day they were closer to disbelief than belief. They say with their tongues what is not in their hearts: God knows exactly what they conceal. 168 As for those who stayed behind, and said of their brothers, 'If only they had listened to us, they would not have been killed,' tell them [Prophet], 'Ward off death from yourselves, if what you say is true.' 169 [Prophet], do not think of those who have been killed in God's way as dead. They are alive with their Lord, well provided for, 170 happy with what God has given them of His favour; rejoicing that for those

they have left behind who have yet to join them there is no fear, nor will they grieve; 171 [rejoicing] in God's blessing and favour, and that God will not let the reward of the believers be lost. 172 Those who responded to God and the Messenger after suffering defeat, who do good and remain conscious of God, will have a great reward. 173 Those whose faith only increased when people said, 'Fear your enemy: they have amassed a great army against you,' and who replied, 'God is enough for us: He is the best protector,' 174 returned with grace and bounty from God; no harm befell them. They pursued God's good pleasure. God's favour is great indeed. 175 It is Satan who urges you to fear his followers; do not fear them, but fear Me, if you are true believers. 176 [Prophet], do not be grieved by those who are quick to disbelieve. They will not harm God in the least; it is God's will that they will have no share in the Hereafter— a terrible torment awaits them. 177 Those who sell their faith for disbelief will not harm God in any way; agonizing torment awaits them. 178 The disbelievers should not think that it is better for them that We give them more time: when We give them more time they become more sinful— a shameful torment awaits them. 179 Nor was it God's aim to leave you as you were, with no separation between the bad and the good.^a God a With hypocrites mixing with them (Razi). See verses 166–7. 3: 179 The Family of _Imran 47 would not show you [people] what is hidden; God chooses as His messengers whoever He will. So believe in God and His messengers: if you believe and stay mindful of God, you will have a great reward. 180 Those who are miserly with what God has granted them out of His grace should not think that it is good for them; on the contrary, it is bad for them. Whatever they meanly withhold will be hung

around their necks on the Day of Resurrection. It is God who will inherit the heavens and earth: God is well aware of everything you do. 181 God has certainly heard the words of those who sneer, 'So God is poor, while we are rich'.^a We shall record everything they say— as well as their killing of prophets in defiance of all that is right— and We shall say to them, 'Taste the torment of the scorching fire. 182 That is on account of what you stored up for yourselves with your own hands: God is never unjust to His servants.' 183 To those who say, 'God has commanded us not to believe in any messenger unless he brings us an offering that fire [from heaven] consumes,' say [Prophet], 'Messengers before me have come to you with clear signs, including the one you mention. If you are sincere, why did you kill them?' 184 If they reject you, so have other messengers been rejected before you, even though they came with clear evidence, books of wisdom and enlightening scripture. 185 Every soul will taste death and you will be paid in full only on the Day of Resurrection. Whoever is kept away from the Fire and admitted to the Garden will have triumphed. The present world is only an illusory pleasure: 186 you are sure to be tested through your possessions and persons; you are sure to hear much that is hurtful from those who were given the Scripture before you and from those who associate others with God. If you are steadfast and mindful of God, that is the best course. 187 God took a pledge from those who were given the Scripture— 'Make it known to people; do not conceal it'— but they tossed the pledge over their shoulders, they bartered it for a small price: what a bad bargain they made! 188 Do not think [Prophet] that those who exult in what they have done and seek praise for things they have not done will escape the torment; agonizing torment awaits them.

189 Control of the heavens and earth belongs to God; God has a A retort to 2: 245, which was often cited by the Prophet when asking for financial contributions to the cause. 48 The Qur'an 3: 180 power over everything. 190 There truly are signs in the creation of the heavens and earth, and in the alternation of night and day, for those with understanding, 191 who remember God standing, sitting, and lying down, who reflect on the creation of the heavens and earth: 'Our Lord! You have not created all this without purpose— You are far above that!— so protect us from the torment of the Fire. 192 Our Lord! You will truly humiliate those You commit to the Fire. The evildoers have no one to help them. 193 Our Lord! We have heard someone calling us to faith—"Believe in your Lord"— and we have believed. Our Lord! Forgive us our sins, wipe out our bad deeds, and grant that we join the righteous when we die. 194 Our Lord! Bestow upon us all that You have promised us through Your messengers— do not humiliate us on the Day of Resurrection— You never break Your promise.' 195 Their Lord has answered them: 'I will not allow the deeds of any one of you to be lost, whether you are male or female, each is like the other [in rewards].^a I will certainly wipe out the bad deeds of those who emigrated and were driven out of their homes, who suffered harm for My cause, who fought and were killed. I will certainly admit them to Gardens graced with flowing streams, as a reward from God: the best reward is with God.' 196 [Prophet], do not be deceived by the disbelievers' [lucrative] trading to and fro in the land: 197 this is only a brief enjoyment, after which Hell will be their home— a miserable resting place! 198 But those who were mindful of their Lord will have Gardens graced with flowing streams where they will stay as a reward from God. What God has is best for those who are truly good.

199 Some of the People of the Book believe in God, in what has been sent down to you and in what was sent down to them: humbling themselves before God, they would never sell God's revelation for a small price. These people will have their rewards with their Lord: God is swift in reckoning. 200 You who believe, be steadfast, more steadfast than others; be ready; always be mindful of God, so that you may prosper. a Literally 'you come from each other', i.e. you are equal. b 'For prayer' or 'to ward off an attack'. 3: 200 The Family of Imran 49 4. WOMEN A Medinan sura which takes its title from the many references to women throughout the sura (verses 3–4, 127–30). It gives a number of instructions, urging justice to children and orphans, and mentioning inheritance and marriage laws. Verses 5–12 of the sura give rulings on property and inheritance, and so does the verse which concludes the sura. The sura also talks of the tensions between the Muslim community in Medina and some of the People of the Book (verses 44, 61), moving into a general discussion of war: it warns the Muslims to be cautious and to defend the weak and helpless (verses 71–6). Another similar theme is the intrigues of the hypocrites (verses 88–91, 138–46). In the name of God, the Lord of Mercy, the Giver of Mercy 1 People, be mindful of your Lord, who created you from a single soul, and from it created its mate, and from the pair of them spread countless men and women far and wide; be mindful of God, in whose name you make requests of one another. Beware of severing the ties of kinship: b God is always watching over you. 2 Give orphans their property, do not replace [their] good things with bad, and do not consume their property with your own—a great sin. 3 If you fear that you will not deal fairly with orphan girls,^c you may marry whichever [other]^d women seem good to you, two, three, or four. If you fear that you cannot be equitable [to them], then marry only one,

or your slave(s):^e that is more likely to make you avoid bias. 4 Give women their bridal gift upon marriage, though if they are happy to give up some of it for you, you may enjoy it with a clear conscience. 5 Do not entrust your property to the feeble-minded. God has made it a means of support for you: make provision for them from it, clothe them, and address them kindly. 6 Test orphans until they reach marriageable age; then, if you find they have sound judgement, hand a 'From the same essence'. Razi convincingly reached this conclusion based on comparison with many instances when *min anfusikum* is used in the Qur'an. b Literally 'the womb-relationships', i.e. all those to whom you are related. This expression occurs again in 47: 22. c In pre-Islamic Arabia, some guardians of orphan girls used to marry them in order to take their property (see 4: 127). d This is a widely accepted interpretation. e 'Literally 'what your right hands possess'. over their property to them. Do not consume it hastily before they come of age: if the guardian is well off he should abstain from the orphan's property, and if he is poor he should use only what is fair. When you give them their property, call witnesses in; but God takes full account of everything you do.^a 7 Men shall have a share in what their parents and closest relatives leave, and women shall have a share in what their parents and closest relatives leave, whether the legacy be small or large: this is ordained by God. 8 If other relatives, orphans, or needy people are present at the distribution, give them something too, and speak kindly to them. 9 Let those who would fear for the future of their own helpless children, if they were to die, show the same concern [for orphans]; let them be mindful of God and speak out for justice. 10 Those who

consume the property of orphans unjustly are actually swallowing fire into their own bellies: they will burn in the blazing Flame.

11 Concerning your children, God commands you that a son should have the equivalent share of two daughters. If there are only daughters, two or more should share two-thirds of the inheritance, if one, she should have half. Parents inherit a sixth each if the deceased

leaves children; if he leaves no children and his parents are his sole

heirs, his mother has a third, unless he has brothers, in which case

she has a sixth. [In all cases, the distribution comes] after payment of

any bequests or debts. You cannot know which of your parents or your children is more beneficial to you: this is a law from God, and He is all knowing, all wise. 12 You inherit half of what your wives leave, if they have no children; if they have children, you inherit a quarter. [In all cases, the distribution comes] after payment of any

bequests or debts. If you have no children, your wives' share is a quarter; if you have children, your wives get an eighth. [In all cases, the distribution comes] after payment of any bequests or debts. If a

man or a woman dies leaving no children or parents,^b but a single brother or sister, he or she should take one-sixth of the inheritance; if there are more siblings, they share one-third between them. [In all

cases, the distribution comes] after payment of any bequests or debts, with no harm done to anyone: this is a commandment from

God: God is all knowing and benign to all. 13 These are the bounds

a kaffa bi here is used idiomatically.

b This is the most generally accepted meaning of the Arabic word kalala. There are many others.

4: 13 Women 51

set by God: God will admit those who obey Him and His Messenger to Gardens graced with flowing streams, and there they will stay—

that is the supreme triumph! 14 But those who disobey God and His

Messenger and overstep His limits will be consigned by God to the Fire, and there they will stay— a humiliating torment awaits them!

15 If any of your women commit a lewd act, call four witnesses from among you, then, if they testify to their guilt, keep the women at home

until death comes to them or until God shows them another way.^a

16 If two men commit a lewd act, punish them both; if they repent and

mend their ways, leave them alone— God is always ready to accept

repentance, He is full of mercy. 17 But God only undertakes to accept

repentance from those who do evil out of ignorance and soon afterwards

repent: these are the ones God will forgive, He is all knowing, all wise. 18 It is not true repentance when people continue to do evil

until death confronts them and then say, 'Now I repent,' nor when they die defiant: We have prepared a painful torment for these.

19 You who believe, it is not lawful for you to inherit women against their will,^b nor should you treat your wives harshly, hoping to take back some of the bride-gift you gave them, unless they are guilty of

something clearly outrageous.

Live with them in accordance with what is fair and kind: if you dislike them, it may well be that you dislike something in which God has put much good. 20 If you wish to

replace one wife with another, do not take any of her bride-gift back, even if you have given her a great amount of gold. 21 How could you take it when this is unjust and a blatant sin? How could you take it when you have lain with each other and they have taken a solemn

pledge from you?

22 Do not marry women that your fathers married— with the exception of what is past— this is indeed a shameful thing to do, loathsome and leading to evil.

23 You are forbidden to take as wives

your mothers, daughters, sisters, paternal and maternal aunts, the

daughters of brothers and daughters of sisters, your milk-mothers

and milk-sisters,^c your wives' mothers, the stepdaughters in your

a Through another regulation, or marriage, or any other way. See also end of 65: 2,

which uses nearly identical words.

b In pre-Islamic Arabia, if a man died leaving a widow, her stepson or another man of

his family could inherit her. c Islam regards women who breastfeed other people's infants as their 'milkmothers', not merely 'wet nurses'.

52 The Qur'an 4: 14

care— those born of women with whom you have consummated marriage, if you have not consummated the marriage, then you will

not be blamed— wives of your begotten sons, two sisters

simultaneously—

with the exception of what is past:

God is most forgiving

and merciful— 24 women already

married, other than your slaves.^a

God has ordained all this for you.

Other women are lawful to you, so long as you seek them in marriage, with gifts from your property,

looking for wedlock rather than

fornication. If you wish to enjoy

women through marriage, give

them their bride-gift— this is

obligatory—

though if you should choose

mutually, after fulfilling this

obligation, to do otherwise [with

the bride-gift], you will not be

blamed: God is all knowing and all wise.

25 If any of you does not have the

means to marry a believing free

woman, then marry a believing

slave— God knows best [the depth

of] your faith: you are [all] part of

the same family^b — so marry them

with their people's consent and

their proper bride-gifts. [Make

them] married women, not

adulteresses or lovers. If they

commit

adultery when they are married,

their punishment will be half that

of

free women. This is for those of

you who fear that you will sin; it is

better for you to practise self-

restraint. God is most forgiving

and

merciful, 26 He wishes to make

His laws clear to you and guide you to

the righteous ways of those who went before you. He wishes to turn towards you in mercy— He is all knowing, all wise— 27 He wishes to turn towards you, but those who follow their lusts want you to go far astray. 28 God wishes to lighten your burden; man was created weak. 29 You who believe, do not wrongfully consume each other's wealth but trade by mutual consent. Do not kill each other, for God is merciful to you. 30 If any of you does these things, out of hostility and injustice, We shall make him suffer Fire: that is easy for God. 31 But if you avoid the great sins you have been forbidden, We shall wipe out your minor misdeeds and let you in through the entrance of honour. 32 Do not covet what God has given to some of you more than others— men have the portion they have earned;^c and women the a Slave women were often unclaimed war captives, who would not be in a position to dissolve any previous marriage. An owner was not permitted to touch a slave woman whose husband was with her (Abu Hanifa, in Razi).
b Literally 'you are from one another'.
c The preposition *min* here is taken to have an explanatory rather than a partitive function, which would render the translation 'some of what they have earned'.
4: 32 Women 53 portion they have earned— you should rather ask God for some of His bounty: He has full knowledge of everything. 33 We have appointed heirs for everything that parents and close relatives leave behind, including those to whom you have pledged your hands [in marriage], so give them their share: God is witness to everything. 34 Husbands should take good care of their wives, with a [the bounties]
God has given to some more than others and with what they spend out of their own money. Righteous wives are devout and guard

what God would have them guard in their husbands' absence. If you fear high-handedness^b from your wives, remind them [of the teachings of God], then ignore them when you go to bed, then hit them.^c If they obey you, you have no right to act against them: God is most high and great. 35 If you [believers] fear that a couple may break up, appoint one arbiter from his family and one from hers. Then, if the couple want to put things right, God will bring about a reconciliation between them: He is all knowing, all aware. 36 Worship God; join nothing with Him. Be good to your parents, to relatives, to orphans, to the needy, to neighbours near and far, to travellers in need, and to your slaves. God does not like arrogant, boastful people, 37 who are miserly and order other people to be the same, hiding the bounty God has given them. We have prepared a humiliating torment for such ungrateful people. 38 [Nor does He like those] who spend their wealth to show off, who do not believe in Him or the Last Day. Whoever has Satan as his companion has an evil companion! 39 What harm would it do them to believe in God and the Last Day, and give charitably from the sustenance God has given them? God knows them well. 40 He does not wrong anyone by as much as the weight of a speck of dust: He doubles any good deed and gives a tremendous reward of His own. 41 What will they do when We bring a witness from each community, with you [Muhammad] as a witness against these people? 42 On that day, those who disbelieved and disobeyed the Prophet will wish that the earth could swallow them up: they will not be able to hide anything from God. a *bi* is interpreted as instrumental rather than causal.
b The verb *nashaza* from which *nushuz* is derived means 'to become high', 'to rise'.
See also verse 128, where the same word is applied to husbands. It applies to a situation

where one partner assumes superiority to the other and behaves accordingly.
c This signifies a single blow, as is clear from the circumstances of the revelation of this verse. See also Abdel Haleem, Understanding the Qur'an, 46–54. 54 The Qur'an 4: 33 43 You who believe, do not come anywhere near the prayer if you are intoxicated,^a not until you know what you are saying; nor if you are in a state of major ritual impurity— though you may pass through the mosque^b — not until you have bathed; if you are ill, on a journey, have relieved yourselves, or had intercourse, and cannot find any water, then find some clean sand^c and wipe your faces and hands with it. God is always ready to pardon and forgive. 44 [Prophet], have you not considered how those who were given a share of the Scripture purchase misguidance and want you [believers], too, to lose the right path? 45 God knows your enemies best: God is enough to protect and to help you. 46 Some Jews distort the meaning of [revealed] words: they say, 'We hear and disobey,' and 'Listen,' [adding the insult] 'May you not hear,' and 'Ra_ina [Look at us],'^d twisting it abusively with their tongues so as to disparage religion. If they had said, 'We hear and obey,' 'Listen,' and 'Unzurna [Look at us],'^e that would have been better and more proper for them. But God has spurned them for their defiance; they believe very little. 47 People of the Book, believe in what We have sent down to confirm what you already have before We wipe out [your sense of] direction,^e turning you back, or reject you, as We rejected those who broke the Sabbath: God's will is always done. 48 God does not forgive the joining of partners with Him: anything less than that He forgives to whoever He will, but anyone who joins partners with God has

concocted a tremendous sin. 49 [Prophet], have you considered those who claim purity for themselves? No! God purifies whoever He will: no one will be wronged by as much as the husk of a date stone. 50 See how they invent lies about God, this in itself is a flagrant sin! 51 Do you not see how those given a share of the Scripture, [evidently] now believe in idols and evil powers? They say of the disbelievers, 'They are more rightly guided than the believers.'^f 52 Those are the ones God has rejected: you [Prophet] will not find

a The prohibition of intoxicants was introduced by stages, and they were eventually made completely unlawful. Cf. 2: 219; 5: 90–1.

b or 'unless you are on a journey'.

c The term *sa'id* means dust or earth or soil or sand.

d Cf. note to 2: 104.

e Literally 'obliterate faces'. Another meaning of *wujuh* (faces) is 'directions' (Razi).

f This is taken to refer to an actual event in which a group of disbelieving Meccans went to two eminent Jewish figures for counsel on the truth of Muhammad's teachings and were told that the pagans were more rightly guided than the Muslims.

4: 52 Women 55 anyone to help those God has rejected. 53 Do they have any share of what He possesses? If they did they would not give away so much as the groove of a date stone. 54 Do they envy [other] people for the bounty^a God has granted them? We gave the descendants of Abraham the Scripture and wisdom— and We gave them a great kingdom— 55 but some of them believed in it^b and some turned away from it. Hell blazes fiercely enough. 56 We shall send those who reject Our revelations to the Fire. When their skins have been burned away, We shall replace them with new ones so that they may continue to feel the pain: God is mighty and wise. 57 As for those who believe and

do good deeds, We shall admit them into Gardens graced with flowing streams and there they will remain forever. They will have pure spouses there, and We shall admit them into cool refreshing shade. 58 God commands you [people] to return things entrusted to you to their rightful owners, and, if you judge between people, to do so with justice: God's instructions to you are excellent, for He hears and sees everything. 59 You who believe, obey God and the Messenger, and those in authority among you. If you are in dispute over any matter, refer it to God and the Messenger, if you truly believe in God and the Last Day: that is better and fairer in the end. 60 Do you [Prophet] not see those who claim to believe in what has been sent down to you, and in what was sent down before you, yet still want to turn to unjust tyrants^c for judgement, although they have been ordered to reject them? Satan wants to lead them far astray. 61 When they are told, 'Turn to God's revelations and the Messenger [for judgement],' you see the hypocrites turn right away from you [Prophet]. 62 If disaster strikes them because of what they themselves have done, then they will come to you, swearing by God, 'We only wanted to do good and achieve harmony.' 63 God knows well what is in the hearts of these people, so ignore what they say, instruct them, and speak to them about themselves using penetrating words. 64 All the messengers We sent were meant to be obeyed, by God's leave. If only [the hypocrites] had come to you [Prophet] when they^a i.e. the Prophethood given to Muhammad. b The pronoun *hi* here refers to either (i) the Scripture or (ii) Abraham. c The Arabic *taghut* is variously interpreted to refer to idols, a specific tyrant, an oracle, or an opponent of the Prophet. 56 The Qur'an 4: 53

wronged themselves, and begged God's forgiveness, and the Messenger had asked forgiveness for them, they would have found that God accepts repentance and is most merciful. 65 By your Lord, they will not be true believers until they let you decide between them in all matters of dispute, and find no resistance in their souls to your decisions, accepting them totally— 66 if We had ordered, 'Lay down your lives' or 'Leave your homes,' they would not have done so, except for a few— it would have been far better for them and stronger confirmation of their faith, if they had done as they were told, 67 and We would have given them a rich reward of Our own 68 and guided them to a straight path. 69 Whoever obeys God and the Messenger will be among those He has blessed: the messengers, the truthful, those who bear witness to the truth,^a and the righteous— what excellent companions these are! 70 That is God's favour. No one knows better than Him. 71 You who believe, be on your guard. March [to battle] in small groups or as one body. 72 Among you there is the sort of person who is sure to lag behind: if a calamity befalls you, he says, 'God has been gracious to me that I was not there with them,' 73 yet he is sure to say, if you are favoured by God, 'If only I had been with them, I could have made great gains,' as if there had been no ties of affection between you and him. 74 Let those of you who are willing to trade the life of this world for the life to come, fight in God's way. To anyone who fights in God's way, whether killed or victorious, We shall give a great reward. 75 Why should you not fight in God's cause and for those oppressed men, women, and children who cry out, 'Lord, rescue us from this town whose people are oppressors! By Your grace, give us a protector and give us a helper!'[?] 76 The believers fight for God's cause, while those who reject faith fight for an unjust

cause.^b Fight the allies of Satan: Satan's strategies are truly weak. 77 [Prophet], do you not see those who were told, 'Restrain yourselves from fighting, perform the prayer, and pay the prescribed alms'? When fighting was ordained for them, some of them feared men as much as, or even more than, they feared God, saying, 'Lord, why have You ordained fighting for us? If only You would give us just a little more time.' Say to them, 'Little is the enjoyment in this a Martyrs bear witness to the truth with their lives (Razi). b Again this is the term taghut, which has a multitude of meanings. See note to verse 60. 4: 77 Women 57 world, the Hereafter is far better for those who are mindful of God: you will not be wronged by as much as the fibre in a date stone. 78 Death will overtake you no matter where you may be, even inside high towers.' When good fortune comes their way, they say, 'This is from God,' but when harm befalls them, they say, 'This is from you [Prophet].' Say to them, 'Both come from God.' What is the matter with these people that they can barely understand what they are told? 79 Anything good that happens to you [Prophet] is from God; anything bad is [ultimately] from yourself. We have sent you as a messenger to people; God is sufficient witness. 80 Whoever obeys the Messenger obeys God. If some pay no heed, We have not sent you to be their keeper. 81 They say, 'We obey you,' but as soon as they leave your presence, some of them scheme by night to do other than what you said. God records what they scheme, so leave them alone, and put your trust in God: He is sufficient protector. 82 Will they not think about this Qur'an? If it had been from anyone other than God, they would have found much inconsistency in it. 83 Whenever news of any matter comes to them, whether

concerning peace or war, they spread it about; if they referred it to the Messenger and those in authority among them, those seeking its meaning would have found it out from them. If it were not for God's bounty and mercy towards you, you would almost all have followed Satan. 84 So [Prophet] fight in God's way. You are accountable only for yourself. Urge the believers on. God may well curb the power of the disbelievers, for He is stronger in might and more terrible in punishment. 85 Whoever speaks for a good cause will share in its benefits and whoever speaks for a bad cause will share in its burden: God controls everything. 86 But [even in battle] when you [believers] are offered a greeting, respond with a better one, or at least return it: b God keeps account of everything. 87 He is God: there is no god but Him. He will gather you all together on the Day of Resurrection, about which there is no doubt. Whose word can be truer than God's? a It is reported that an individual asked the Prophet to exempt another from going into battle. 'Speaks for' is one of the meanings of shafa_a as explained by Razi, and it is more fitting for the context of urging the believer to fight in God's cause here. The other meaning, 'intercedes', adopted by most translators does not fit with the context. b See 4: 94 and Razi's comment. 58 The Qur'an 4: 78 88 [Believers], why are you divided in two about the hypocrites, when God Himself has rejected them because of what they have done? Do you want to guide those God has left to stray? If God leaves anyone to stray, you [Prophet] will never find the way for him. 89 They would dearly like you to reject faith, as they themselves have done, to be like them. So do not take them as allies until they migrate [to Medina] for God's cause. If they turn [on you], a then seize and kill them wherever you encounter them. b Take none of them as an ally or

supporter. 90 But as for those who seek refuge with people with whom you have a treaty, or who come over to you because their hearts shrink from fighting against you or against their own people, God could have given them power over you, and they would have fought you. So if they withdraw and do not fight you, and offer you peace, then God gives you no way against them. 91 You will find others who wish to be safe from you, and from their own people, but whenever they are back in a situation where they are tempted [to fight you], they succumb to it. So if they neither withdraw, nor offer you peace, nor restrain themselves from fighting you, seize and kill them wherever you encounter them: We give you clear authority against such people. 92 Never should a believer kill another believer, except by mistake. If anyone kills a believer by mistake he must free one Muslim slave and pay compensation to the victim's relatives, unless they charitably forgo it; if the victim belonged to a people at war with you but is a believer, then the compensation is only to free a believing slave; if he belonged to a people with whom you have a treaty, then compensation should be handed over to his relatives, and a believing slave set free. Anyone who lacks the means to do this must fast for two consecutive months by way of repentance to God: God is all knowing, all wise. 93 If anyone kills a believer deliberately, the punishment for him is Hell, and there he will remain: God is angry with him, and rejects him, and has prepared a tremendous torment for him. 94 So, you who believe, be careful when you go to fight in God's way, and do not say to someone who offers you a greeting of peace, 'You are not a believer,' c out of desire for the chance gains of this life— God

a That 'turn with aggression' is the intended meaning is clear from the context. Cf.

4: 91.

b See 2: 191.

c A Muslim killed someone in battle who had given him the Muslim greeting, thinking that the man was trying to save himself, but the Prophet condemned this.

4: 94 Women 59

has plenty of gains for you. You yourself were in the same position [once], but God was gracious to you, so be careful: God is fully aware of what you do.

95 Those believers who stay at home, apart from those with an incapacity, are not equal to those who commit themselves and their possessions to striving in God's way. God has raised such people to a rank above those who stay at home— although He has promised all believers a good reward, those who strive are favoured with a tremendous reward above those who stay at home— 96 high ranks conferred by Him, as well as forgiveness, and mercy: God is most

forgiving and merciful.

97 When the angels take the souls of those who have wronged themselves,^a they ask them, 'What circumstances were you in?'

They reply, 'We were oppressed in this land,' and the angels say, 'But was God's earth not spacious enough for you to migrate to some other place?' These people will have Hell as their refuge, an evil destination, 98but not so the truly helpless men, women, and children who have no means in their power nor any way to leave— 99God may well pardon these, for He is most pardoning and most forgiving. Anyone who migrates for God's cause will find many a refuge and great plenty in the earth, 100 and if anyone leaves home as

a migrant towards God and His Messenger and is then overtaken by

death, his reward from God is sure. God is most forgiving and most merciful.

101When you [believers] are travelling in the land, you will not be

blamed for shortening your prayers, if you fear the disbelievers may

harm you: they are your sworn enemies. 102When you [Prophet] are

with the believers, leading them in prayer, let a group of them stand up in prayer with you, taking their weapons with them, and when they have finished their prostration, let them take up their positions

at the back. Then let the other group, who have not yet prayed, pray

with you, also on their guard and armed with their weapons: the disbelievers would dearly like you to be heedless of your weapons and baggage, in order for them to take you in a single assault. You will not be blamed if you lay aside your arms when you are overtaken

by heavy rain or illness, but be on your guard. Indeed, God has prepared a humiliating punishment for the disbelievers.

103 After

a By living in a place where they are unable to practise their religion.

60 The Qur'an 4: 95

performing the ritual prayer, continue to remember God— standing,

sitting, and lying on your sides— and once you are safe, keep up

regular prayer, for prayer is obligatory for the believers at prescribed

times. 104 Do not be faint-hearted in pursuing the enemy: if you are suffering hardship, so are they, but you hope to receive something

from God for which they cannot hope. God is all knowing and wise.

105We have sent down the Scripture to you [Prophet] with the truth so that you can judge between people in accordance with what

God has shown you. Do not be an advocate for those who betray trust.^a 106 Ask God for forgiveness: He is most forgiving and merciful.

107 Do not argue for those who betray their own souls: God does not love anyone given to treachery and sin. 108 They try to hide themselves

from people, but they cannot hide from God. He is with them when they plot at night, saying things that do not please Him: He is

fully aware of everything they do.

109 There you [believers] are, arguing on their behalf in this life, but who will argue on their behalf

with God on the Day of Resurrection? Who will be their defender?

110Yet anyone who does evil or wrongs his own soul and then asks

God for forgiveness will find Him most forgiving and merciful.

111 He who commits sin does so against his own soul— God is all knowing and wise— 112 and anyone who commits an offence or a sin,

and then throws the blame on to some innocent person, has burdened

himself with deceit as well as flagrant sin.

113 If it were not for the grace of God and His mercy to you

[Prophet], a party of them would have tried to lead you astray; they only lead themselves astray, and cannot harm you in any way, since

God has sent down the Scripture and Wisdom to you, and taught you what you did not know. God's bounty to you is great indeed.

114 There is no good in most of their secret talk, only in commanding

charity, or good, or reconciliation between people. To anyone who does these things, seeking to please God, We shall give a rich reward;

115 if anyone opposes the Messenger, after guidance has been made

clear to him, and follows a path other than that of the believers, We

shall leave him on his chosen path— We shall burn him in Hell, an

evil destination.

a A man from Medina stole a suit of armour and accused a Jew of doing it. He

brought his family to ask the Prophet to rule against the Jew and he was about to do this when these verses were revealed (Razi).

4: 115 Women 61

116 God does not forgive the worship of others beside Him— though He does forgive whoever He will for lesser sins— for whoever

does this has gone far, far astray.

117 In His place the idolaters invoke only females,^a and Satan, the rebel 118 God rejected, who said, 'I will certainly take my due share of Your servants; 119 I will mislead them and incite vain desires in them; I will command

them to slit the ears of cattle; b I will command them to tamper with God's creation.' Whoever chooses Satan as a patron instead of God is utterly ruined: 120 he makes them promises and raises false hopes, but Satan's promises are nothing but delusion. 121 Such people will have Hell for their home and will find no escape from it, 122 but We shall admit those who believe and do good deeds into Gardens graced with flowing streams, there to remain for ever— a true promise from God. Who speaks more truly than God? 123 It will not be according to your hopes or those of the People of the Book: anyone who does wrong will be requited for it and will find no one to protect or help him against God; 124 anyone, male or female, who does good deeds and is a believer, will enter Paradise and will not be wronged by as much as the dip in a date stone. 125 Who could be better in religion than those who direct themselves wholly to God, do good, and follow the religion of Abraham, who was true in faith? God took Abraham as a friend. 126 It is to God that everything in the heavens and earth belongs: God is fully aware of all things. 127 They ask you [Prophet] for a ruling about women. Say, 'God Himself gives you a ruling about them. You already have what has been recited to you in the Scripture about orphan girls [in your charge] from whom you withhold the prescribed shares [of their inheritance] and whom you wish to marry, and also about helpless children— God instructs you to treat orphans fairly: He is well aware of whatever good you do.' 128 If a wife fears high-handedness or alienation from her husband, neither of them will be blamed if they come to a peaceful settlement, for peace is best. Although human souls are prone to selfishness, if you do good and are mindful of God, He is well aware of all that you a See also 53: 19–20.

b An example of pagan superstitious practices: they used to dedicate cattle to their gods by slitting their ears. 62 The Qur'an 4: 116 do. 129 You will never be able to treat your wives with equal fairness, however much you may desire to do so, but do not ignore one wife altogether, leaving her suspended [between marriage and divorce]. If you make amends and remain conscious of God, He is most forgiving and merciful, 130 but if husband and wife do separate, God will provide for each out of His plenty: He is infinite in plenty, and all wise. 131 Everything in the heavens and the earth belongs to God. We have commanded those who were given the Scripture before you, and We command you, to be mindful of God. Even if you do ignore Him, everything in the heavens and the earth belongs to Him, and He is self-sufficient, worthy of all praise. 132 Yes, indeed, everything in the heavens and the earth belongs to God, and He is enough for those who trust in Him. 133 If He so willed, He could remove you altogether and replace you with new people: He has full power to do so. 134 If some want the rewards of this world, the rewards of this world and the next are both God's to give: He hears and sees everything. 135 You who believe, uphold justice and bear witness to God, even if it is against yourselves, your parents, or your close relatives. Whether the person is rich or poor, God can best take care of both. Refrain from following your own desire, so that you can act justly— if you distort or neglect justice, God is fully aware of what you do. 136 You who believe, believe in God and His Messenger and in the Scripture He sent down to His Messenger, as well as what He sent down before. Anyone who does not believe in God, His angels, His Scriptures, His messengers, and the Last Day has gone far, far astray. 137 As for those who believe, then reject the faith, then believe again,

then reject the faith again and become increasingly defiant, God will not forgive them, nor will He guide them on any path. 138 [Prophet], tell such hypocrites that an agonizing torment awaits them. 139 Do those who ally themselves with the disbelievers rather than the believers seek power through them? In reality all power is God's to give. 140 As He has already revealed to you [believers] in the Scripture, if you hear people denying and ridiculing God's revelation, do not sit with them unless they start to talk of other things, or else you yourselves will become like them: a God will gather all the hypocrites a See 6: 68— an earlier, Meccan sura. 4: 140 Women 63 and disbelievers together into Hell. 141 The [hypocrites] wait to see what happens to you and, if God brings you success, they say, 'Were we not on your side?' but if the disbelievers have some success, they say to them, 'Did we not have the upper hand over you, and [yet] protect you from the believers?' God will judge between you all on the Day of Resurrection, and He will give the disbelievers no means of overcoming the believers. 142 The hypocrites try to deceive God, but it is He who causes them to be deceived. When they stand up to pray, they do so sluggishly, showing off in front of people, and remember God only a little, 143 wavering all the time between this and that, belonging neither to one side nor the other. If God leaves someone to stray, you [Prophet] will never find a way for him. 144 You who believe, do not take the disbelievers as allies and protectors instead of the believers: do you want to offer God clear proof against you? 145 The hypocrites will be in the lowest depths of Hell, and you will find no one to help them. 146 Not so those who repent, mend their ways, hold fast to God, and devote their religion entirely to Him: these will be joined

with the believers, and God will give the believers a mighty reward.

147 Why should God make you suffer torment if you are thankful and believe in Him? God always rewards gratitude and He knows everything.

148 God does not like bad words to be made public unless someone has been wronged: He is all hearing and all knowing. 149 If you do good, openly or in secret, or if you pardon something bad, then God is most forgiving and powerful.

150 As for those who ignore God and His messengers and want to make a distinction between them, saying, 'We believe in some but not in others,' seeking a middle way, 151 they are really disbelievers:

We have prepared a humiliating punishment for those who disbelieve.

152 But God will give [due] rewards to those who believe in Him and His messengers and make no distinction between any of them. God is most forgiving and merciful.

153 The People of the Book demand that you [Prophet] make a book physically come down to them from heaven, but they demanded even more than that of Moses when they said, 'Show us God face to face,' and were struck by the thunderbolt for their a Razi suggests that this means: if the hypocrites repent, the believers should not taunt them for what they did in the past.

64 The Qur'an 4: 141 presumption. Even after clear revelations had come down to them, they took the calf as an object of worship, yet We pardoned this, and gave Moses clear authority; 154 We made the mountain tower high above them at their pledge; We said to them, 'Enter the gate humbly,' and, 'Do not break the Sabbath,' and took a solemn pledge from them. 155 And so for breaking their pledge, for rejecting God's revelations, for unjustly killing their prophets, for saying 'Our minds are closed'^b – No! God has sealed them in their disbelief, so they believe

only a little– 156 and because they disbelieved and uttered a terrible slander against Mary, 157 and said, 'We have killed the Messiah, Jesus, son of Mary, the Messenger of God.' (They did not kill him, nor did they crucify him, though it was made to appear like that to them; those that disagreed about him are full of doubt, with no knowledge

to follow, only supposition: they certainly did not kill him– 158 God raised him up to Himself. God is almighty and wise. 159 There is not

one of the People of the Book who will not believe in [Jesus] before his death, and on the Day of Resurrection he will be a witness against them.) 160 For the wrongdoings done by the Jews, We forbade

them certain good things that had been permitted to them before: for having frequently barred others from God's path; 161 for taking usury when they had been forbidden to do so; and for wrongfully devouring other people's property. For those of them that reject the

truth we have prepared an agonizing torment. 162 But those of them

who are well grounded in knowledge and have faith do believe in what has been revealed to you [Muhammad], and in what was revealed before you– those who perform the prayers, pay the prescribed alms, and believe in God and the Last Day– to them We shall give a great reward.

163 We have sent revelation to you [Prophet] as We did to Noah and the prophets after him, to Abraham, Ishmael, Isaac, Jacob, and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon– to David We gave

the book [of Psalms]– 164 to other messengers We have already mentioned to you, and also to some We have not. To Moses God spoke directly. 165 They were messengers bearing good news and warning, so that mankind would have no excuse before God, once a The gate of the town mentioned in 2: 58; 7: 161.

^b Literally 'our hearts are covered', or 'encased'. Cf. 2: 88.

4: 165 Women 65

the messengers had been sent: God is almighty and all wise. 166 But

God Himself bears witness to what He has sent down to you– He sent it down with His full knowledge– the angels too bear witness,

though God is sufficient witness.

167 Those who have disbelieved and barred others from God's path have gone far astray; 168 God will not

forgive those who have disbelieved and do evil, nor will He guide

them to any path 169 except that of Hell, where they will remain for ever– this is easy for God.

170 The Messenger has come to you [people] with the truth from your Lord, so believe– that is best for you– for even if you disbelieve, all that is in the heavens and the earth still belongs to God, and He is all knowing and all wise. 171 People of the Book, do not go to excess in your religion, and do not say anything about God except

the truth: the Messiah, Jesus, son of Mary, was nothing more than a messenger of God, His word, directed to Mary, a spirit from Him.

So believe in God and His messengers and do not speak of a 'Trinity'– stop [this], that is better for you– God is only one God, He is far above having a son, everything in the heavens and earth

belongs to Him and He is the best one to trust. 172 The Messiah would

never disdain to be a servant of God, nor would the angels who are

close to Him. He will gather before Him all those who disdain His worship and are arrogant: 173 to those who believe and do good works

He will give due rewards and more of His bounty; to those who are disdainful and arrogant He will give an agonizing torment, and they will find no one besides God to protect or help them.

174 People, convincing proof has come to you from your Lord and We have sent a clear light down to you. 175 God will admit those who believe in Him and hold fast to Him into His mercy and favour; He will guide them towards Him on a straight path.

176 They ask you [Prophet] for a ruling. Say, 'God gives you a ruling^a about inheritance from someone who dies childless with no surviving parents. If a man leaves a sister, she is entitled to half of the inheritance; if she has no child her brother is her sole heir; if there are two sisters, they are entitled to two-thirds of the inheritance between them, but if there are surviving brothers and sisters, the male is entitled to twice the share of the female. God makes this clear to you so that you do not make mistakes: He has full knowledge of everything.'

^a See also verse 12.

66 The Qur'an 4: 166

5. THE FEAST

The title relates to food, and a central theme of this Medinan sura is the regulation of lawful and unlawful food, obedience to which is part of the pledge

between God and the believers (verses 1–5, 87–108). Part of the sura concerns

hunting for food during the pilgrimage and respect for the rites of pilgrimage.

God had also taken pledges from the Jews and Christians and the section between

verses 13 and 86 deals with what these two communities did to their pledges, and with their relationships with the Muslims. The passage from verse 109 to the end deals with the afterlife and the verdict of the messengers on the behaviour of their

respective communities. Jesus, in particular, is given prominence here: mention is made of the feast for which his disciples asked him to pray to God, which gives the sura its title, and of his renunciation of any claim to divinity.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 You who believe, fulfil your obligations.^a Livestock animals are

lawful as food for you, with the exception of what is about to be announced to you. You are forbidden to kill game while you are on pilgrimage—God commands what He will, 2 so, you who believe, do

not violate the sanctity of God's rites, the Sacred Month, the offerings, their garlands, nor those going to the Sacred House to seek the bounty and pleasure of their Lord—but when you have completed the rites of pilgrimage you may hunt. Do not let your hatred for the people who barred you from the Sacred Mosque induce you to break the law: help one another to do what is right and good; do not help one another towards sin and hostility. Be mindful of God, for His punishment is severe.

3 You are forbidden to eat carrion; blood; pig's meat; any animal over which any name other than God's has been invoked; any animal strangled, or victim of a violent blow or a fall, or gored or savaged by a

beast of prey, unless you still slaughter it [in the correct manner];

or anything sacrificed on idolatrous altars. You are also forbidden

to allot shares [of meat] by drawing marked arrows^b —a heinous

^a Obligations consequent on accepting the faith, including its dietary prohibitions. See verse 7, 'pledge'.

^b A pagan Arab custom. Arrows were also used to make other decisions, as in drawing lots, to determine the will of the idols (see verse 90).

practice— today the disbelievers have lost all hope that you will give up your religion. Do not fear them: fear Me. Today I have perfected your religion for you, completed My blessing upon you, and chosen as your religion islam: [total devotion to God]; but if any of you is forced by hunger to eat forbidden food, with no intention of doing wrong, then God is most forgiving and merciful.

4 They ask you, Prophet, what is lawful for them. Say, 'All good things are lawful for you.' [This includes] what you have taught your birds and beasts of prey to catch, teaching them as God has taught you, so eat what they catch for you, but first pronounce God's name over it. Be mindful of God: He is swift to take account.

5 Today all good things have been made lawful for you. The food of

the People of the Book is lawful for you as your food is lawful for them. So are chaste, believing, women as well as chaste women of

the people who were given the Scripture before you, as long as you have given them their bride-gifts and married them, not taking them as lovers or secret mistresses. The deeds of anyone who rejects faith will come to nothing, and in the Hereafter he will be one of the losers.

6 You who believe, when you are about to pray, wash your faces and your hands up to the elbows, wipe your heads, wash your feet up to the ankles and, if required,^a wash your whole body. If any of you is sick or on a journey, or has just relieved himself, or had intimate contact with a woman, and can find no water, then take some clean sand and wipe your face and hands with it. God does not wish to

place any burden on you: He only wishes to cleanse you and perfect His blessing on you, so that you may be thankful.^b 7 Remember God's blessing on you and the pledge with which you were bound

when you said, 'We hear and we obey.' Be mindful of God: God has full knowledge of the secrets of the heart.

8 You who believe, be steadfast in your devotion to God and bear witness impartially: do not let hatred of others^c lead you away from

^a e.g. after sexual intercourse or discharging semen.

^b 'Perfecting the blessing' is seen in instructing believers to avoid what is unclean in food and to wash before worship. This is also noted in 4: 43, where there is an instruction to wash before the prayer following an instruction to keep away from the pollution of the immoral acts mentioned in the preceding verses.

^c This resumes the instruction in vv. 1–2.

68 The Qur'an 5: 4

justice, but adhere to justice, for that is closer to awareness of God.

Be mindful of God: God is well aware of all that you do. 9 God has

promised forgiveness and a rich reward to those who have faith and do good works; 10 those who reject faith and deny Our revelations will inhabit the blazing Fire. 11 You who believe, remember God's blessing on you when a certain people were about to raise their hands against you and He restrained them. Be mindful of God: let the believers put their trust in Him. 12 God took a pledge from the Children of Israel. We made twelve leaders arise among them, and God said, 'I am with you: if you keep up the prayer, pay the prescribed alms, believe in My messengers and support them, and lend God a good loan,^a I will wipe out your sins and admit you into Gardens graced with flowing streams. Any of you who now ignore this [pledge] will be far from the right path.' 13 But they broke their pledge, so We distanced them [from Us] and hardened their hearts. They distort the meaning of [revealed] words and have forgotten some of what they were told to remember: you [Prophet] will always find treachery in all but a few of them. Overlook this and pardon them: God loves those who do good. 14 We also took a pledge from those who say, 'We are Christians,' but they too forgot some of what they were told to remember, so We stirred up enmity and hatred among them until the Day of Resurrection, when God will tell them what they have done. 15 People of the Book, Our Messenger has come to make clear to you much of what you have kept hidden of the Scripture, and to overlook much [you have done]. A light has now come to you from God, and a Scripture making things clear, 16 with which God guides to the ways of peace those who follow what pleases Him, bringing them from darkness out into light, by His will, and guiding them to a straight path. 17 Those who say, 'God is the Messiah, the son of Mary,' are defying the truth. Say, 'If it had been God's will, could

anyone have prevented Him from destroying the Messiah, son of Mary, together with his mother and everyone else on earth? Control of the heavens and earth and all that is between them belongs to God: He creates whatever He will.^b God has power over everything.' ^a God repays what is given for His sake, many times over. The Qur'an uses this figure of speech in many instances. See, for example, 57: 18; 64: 17. ^b Including his creation of Jesus without a father (3: 47 and 59). 5: 17 The Feast 69 18 The Jews and the Christians say, 'We are the children of God and His beloved ones.' Say, 'Then why does He punish you for your sins? You are merely human beings, part of His creation: He forgives whoever He will and punishes whoever He will. Control of the heavens and earth and all that is between them belongs to Him: all journeys lead to Him.' 19 People of the Book, Our Messenger comes to you now, after a break in the sequence of messengers, to make things clear for you in case you should say, 'No one has come to give us good news or to warn us.' So someone has come to you, to give you good news and warn you: God has the power to do all things. 20 Moses said to his people, 'My people, remember God's blessing on you: how He raised prophets among you and appointed kings for you and gave you what he had not given to any other people. 21 My people, go into the holy land which God has ordained for you—do not turn back or you will be the losers.' 22 They said, 'Moses, there is a fearsome people in this land. We will not go there until they leave. If they leave, then we will enter.' 23 Yet two men whom God had blessed among those who were afraid said, 'Go in to them through the gate and when you go in you will overcome them. If you are true believers, put your trust in God.' 24 They said, 'Moses, we will never enter while they are still there, so you and your Lord go in and fight, and we will stay here.' 25 He said, 'Lord, I have authority over no one

except myself and my brother: judge between the two of us and these disobedient people.' 26 God said, 'The land is forbidden to them for forty years: they will wander the earth aimlessly. Do not grieve over those who disobey.' 27 [Prophet], tell them the truth about the story of Adam's two sons: each of them offered a sacrifice, and it was accepted from one and not the other. One said, 'I will kill you,' but the other said, 'God only accepts the sacrifice of those who are mindful of Him. 28 If you raise your hand to kill me, I will not raise mine to kill you. I fear God, the Lord of all worlds, 29 and I would rather you were burdened with my sins as well as yours and became an inhabitant of the Fire: such is the evildoers' reward.' 30 But his soul prompted him to kill his brother: he killed him and became one of the losers. 31 God sent a raven to scratch up the ground and show him how to cover his brother's corpse and he said, 'Woe is me! Could I not have been like this raven and covered up my brother's body?' He became 70 The Qur'an 5: 18 remorseful. 32 On account of [his deed], We decreed to the Children of Israel that if anyone kills a person— unless in retribution for murder or spreading corruption in the land— it is as if he kills all mankind, while if any saves a life it is as if he saves the lives of all mankind. Our messengers came to them with clear signs, but many of them continued to commit excesses in the land. 33 Those who wage war against God and His Messenger and strive to spread corruption in the land should be punished by death, crucifixion, the amputation of an alternate hand and foot,^a or banishment from the land: a disgrace for them in this world, and then a terrible punishment in the Hereafter, 34 unless they repent before you overpower them— in that case bear in mind that God is forgiving and merciful. 35 You who believe, be mindful of God, seek ways to come closer to Him and strive for His cause, so that you may prosper. 36 If the disbelievers possessed all that is in the earth and twice as much again

and offered it to ransom themselves from torment on the Day of Resurrection, it would not be accepted from them— they will have a painful torment. 37 They will wish to come out of the Fire but they will be unable to do so: theirs will be a lasting torment. 38 Cut off the hands of thieves, whether they are man or woman, as punishment for what they have done— a deterrent from God: God is almighty and wise. 39 But if anyone repents after his wrongdoing and makes amends, God will accept his repentance: God is most forgiving, most merciful. 40 Do you [Prophet] not know that control of the heavens and earth belongs solely to God? He punishes whoever He will and forgives whoever He will: God has power over everything. 41 Messenger, do not be grieved by those who race to surpass one another in disbelief— those who say with their mouths, ‘We believe,’ but have no faith in their hearts, and the Jews who listen eagerly to lies and to those who have not even met you, who distort the meanings of [revealed] words and say [to each other], ‘If you are given this ruling, accept it, but if you are not, then beware!’^b—if God intends a Left hand and right foot or vice versa. ^b According to most interpreters, this refers to a case where an eminent Jewish man and woman committed adultery. The Jewish community did not want to apply the biblical penalty of stoning, so they sent representatives to the Prophet to ask for a ruling, saying, ‘If he orders you to apply lashing accept it, but if he orders stoning, do not accept it’ (Razi). 5: 41 The Feast 71 some people to be so misguided, you will be powerless against God on their behalf. These are the ones whose hearts God does not intend to cleanse— a disgrace for them in this world, and then a heavy punishment in the Hereafter— 42 they listen eagerly to lies and consume what is unlawful. If they come to you [Prophet] for judgement, you

can either judge between them, or decline— if you decline, they will not harm you in any way, but if you do judge between them, judge justly: God loves the just— 43 but why do they come to you for judgement when they have the Torah with God’s judgement, and even then still turn away? These are not believers. 44 We revealed the Torah with guidance and light, and the prophets, who had submitted to God, judged according to it for the Jews. So did the rabbis and the scholars in accordance with that part of God’s Scripture which they were entrusted to preserve, and to which they were witnesses. So [rabbis and scholars] do not fear people, fear Me; do not barter away My messages for a small price; those who do not judge according to what God has sent down are rejecting [God’s teachings]. 45 In the Torah We prescribed for them a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, an equal wound for a wound: if anyone forgoes this out of charity, it will serve as atonement for his bad deeds. Those who do not judge according to what God has revealed are doing grave wrong. 46 We sent Jesus, son of Mary, in their footsteps, to confirm the Torah that had been sent before him: We gave him the Gospel with guidance, light, and confirmation of the Torah already revealed— a guide and lesson for those who take heed of God. 47 So let the followers of the Gospel judge according to what God has sent down in it. Those who do not judge according to what God has revealed are lawbreakers. 48 We sent to you [Muhammad] the Scripture with the truth, confirming the Scriptures that came before it, and with final authority over them: so judge between them according to what God has sent down. Do not follow their whims, which deviate from the truth that has come to you. We have assigned a law and a path to each of you. If God had so willed, He would have made you one community, but He

wanted to test you through that which He has given you, so race to do good: you will all return to God and He will make clear to you the matters you differed about. 49 So [Prophet] judge between them according to what God has sent down. Do not follow their whims, 72 The Qur’an 5: 42 and take good care that they do not tempt you away from any of what God has sent down to you. If they turn away, remember that God intends to punish them for some of the sins they have committed: a great many people are lawbreakers. 50 Do they want judgement according to the time of pagan ignorance? Is there any better judge than God for those of firm faith? 51 You who believe, do not take the Jews and Christians as allies: a they are allies only to each other. Anyone who takes them as an ally becomes one of them— God does not guide such wrongdoers— 52 yet you [Prophet] will see the perverse at heart rushing to them for protection, saying, ‘We are afraid fortune may turn against us.’ But God may well bring about a triumph or some other event of His own making: then they will rue the secrets they harboured in their hearts, 53 and the believers will say, ‘Are these the men who swore by God using their strongest oaths that they were with you?’ All they did was in vain: they have lost everything. 54 You who believe, if any of you go back on your faith,^b God will soon replace you with people He loves and who love Him, people who are humble towards the believers, hard on the disbelievers, and who strive in God’s way without fearing anyone’s reproach. Such is God’s favour. He grants it to whoever He will. God has endless bounty and knowledge. 55 Your true allies are God, His Messenger, and the believers— those who keep up the prayer, pay the prescribed alms, and bow down in worship. 56 Those who turn for protection to

God, His Messenger, and the believers [are God's party]: God's party is sure to triumph.

57 You who believe, do not take as allies those who ridicule your religion and make fun of it—whether people who were given the Scripture before you, or disbelievers— and be mindful of God if you are true believers.

58 When you make the call to prayer, they ridicule it and make fun of it: this is because they are people who do not reason.

59 Say [Prophet], 'People of the Book, do you resent us for any reason other than the fact that we believe in God, in what has been sent down to us, and in what was sent before us, while most of you are disobedient?' 60 Say, 'Shall I tell you who deserves a worse punishment from God than [the one you wish upon] us? Those God a i.e. those who are against the Muslim camp, as is clear from the following verses, up to 59. 'Do not turn to them as allies in preference to the Muslims' (see 4: 144).

b What is intended in this context is 'by taking them as allies'.

5: 60 The Feast 73 distanced from Himself, was angry with, and condemned as apes and pigs,^a and those who worship idols: they are worse in rank and have strayed further from the right path.

61 When they come to you [believers], they say, 'We believe,' but they come disbelieving and leave disbelieving— God knows best what they are hiding.

62 You [Prophet] see many of them rushing into sin and hostility and consuming what is unlawful. How evil their practices are! 63 Why do their rabbis and scholars not forbid them to speak sinfully and consume what is unlawful? How evil their deeds are! 64 The Jews have said, 'God is tight-fisted,' but it is they who are tight-fisted, and they are rejected for what they have said. Truly, God's hands are open wide: He gives as He pleases. What has been sent down to you from your Lord is sure to increase insolence

and defiance in many of them. We have sown enmity and hatred amongst them till the Day of Resurrection. Whenever they kindle the fire of war, God will put it out. They try to spread corruption in the land, but God does not love those who corrupt.

65 If only the People of the Book would believe and be mindful of God, We would take away their sins and bring them into the Gardens of Delight.

66 If they had upheld the Torah and the Gospel and what was sent down to them from their Lord, they would have been given abundance from above and from below: some of them are on the right course, but many of them do evil.

67 Messenger, proclaim everything that has been sent down to you from your Lord— if you do not, then you will not have communicated His message— and God will protect you from people. God does not guide those who defy Him.

68 Say, 'People of the Book, you have no true basis [for your religion] unless you uphold the Torah, the Gospel, and that which has been sent down to you from your Lord,' but what has been sent down to you [Prophet] from your Lord is sure to increase many of them in their insolence and defiance: do not worry about those who defy [God].

69 For the [Muslim] believers, the Jews, the Sabians,^b and the Christians— those who believe in God and the Last Day and do good deeds— there is no fear: they will not grieve.

70 We took a pledge from the Children of Israel, and sent a Tabari (in his commentary on 2: 65) regards this as metaphorical in the sense of 'like apes, pigs'. Compare the metaphorical use of 'blind, deaf, dumb'— 2: 18; 5: 71; 8: 22; 43: 40; etc.

b See note to 2: 62.

74 The Qur'an 5: 61 messengers to them. Whenever a messenger brought them anything they did not like, they accused some of lying and put others to death;

71 they thought no harm could come to them and so became blind and deaf [to God]. God turned to them in mercy but many of them again became blind and deaf: God is fully aware of their actions.

72 Those who say, 'God is the Messiah, son of Mary,' have defied God. The Messiah himself said, 'Children of Israel, worship God, my Lord and your Lord.' If anyone associates others with God, God will forbid him from the Garden, and Hell will be his home. No one will help such evildoers.

73 Those people who say that God is the third of three are defying [the truth]: there is only One God. If they persist in what they are saying, a painful punishment will afflict those of them who persist.

74 Why do they not turn to God and ask His forgiveness, when God is most forgiving, most merciful? 75 The Messiah, son of Mary, was only a messenger; other messengers had come and gone before him; his mother was a virtuous woman; both ate food [like other mortals]. See how clear We make these signs for them; see how deluded they are.

76 Say, 'How can you worship something other than God, that has no power to do you harm or good? God alone is the All Hearing and All Knowing.'

77 Say, 'People of the Book, do not overstep the bounds of truth in your religion and do not follow the whims of those who went astray before you— they led many others astray and themselves continue to stray from the even path.'

78 Those Children of Israel who defied [God] were rejected through the words of David, and Jesus, son of Mary, because they disobeyed, they persistently overstepped the limits, 79 they did not forbid each other to do wrong. How vile their deeds were!

80 You [Prophet] see many of them allying themselves with the disbelievers. How terrible is what their souls have stored up for them: God is angry with them and they will remain tormented.

81 If they had believed in God, in the Prophet, and in what was sent down to him,

they would never have allied themselves with the disbelievers, but most of them are rebels. 82 You [Prophet] are sure to find that the most hostile to the believers are the Jews and those who associate other deities with God; you are sure to find that the closest in affection towards the believers are those who say, 'We are Christians,' for there are among them people devoted

5: 82 The Feast 75 to learning and ascetics.^a These people are not given to arrogance, 83 and when they listen to what has been sent down to the Messenger, you will see their eyes overflowing with tears because they recognize the Truth [in it]. They say, 'Our Lord, we believe, so count us amongst the witnesses. 84 Why should we not believe in God and in the Truth that has come down to us, when we long for our Lord to include us in the company of the righteous?' 85 For saying this, God has rewarded them with Gardens graced with flowing streams, and there they will stay: that is the reward of those who do good. 86 Those who reject the truth and deny Our messages will be the inhabitants of Hellfire. 87 You who believe, do not forbid the good things God has made lawful to you— do not exceed the limits: God does not love those who exceed the limits— 88 but eat the lawful and good things that God provides for you. Be mindful of God, in whom you believe. 89 God does not take you [to task] for what is thoughtless in your oaths,^b only for your binding oaths: the atonement for breaking an oath is to feed ten poor people with food equivalent to what you would normally give your own families, or to clothe them, or to set free a slave— if a person cannot find the means, he should fast for three days. This is the atonement for breaking your oaths— keep your oaths. In this way God makes clear

His revelations to you, so that you may be thankful. 90 You who believe, intoxicants and gambling, idolatrous practices, and [divining with]^c arrows are repugnant acts— Satan's doing— shun them so that you may prosper. 91 With intoxicants and gambling, Satan seeks only to incite enmity and hatred among you, and to stop you remembering God and prayer. Will you not give them up? 92 Obey God, obey the Messenger, and always be on your guard: if you pay no heed, bear in mind that the sole duty of Our Messenger is to deliver the message clearly. 93 Those who believe and do good deeds will not be blamed for what they may have consumed [in the past]^d as long as they are mindful of God, believe and do good deeds,

^a Most translators render these as 'priests and monks', which are their modern meanings, not the etymological senses of the words (al-Raghib, Mufradat).

^b Some Muslims swore to renounce the world and not to eat certain good foods or wear fine clothes, and when told this was wrong, they asked the Prophet what they could do about their oaths.

^c See note to verse 3 above.

^d It was reported that when wine was forbidden, some companions asked the Prophet, 'What about those believers who used to drink and have already died? What state would they be in?' This is the reply to that question, and it also applies to the living.

76 The Qur'an 5: 83 then are mindful of God and believe, then are mindful of God and do good deeds: God loves those who do good deeds. 94 You who believe, God is sure to test you with game within reach of your hands and spears, to find out who fears Him even though they cannot see Him: from now on, anyone who transgresses will have a painful punishment.^a 95 You who believe, do not kill game while you are in the state of consecration [for pilgrimage]. If someone

does so intentionally the penalty is an offering of a domestic animal brought to the Ka_ba, equivalent— as judged by two just men among you— to the one he has killed; alternatively, he may atone by feeding the needy or by fasting an equivalent number of days, so that he may taste the full gravity of his deed. God forgives what is past, but if anyone re-offends, God will exact the penalty from him: God is mighty, and capable of exacting the penalty. 96 It is permitted for you to catch and eat seafood— an enjoyment for you and the traveller— but hunting game is forbidden while you are in the state of consecration [for pilgrimage]. Be mindful of God to whom you will be gathered. 97 God has made the Ka_ba— the Sacred House— a means of support for people,^b and the Sacred Months, the animals for sacrifice and their garlands: all this. Know that God has knowledge of all that is in the heavens and earth and that He is fully aware of all things. 98 Know too that God is severe in punishment yet most forgiving and merciful.^c 99 The Messenger's duty is only to deliver the message: God knows what you reveal and what you conceal. 100 Say [Prophet], 'Bad cannot be likened to good, though you may be dazzled by how abundant the bad is. Be mindful of God, people of understanding, so that you may prosper.' 101 You who believe, do not ask about matters which, if made known to you, might make things difficult for you— if you ask about them while the Qur'an is being revealed, they will be made known to you— for God has kept silent

^a In the world to come.

^b The Ka_ba is the centre of the pilgrimage, bringing in people from all over the world, where Muslims are allowed to trade— the Sacred Months ensured their safety. The offerings provide a means of livelihood to the poor and needy, and the custom of

garlanding an animal gives it special protection. In addition to all these material benefits, there are the spiritual benefits of worshipping God. This is an example of bringing people together in peace (Razi).
c This is a warning for those who violate these rites and refers back to verse 2 of this sura.

5: 101 The Feast 77 about them: God is most forgiving and forbearing. 102 Before you, some people asked about things, then ignored [the answers].

103 God did not institute the dedication of such things as bahira, sa_iba, wasila, or hama to idols; but the disbelievers invent lies about God.

Most of them do not use reason: 104 when it is said to them, 'Come to what God has sent down, and to the Messenger,' they say, 'What we inherited from our forefathers is good enough for us,' even though their forefathers knew nothing and were not guided. 105 You who believe, you are responsible for your own souls; if anyone else goes astray it will not harm you so long as you follow the guidance; you will all return to God, and He will make you realize what you have done.

106 You who believe, when death approaches any of you, let two just men from among you act as witnesses to the making of a bequest, or two men from another people if you are journeying in the land when death approaches. Keep the two witnesses back after prayer, if you have any doubts, and make them both swear by God,

'We will not sell our testimony for any price, even if a close relative is involved. We will not hide God's testimony, for then we should be doing wrong.' 107 If it is discovered that these two are guilty [of perjury], two of those whose rights have been usurped have a better right to bear witness in their place. Let them swear by God, 'Our testimony is truer than theirs. We have said nothing but the truth, for that would make us wrongdoers': 108 that will make it more likely they will give true and proper testimony, or fear that their oaths

might be refuted by others afterwards. Be mindful of God and listen;

God does not guide those who break His laws.

109 On the Day when God assembles all the messengers and asks,

'What response did you receive?' they will say, 'We do not have that knowledge: You alone know things that cannot be seen.'

110 Then God will say, 'Jesus, son of Mary! Remember My favour to you and to your mother: how I strengthened you with the holy spirit, so that a Different classes of animals liberated from work or use as food, in honour of idols, and venerated by the pagan Arabs.

b As Razi rightly stated, it is the habit of the Qur_an, having talked at length on legislation, to follow it with reminders of God's power, stories of earlier prophets, or what happens on the Day of Judgement, in order to motivate people to adhere to the legislation. In this sura, having earlier mentioned the claims of Christians, it seeks further to refute them by showing that Jesus will disown their claims on the Day of Judgement.

78 The Qur_an 5: 102 you spoke to people in your infancy and as a grown man; how I taught you the Scripture and wisdom, the Torah and the Gospel; how, by My leave, you fashioned the shape of a bird out of clay, breathed into it, and it became, by My leave, a bird; how, by My leave, you healed the blind person and the leper; how, by My leave, you brought the dead back to life; how I restrained the Children of Israel from [harming] you when you brought them clear signs, and those of them who disbelieved said, "This is clearly nothing but sorcery"; 111 and how I inspired the disciples to believe in Me and My messengers— they said, "We believe and bear witness that we devote ourselves [to God]."' a 112 When the disciples said, 'Jesus, son of Mary, can your Lord send down a feast to us from heaven?' he said, 'Beware of God if you

are true believers.' 113 They said, 'We wish to eat from it; to have our hearts reassured; to know that you have told us the truth; and to be witnesses of it.' 114 Jesus, son of Mary, said, 'Lord, send down to us a

feast from heaven so that we can have a festival— the first and last of

us— and a sign from You. Provide for us: You are the best provider.'

115 God said, 'I will send it down to you, but anyone who disbelieves

after this will be punished with a punishment that I will not inflict on anyone else in the world.'

116 When God says, 'Jesus, son of Mary, did you say to people, "Take me and my mother as two gods alongside God"?' he will say,

'May You be exalted! I would never say what I had no right to say—

if I had said such a thing You would have known it: You know all that

is within me, though I do not know what is within You, You alone have full knowledge of things unseen— 117 I told them only what You

commanded me to: "Worship God, my Lord and your Lord." I was a

witness over them during my time among them. Ever since You took my soul, You alone have been the watcher over them: You are witness

to all things 118 and if You punish them, they are Your servants; if You

forgive them, You are the Almighty, the Wise.' 119 God will say, 'This

is a Day when the truthful will benefit from their truthfulness. They will have Gardens graced with flowing streams, there to remain for ever. God is pleased with them and they with Him: that is

the supreme triumph.' 120 Control of the heavens and earth and everything in them belongs to God: He has power over all things. a Cf. 2: 131–3.

5: 120 The Feast 79

6. LIVESTOCK

A Meccan sura which takes its title from verses 136–9. The false claims the polytheists made about livestock are thoroughly addressed: the sura in its

entirety makes plain that it is God who creates, controls, and sees everything, and that it is to Him that we turn in times of need. Thus it gives a lengthy refutation of the idolaters' claims. In the name of God, the Lord of Mercy, the Giver of Mercy

1 Praise belongs to God who created the heavens and the earth and made darkness and light; yet the disbelievers set up equals to their Lord! 2 He is the one who created you from clay and specified a term [for you] and another fixed time, a known only to Him; yet still you doubt! 3 He is God in the heavens and on earth, He knows your secrets and what you reveal, and He knows what you do; 4 but every time revelation comes to them from their Lord, they turn their backs on it. 5 So they denied the truth when it came to them, but the very thing they laughed at will be brought home to them. 6 Do they not realize how many generations We destroyed before them? We established them in the earth more firmly than you, sent down abundant rain on them from the sky and made running rivers flow at their feet, yet We destroyed them for their misdeeds and raised other generations after them. 7 Even if We had sent down to you [Prophet] a book inscribed on parchment, and they had touched it with their own hands, the disbelievers would still say, 'This is nothing but blatant sorcery.' 8 They say, 'Why was no angel sent down to [support] him?' b But had We sent down an angel, their judgement would have come at once with no respite given. 9 Indeed, if We had sent an angel as messenger, We would still have sent him in the form of a man, so increasing their confusion. 10 Messengers have been mocked before you [Muhammad], and those who mocked them were engulfed by the very punishment they had mocked. 11 Say, 'Travel throughout the earth and see what fate a These refer to the specified lifetime of individuals and the Day of Judgement.

b They always argued against the Prophet that he was only a man, and asked him to produce an angel to support him. Cf. 25: 7. befell those who rejected the truth.' 12 Say, 'To whom belongs all that is in the heavens and earth?' Say, 'To God. He has taken it upon Himself to be merciful. He will certainly gather you on the Day of Resurrection, which is beyond all doubt. Those who deceive themselves will not believe. 13 All that rests by night or by day belongs to Him. He is the All Hearing, the All Knowing.' 14 Say, 'Shall I take for myself a protector other than God, the Creator of the heavens and the earth, who feeds but is not fed?' Say, 'I am commanded to be the first [of you] to devote myself [to Him].' Do not be one of the idolaters. 15 Say, 'I fear the punishment of a dreadful Day if I disobey my Lord. 16 God will have been truly merciful to whoever is spared on that Day: that is the clearest triumph.' 17 If God touches you [Prophet] with affliction, no one can remove it except Him, and if He touches you with good, He has power over all things: 18 He is the Supreme Master over His creatures, the All Wise, the All Aware. 19 Say, 'What counts most as a witness?' Say, 'God is witness between you and me. This Qur_an was revealed for me to warn you [people] and everyone it reaches. Do you really bear witness that there are other gods beside God?' Say, 'I myself do not bear witness [to any such thing].' Say, 'He is only one God, and I disown whatever you join with Him.' 20 Those to whom We have given the Scripture know this as well as they know their own sons. Those who have lost their souls will not believe. 21 Who does greater wrong than someone who fabricates a lie against God or denies His revelation? Those who do such wrong will not prosper. 22 When We gather them all together and say to the polytheists, 'Where are those you claimed were partners with God?' in their utter dismay 23 they will only say, 'By God, our Lord, we have not set up partners beside

Him!' 24 See how they lie against themselves and how those they invented have deserted them. 25 Among them are some who [appear to] listen to you, but we have placed covers over their hearts—so they do not understand the Qur_an— and deafness in their ears. Even if they saw every sign they would not believe in them. So, when they come to you, they argue with you: the disbelievers say, 'These are nothing but ancient fables,' 26 and tell others not to listen [to the Qur_an], while they themselves keep away from it. But they ruin no one but themselves, though they fail to realize this. 27 If you could only see, when they are made to stand before the Fire, how they will say, 'If only we could be 6: 27 Livestock 81 sent back, we would not reject the revelations of our Lord, but be among the believers.' 28 No! The truth they used to hide will become all too clear to them. Even if they were brought back, they would only return to the very thing that was forbidden to them— they are such liars! 29 They say, 'There is nothing beyond our life in this world: we shall not be raised from the dead.' 30 If you could only see, when they are made to stand before their Lord, how He will say, 'Is this not real?' They will say, 'Yes indeed, by our Lord.' He will say, 'Then taste the torment for having disbelieved.' 31 Lost indeed are those who deny the meeting with their Lord until, when the Hour suddenly arrives, they say, 'Alas for us that we disregarded this!' They will bear their burdens on their backs. How terrible those burdens will be! 32 The life of this world is nothing but a game and a distraction; the Home in the Hereafter is best for those who are aware of God. Why will you [people] not understand? 33 We know well that what they say grieves you [Prophet]. It is not you they disbelieve: the evildoers reject God's revelation. 34 Other

messengers were disbelieved before you, and they bore their rejection and persecution steadfastly until Our aid arrived— no one can alter God's promises. You have already received accounts of these messengers. 35 If you find rejection by the disbelievers so hard to bear, then seek a tunnel into the ground or a ladder into the sky, if you can, and bring them a sign: God could bring them all to guidance if it were His will, so do not join the ignorant. 36 Only those who can hear will respond; as for the dead, God will raise them up, and to Him they will all be returned. 37 They also say, 'Why has no sign been sent down to him from his Lord?' Say, 'God certainly has the power to send down a sign,' though most of them do not know: 38 all the creatures that crawl on the earth and those that fly with their wings are communities like yourselves. We have missed nothing out of the Record— in the end they will be gathered to their Lord. 39 Those who reject Our signs are deaf, dumb, and in total darkness. God leaves whoever He will to stray, and sets whoever He will on a straight path. 40 Say, 'Think: if the punishment of God or the Hour should come to you, would you call on anyone other than God, if you are being truthful?' 41 No indeed, it is on Him that you would call. If it were His will, He could remove whatever harm made you call on Him, and then you would forget what you now associate with Him. 82 The Qur_an 6: 28 42 We sent messengers before you [Prophet] to many communities and afflicted their people with suffering and hardships, so that they could learn humility. 43 If only they had learned humility when suffering came from Us! But no, their hearts became hard and Satan made their foul deeds alluring to them. 44 So, when they had forgotten the warning they had received, We opened the gates to everything for them. Then, as they revelled in what they had

been given, We struck them suddenly and they were dumbfounded. 45 The evildoers were wiped out: praise be to God, the Lord of the Worlds! 46 Say [Prophet], 'Think: if God were to take away your hearing and your sight and seal up your hearts, what god other than He could restore them?' See how We explain Our revelations in various ways, yet still they turn away. 47 Say, 'Think: if the punishment of God should come to you, by surprise or openly, would anyone but the evildoers be destroyed?' 48 We send messengers only to give good news and to warn, so for those who believe and do good deeds there will be no fear, nor will they grieve. 49 As for those who rejected Our signs, torment will afflict them as a result of their defiance. 50 Say, 'I do not have the treasures of God, nor do I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me.' Say, 'Is a blind person like one who can see? Why will you not reflect?' 51 Use the Qur_an to warn those who fear being gathered before their Lord— they will have no one but Him to protect them and no one to intercede— so that they may beware. 52 Do not drive away those who call upon their Lord morning and evening, seeking nothing but His Face.^a You are in no way accountable for them, nor they for you; if you drove the believers away,^b you would become one of the evildoers. 53 We have made some of them a test for others, to make the disbelievers say, 'Is it these men that God has favoured among us?' Does God not know best who are the grateful ones? 54 When those who believe in Our revelations come to you [Prophet], say, 'Peace be upon you. Your Lord has taken it on a 'His pleasure/approval', or 'to see His face' (see 'The Face, Divine and Human in the Qur_an', in Abdel Haleem, Understanding the Qur_an, 107–22); see also 92: 19–21. ^b Cf. 80: 1. The Prophet was torn between his efforts to win over the nobles to save

them, and the humble believers, whom the nobles wanted him to get rid of, claiming that they only congregated around him to gain prestige or material benefits. The Prophet here is told that he should not worry about them and so become a wrongdoer by driving away true believers. 6: 54 Livestock 83 Himself to be merciful: if any of you has foolishly done a bad deed, and afterwards repented and mended his ways, God is most forgiving and most merciful.' 55 In this way We explain the revelations, so that the way for sinners may be made clear.^a 56 Say, 'I am forbidden to worship those you call on other than God.' Say, 'I will not follow your vain desires, for if I did, I would stray from the path and cease to be rightly guided.' 57 Say, 'I stand on clear proof from my Lord, though you deny it. What you seek to hasten is not within my power. Judgement is for God alone: He tells the truth, and He is the best of judges.' 58 Say, 'If what you seek to hasten were within my power, the matter would be settled between you and me, but God knows best who does wrong.' 59 He has the keys to the unseen: no one knows them but Him. He knows all that is in the land and sea. No leaf falls without His knowledge, nor is there a single grain in the darkness of the earth, or anything, fresh or withered, that is not written in a clear Record. 60 It is He who calls your souls back by night, knowing what you have done by day, then raises you up again in the daytime until your fixed term is fulfilled. It is to Him that you will return in the end, and He will tell you what you have done. 61 He is the Supreme Master over His subjects. He sends out recorders to watch over you until, when death overtakes any of you, those sent by Us take his soul— they never fail in their duty. 62 Then they will all be returned to God, their true Lord. The Judgement truly belongs to Him, and He is the swiftest of reckoners. 63 Say [Prophet], 'Who is it that saves you from the dark depths of

land and sea when you humbly and secretly call to Him [and say], "If He rescues us from this, We shall truly be thankful"?' 64 Say, 'God rescues you from this and every distress; yet still you worship others beside Him.' 65 Say, 'He has power to send punishment on you from above or from under your very feet, or to divide you into discordant factions and make some taste the violence of others.' See how We explain Our revelation in various ways, so that they may understand, 66 yet your people still reject it even though it is the truth. Say, 'I have not been put in charge of you. 67 Every prophecy has its fixed time to be fulfilled: you will come to realize this.' 68 When you come across people who speak with scorn about Our a Another interpretation of this verse is that the way of the sinners is hereby made distinct from the way of the righteous. 84 The Qur'an 6: 55 revelations, turn away from them until they move on to another topic. If Satan should make you forget, then, when you have remembered, do not sit with those who are doing wrong. 69 The righteous are not in any way held accountable for the wrongdoers; their only duty is to remind them, so that they may be mindful of God. 70 Leave to themselves those who take their religion for a mere game and distraction and are deceived by the life of this world, but continue to remind them with the [Qur'an], lest any soul be damned by what it has done— it will have no one to protect it from God and no one to intercede; whatever ransom it may offer will not be accepted. Such are those who are damned by their own actions: they will have boiling water to drink and a painful punishment, because they used to defy [God]. 71 Say, 'Instead of God, are we to call on what neither profits nor

harms us? [Are we to] turn on our heels after God has guided us, like someone bewildered, having been tempted by devils into a desert ravine, a though his companions call him to guidance [saying], "Come to us"?' Say, 'God's guidance is the true guidance. We are commanded to devote ourselves to the Lord of the Worlds, 72 to establish regular prayers and be mindful of Him.' It is to Him that you will all be gathered. 73 It is He who created the heavens and the earth for a true purpose. On the Day when He says, 'Be,' it will be: His word is the truth. All control on the Day the Trumpet is blown belongs to Him. He knows the seen and the unseen: He is the All Wise, the All Aware. 74 Remember when Abraham said to his father, Azar, 'How can you take idols as gods? I see that you and your people have clearly gone astray.' 75 In this way We showed Abraham [God's] mighty dominion over the heavens and the earth, so that he might be a firm believer. 76 When the night grew dark over him he saw a star and said, 'This is my Lord,' but when it set, he said, 'I do not like things that set.' 77 And when he saw the moon rising he said, 'This is my Lord,' but when it too set, he said, 'If my Lord does not guide me, I shall be one of those who go astray.' 78 Then he saw the sun rising and cried, 'This is my Lord! This is greater.' But when the sun set, he said, 'My people, I disown all that you worship beside God. 79 I have turned my face as a true believer towards Him who created the heavens and the earth. I am not one of the polytheists.' a This interpretation of the literal 'in the land' is preferred by Razi. 6: 79 Livestock 85 80 His people argued with him, and he said, 'How can you argue with me about God when He has guided me? I do not fear anything you associate with Him: unless my Lord wills [nothing can happen]. My Lord encompasses everything in His knowledge. How can you not take heed? 81 Why should I fear what you associate with Him?

Why do you not fear to associate with Him things for which He has sent you no authority? Tell me, if you know the answer, which side has more right to feel secure? 82 It is those who have faith, and do not mix their faith with idolatry, a who will be secure, and it is they who are rightly guided.' 83 Such was the argument We gave to Abraham against his people— We raise in rank whoever We will— your Lord is all wise, all knowing. 84 We gave him Isaac and Jacob, each of whom We guided, as We had guided Noah before, and among his descendants were David, Solomon, Job, Joseph, Moses, and Aaron— in this way We reward those who do good— 85 Zachariah, John, Jesus, and Elijah— every one of them was righteous— 86 Ishmael, Elisha, Jonah, and Lot. We favoured each one of them over other people, 87 and also some of their forefathers, their offspring, and their brothers: We chose them and guided them on a straight path. 88 Such is God's guidance, with which He guides whichever of His servants He will. If they had associated other gods with Him, all their deeds would have come to nothing. 89 Those are the ones to whom We gave the Scripture, wisdom, and prophethood. Even if these people now disbelieve in them, We have entrusted them to others who do not disbelieve. 90 Those were the people God guided, '[Prophet], follow the guidance they received.' Say, 'I ask no reward for it from you: it is a lesson for all people.' 91 They have no grasp of God's true measure when they say, 'God has sent nothing down to a mere mortal.' Say, 'Who was it who sent down the Scripture, which Moses brought as a light and a guide to people, which you made into separate sheets, showing some but hiding many? You were taught things that neither you nor your forefathers had known.' Say, 'God [sent it down], then leave them engrossed in their vain talk. 92 This is a blessed Scripture that We

have sent down to confirm what came before it and for you to warn a The Prophet explained zulm (evildoing) here to be shirk (idolatry), referring to 31: 13.

86 The Qur'an 6: 80

the Mother of Cities and all around it. Those who believe in the

Hereafter believe in this Scripture, and do not neglect their prayers.

93 Who could be more wicked than someone who invents a lie against God, or claims, 'A revelation has come to me,' when no

revelation has been sent to him, or says, 'I too can reveal something

equal to God's revelation'? If you could only see the wicked in their death agonies, as the angels stretch out their hands [to them], saying, 'Give up your souls.

Today you will be repaid with a humiliating punishment for saying false things about God and for arrogantly rejecting His revelations.' 94 [God will say], 'Now

you return to Us, alone, as We first created you: you have left behind everything We gave you, nor do We see those intercessors of yours that you claimed were partners of God. All the bonds between you have been severed, and those about whom you made such claims have deserted you.'

95 It is God who splits open the seed and the fruit stone: He brings

out the living from the dead and the dead from the living— that is God— so how can you turn away from the truth? 96 He makes the dawn break; He makes the night for rest; and He made the sun and the moon to a precise measure. That is the design of the Almighty, the All Knowing. 97 It is He who made the stars, so that they can guide you when land and sea are dark: We have made the signs clear

for those who have knowledge. 98 It is He who first produced you from a single soul, then gave you a place to stay [in life] and a resting

place [after death]. We have made Our revelations clear to those who understand. 99 It is He who sends down water from the sky. With it We produce the shoots of each plant, then bring greenery from it, and from that We bring out grains, one riding on the other in close-packed rows.

From the date palm come clusters of low-hanging dates, and there are gardens of vines, olives, and pomegranates, alike yet different. Watch their fruits as they grow and ripen! In all this there are signs

for those who would believe.

100 Yet they made the jinnb partners

with God, though He created them, and without any true knowledge

they attribute sons and daughters to Him. Glory be to Him! He is far a Mecca.

b Unseen beings (sometimes said to appear) made from 'smokeless fire' (see 38: 76; 55: 15).

6: 100 Livestock 87

higher than what they ascribe to Him, 101 the Creator of the heavens

and earth! How could He have children when He has no spouse, when He created all things, and has full knowledge of all things?

102 This is God, your Lord, there is no God but Him, the Creator of all things, so worship Him; He is in charge of everything. 103 No vision can take Him in, but He takes in all vision.^a He is the All Subtle, the All Aware.

104 Now clear proof has come to you from your Lord: if anyone sees it, that will be to his advantage; if anyone is blind to it, that will

be to his loss— [Say], 'I am not your guardian.' 105 This is how We

explain Our revelations in various ways— thoughb they will say, 'You [Muhammad] have been studying'— to make them clear for those who know. 106 Follow what has been revealed to you from your

Lord, there is no God but Him. Turn away from those who join other gods with Him. 107 If it had been God's will, they would not have done so, but We have not made you their guardian, nor are you their keeper.

108 [Believers], do not revile those they call on beside God in case

they, in their hostility and ignorance, revile God. To each community

We make their own actions seem alluring, but in the end they will return to their Lord and He will inform them of all they did.

109 They swear by God with their most solemn oaths that if a miraculous

sign came to them they would believe in it. Say [Prophet],

'Signs are in the power of God alone.' What will make you

[believers] realize that even if a sign came to them they still would not believe? 110 We would make their hearts and their eyes turn away,

just as they did not believe the first time, and leave them to flounder

in their obstinacy. 111 Even if We sent the angels down to them, and the dead spoke to them, and We gathered all things right in front of them, they still would not believe, unless God so willed, but most of them are ignorant [of this]. 112 In the same way We assigned to each

prophet an enemy, evil humans and evil jinn. They suggest alluring

words to one another in order to deceive— if it had been your Lord's will, [Prophet], they would not

have done this: leave them to their inventions— 113 so that the hearts of those who do not believe in the

a No human eye is able to see God, but God sees everything we see: this is another illustration of our powerlessness compared with Him.

b See Razi; the preposition li in Arabic here indicates result rather than purpose.

88 The Qur'an 6: 101

Hereafter may incline towards their deceit, be pleased with it, and so

perpetrate whatever they perpetrate.

114 [Say], 'Shall I seek any judge other than God, when it is He

who has sent down for you [people] the Scripture, clearly explained?' Those to whom We gave the Scripture know that this [Qur'an] is revealed by your Lord [Prophet] with the truth, so do not be one of those who doubt.

115 The word of your Lord is complete in

its truth and justice. No one can change His words: He is the All Hearing, the All Knowing. 116 If you obeyed most of those on earth,

they would lead you away from the path of God. They follow nothing

but speculation; they are merely guessing. 117 Your Lord knows

best who strays from His path and who is rightly guided.

118 So [believers] eat any [animal] over which God's name has been pronounced, if you believe in His revelations. 119 Why should you not eat such animals when God has already fully explained what He has forbidden you, except when forced by hunger? But many lead others astray by their desires, without any true knowledge: your Lord knows best who oversteps the limit. 120 Avoid committing sin, whether openly or in secret, for those who commit sin will be repaid for what they do, 121 and do not eat anything over which God's name has not been pronounced, for that is breaking the law. The evil ones incite their followers to argue with you: a if you listen to them, you too will become idolaters. 122 Is a dead person brought back to life by Us, and given light with which to walk among people, comparable to someone trapped in deep darkness who cannot escape? In this way the evil deeds of the disbelievers are made to seem alluring to them. 123 And so We have put chief evildoers in every city to perpetrate their schemes there— but they scheme only against themselves, without realizing it. 124 When a revelation is brought before them they say, 'We shall not believe unless we ourselves are given a revelation as God's messengers were.' But God knows best where to place His messages: humiliation before God and severe torment will befall the evildoers for their scheming. 125 When God wishes to guide someone, He opens their breast to Islam; b when He wishes to lead them astray, He closes and constricts their breast as if they were climbing up to the skies. That is how God makes the foulness of those who do not believe rebound against them. a Saying that nothing is wrong with meat sacrificed to an idol. b Devotion to God (see 2: 131–2). 6: 125 Livestock 89 126 [Prophet], this is the path of your Lord, made perfectly

straight. We have explained Our revelations to those who take heed. 127 They shall have the Home of Peace with their Lord, and He will take care of them as a reward for their deeds. 128 On the day He gathers everyone together [saying], 'Company of jinn! You have seduced a great many humans,' their adherents among mankind will say, 'Lord, we have profited from one another, but now we have reached the appointed time You decreed for us.' He will say, 'Your home is the Fire, and there you shall remain'— unless God wills otherwise: [Prophet], your Lord is all wise, all knowing. 129 In this way, We make some evildoers have power over others through their misdeeds. 130 'Company of jinn and mankind! Did messengers not come from among you to recite My revelations to you and warn that you would meet this Day?' They will say, 'We testify against ourselves.' The life of this world seduced them, but they will testify against themselves that they rejected the truth: 131 your Lord would not destroy towns for their wrongdoing if they had not been warned. 132 Everyone is assigned a rank according to their deeds; your Lord is not unaware of anything they do. 133 Your Lord is self-sufficient and full of mercy. If He pleased, He could remove you and put others in your place, just as He produced you from the offspring of other people. 134 What you are promised is sure to come, and you cannot escape. 135 [Prophet], say, 'My people, you carry on as you are, and so will I: you will come to realize who will have a happy homecoming in the Hereafter.' The evildoers will not prosper. 136 They apportion to God a share of the produce and the livestock He created, saying, 'This is for God'— so they claim!— and this is for our idols.' Their idols' share does not reach God, but God's share does reach their idols: how badly they judge! 137 In the same way,

their idols have induced many of the pagans to kill their own children, a bringing them ruin and confusion in their faith: if God had willed otherwise they would not have done this, so [Prophet] leave them to their own devices. 138 They also say, 'These cattle and crops are reserved, and only those we allow may eat them'— so they claim! There are some animals they exempt from labour and some over a Razi explains that either the jinn or servants of the idols appointed by the pagans suggested this infanticide. 90 The Qur'an 6: 126 which they do not pronounce God's name [during slaughter], falsely attributing these [regulations] to Him: He will repay them for the falsehoods they invent. 139 They also say, 'The contents of these animals' wombs will be reserved solely for our men and forbidden to our women, though if the offspring is stillborn they may have a share of it.' He will punish them for what they attribute to Him: He is all wise, all aware. 140 Lost indeed are those who kill their own children out of folly, with no basis in knowledge, a forbidding what God has provided for them, fabricating lies against Him: they have gone far astray and have heeded no guidance. 141 It is He who produces both trellised and untrellised gardens, date palms, crops of diverse flavours, the olive, the pomegranate, alike yet different. So when they bear fruit, eat some of it, paying what is due on the day of harvest, but do not be wasteful: God does not like wasteful people. 142 [He gave you] livestock, as beasts of burden and as food. So eat what God has provided for you and do not follow in Satan's footsteps: he is your sworn enemy. 143 [God gave you] eight animals, in [four] pairs: a pair of sheep and a pair of goats— ask them [Prophet], 'Has He forbidden the two males, the two females, or the young in the wombs of the two females? Tell me

based on knowledge if you are telling the truth.' 144 And a pair of camels and a pair of cattle— ask them [Prophet], 'Has He forbidden the two males, the two females, or the young in the wombs of the two females? Were you present when God gave you these commands?' So who is more wicked than he who fabricates lies against God with no basis in knowledge in order to lead people astray? God does not guide the evildoers. 145 [Prophet], say, 'In all that has been revealed to me, I find nothing forbidden for people to eat, except for carrion, flowing blood, pig's meat— it is loathsome— or a sinful offering over which any name other than God's has been invoked.' But if someone is forced by hunger, rather than desire or excess, then God is most forgiving and most merciful. 146 We forbade for the Jews every animal with claws, and the fat of cattle and sheep, except what is on their backs and in their intestines, or that which sticks to their bones. This is how We penalized them for their disobedience: We are true to Our word. 147 If they [the disbelievers] accuse you [Prophet] of lying, say, a i.e. scriptural evidence, cf. verses 143, 144, and 148. 6: 147 Livestock 91 'Your Lord has all-encompassing mercy, but His punishment cannot be diverted from the evildoers.' 148 The idolaters will say, 'If God had willed, we would not have ascribed partners to Him— nor would our fathers— or have declared anything forbidden.' In the same way, those before them continually denied [the truth] until they tasted Our punishment. Say, 'Have you any knowledge that you can show us? You follow only supposition and tell only lies.' 149 Say, 'The conclusive argument belongs to God alone. Had He so willed He would have guided you all.' 150 Say, 'Bring your witnesses to testify that God has forbidden all this.' If they do testify, do not bear witness with

them. Do not follow the whims of those who have denied Our revelation, who do not believe in the Hereafter, and who set up equals with their Lord. 151 Say, 'Come! I will tell you what your Lord has really forbidden you. Do not ascribe anything as a partner to Him; be good to your parents; do not kill your children in fear of poverty'— We will provide for you and for them—' stay well away from committing obscenities, whether openly or in secret; do not take the life God has made sacred, except by right. This is what He commands you to do: perhaps you will use your reason. 152 Stay well away from the property of orphans, except with the best [intentions], until they come of age; give full measure and weight, according to justice'— We do not burden any soul with more than it can bear—' when you speak, be just, even if it concerns a relative; keep any promises you make in God's name. This is what He commands you to do, so that you may take heed'— 153 this is My path, leading straight, so follow it, and do not follow other ways: they will lead you away from it—' This is what He commands you to do, so that you may refrain from wrongdoing.' 154 Once again,^a We gave Moses the Scripture, perfecting [Our favour] for those who do good, explaining everything clearly, as guidance and mercy, so that they might believe in the meeting with their Lord. 155 This, too, is a blessed Scripture which We have sent down— follow it and be conscious of your Lord, so that you may receive mercy— 156 lest you say, 'Scriptures were only sent down to two communities before us: we were not aware of what they studied,' 157 or 'If only the Scripture had been sent down to us, we would have a This reiterates the statement in verses 91–3 in response to their denial that God has ever sent down any revelation. 92 The Qur'an 6: 148

been better guided than them.' Now clear evidence, guidance, and mercy have come to you from your Lord. Who could be more wrong than someone who rejects God's revelations and turns away from them? We shall repay those who turn away with a painful punishment. 158 Are they waiting for the very angels to come to them, or your Lord Himself, or maybe some of His signs? But on the Day some of your Lord's signs^a come, no soul will profit from faith if it had none before, or has not already earned some good through its faith. Say, 'Wait if you wish: we too are waiting.' 159 As for those who have divided their religion and broken up into factions, have nothing to do with them [Prophet]. Their case rests with God: in time He will tell them about their deeds. 160 Whoever has done a good deed will have it ten times to his credit, but whoever has done a bad deed will be repaid only with its equivalent— they will not be wronged. 161 Say, 'My Lord has guided me to a straight path, an upright religion, the faith of Abraham, a man of pure faith. He was not a polytheist.' 162 Say, 'My prayers and sacrifice, my life and death, are all for God, Lord of all the Worlds; 163 He has no partner. This is what I am commanded, and I am the first^c to devote myself to Him.' 164 Say, 'Should I seek a Lord other than God, when He is the Lord of all things?' Each soul is responsible for its own actions; no soul will bear the burden of another. You will all return to your Lord in the end, and He will tell you the truth about your differences. 165 It is He who made you successors^d on the earth and raises some of you above others in rank, to test you through what He gives you. [Prophet], your Lord is swift in punishment, yet He is most forgiving and merciful. ^a Signs of the Day of Judgement. ^b Lit. Whoever brings, i.e. to the Judgement. ^c The first 'of you': cf. verse 14 and many others. ^d See note a to 2: 30. 6: 165 Livestock 93 7. THE HEIGHTS

A Meccan sura named after the heights of the barrier which will divide the righteous from the damned on the Day of Judgement (verse 46). The sura begins by addressing the Prophet, reassuring him about his revelations, and closes emphasizing the fact that he merely repeats what is revealed to him. It warns the disbelievers of their fate via numerous stories of disobedient communities of the past, in the hope that they may take heed and repent before it is too late. Both subjects also serve to give encouragement to the Prophet and the believers.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Mim Sad
2 This Book has been sent down to you [Prophet]—let there be no anxiety in your heart because of it—so that you may use it to give warning and to remind the believers: 3 ‘Follow what has been sent down to you from your Lord; do not follow other masters beside Him. How seldom you take heed!’
4 How many towns We have destroyed! Our punishment came to them by night or while they slept in the afternoon: 5 their only cry when Our punishment came to them was, ‘How wrong we were!’
6 We shall certainly question those to whom messengers were sent—and We shall question the messengers themselves—7 and, with full knowledge, for We were never far from them, We shall tell them what they did. 8 On that Day the weighing of deeds will be true and just: those whose good deeds are heavy on the scales will be the ones to prosper, 9 and those whose good deeds are light will be the ones who have lost their souls through their wrongful rejection of Our messages.
10 We established you [people] on the earth and provided you with a means of livelihood there—small thanks you give! 11 We created you, We gave you shape, and then We said to the angels, ‘Bow down before Adam,’ and they did. But not Iblis: he was not one of those who bowed
a See 6: 33–6; 20: 2.

down. 12 God said, ‘What prevented you from bowing down as I commanded you?’ and he said, ‘I am better than him: You created me from fire and him from clay.’ 13 God said, ‘Get down from here! This is no place for your arrogance. Get out! You are contemptible!’ 14 But Iblis said, ‘Give me respite until the Day people are raised from the dead,’ 15 and God replied, ‘You have respite.’ 16 And then Iblis said, ‘Because You have put me in the wrong, I will lie in wait for them all on Your straight path: 17 I will come at them— from their front and their back, from their right and their left— and You will find that most of them are ungrateful.’ 18 God said, ‘Get out! You are disgraced and banished! I swear I shall fill Hell with you and all who follow you! 19 But you and your wife, Adam, live in the Garden. Both of you eat whatever you like, but do not go near this tree or you will become wrongdoers.’ 20 Satan whispered to them so as to expose their nakedness,^b which had been hidden from them: he said, ‘Your Lord only forbade you this tree to prevent you becoming angels or immortals,’ 21 and he swore to them, ‘I am giving you sincere advice’— 22 he lured them with lies. Their nakedness became exposed to them when they had eaten from the tree: they began to put together leaves from the Garden to cover themselves. Their Lord called to them, ‘Did I not forbid you to approach that tree? Did I not warn you that Satan was your sworn enemy?’ 23 They replied, ‘Our Lord, we have wronged our souls: if You do not forgive us and have mercy, we shall be lost.’ 24 He said, ‘All of you get out! You are each other’s enemies.’^c On earth you will have a place to stay and livelihood— for a time.’ 25 He said, ‘There you will live; there you will die; from there you will be brought out.’ 26 Children of Adam, We have given you garments to cover your nakedness and as adornment for you; the garment of Godconsciousness is the best of all garments— this is one of God’s signs,

so that people may take heed. 27 Children of Adam, do not let Satan seduce you, as he did your parents, causing them to leave the Garden, stripping them of their garments^d to expose their nakedness to them: he and his forces can see you from where you cannot see them: We have made evil ones allies to those who do not believe.
a The Garden, cf. 20: 117.
b Conventionally translated as ‘private parts’, but the Arabic does not necessarily have this meaning.
c Iblis is the enemy of mankind and vice versa.
d Of God-consciousness. This is one of the views reported by Razi. 7: 27 The Heights 95
28 Yet when [these people] do something disgraceful,^a they say, ‘We found our forefathers doing this,’ and, ‘God has commanded us to do this.’ Say [Prophet], ‘God does not command disgraceful deeds. How can you say about God things that you do not know [to be true]?’ 29 Say, ‘My Lord commands righteousness. Direct your worship straight to Him wherever you pray; call on Him; devote your religion entirely to Him. Just as He first created you, so you will come back [to life] again.’ 30 Some He has guided and some are doomed to stray: they have taken evil ones rather than God as their masters, thinking that they are rightly guided. 31 Children of Adam, dress well^b whenever you are at worship, and eat and drink [as We have permitted] but do not be extravagant: God does not like extravagant people. 32 Say [Prophet], ‘Who has forbidden the adornment and the nourishment God has provided for His servants?’
Say, ‘They are [allowed] for those who believe during the life of this world: they will be theirs alone on the Day of Resurrection.’ This is how We make Our revelation clear for those who understand.
33 Say [Prophet], ‘My Lord only forbids disgraceful deeds— whether they be open or hidden— and sinc and unjustified aggression, and that you, without His sanction, associate things with Him,

and that you say things about Him without knowledge.'d 34 There is a time set for every people: they cannot hasten it, nor, when it comes, will they be able to delay it for a single moment.

35 Children of Adam, when messengers come to you from among yourselves, reciting My revelations to you, for those who are conscious of God and live righteously, there will be no fear, nor will they grieve. 36 But those who reject Our revelations and arrogantly scorn them are the people of the Fire and there they will remain. 37 Who is more wrong than the person who invents lies against God or rejects His revelations? Such people will have their preordained share [in this world], but then, when Our angels arrive to take them back, a It has been suggested that this could refer to the pagan custom of men and women walking round the Ka_ ba naked (Razi).

b Literally 'wear your adornment', but this is clearly a reference to clothes and not to jewellery; cf. 7: 26. See also references to food in 6: 135, 145, 148.

c Razi identifies this as intoxicants because of their link with 'sin' in 2: 219 and the preceding verse about food.

d Revealed knowledge, cf. 6: 148.

96 The Qur_ an 7: 28 saying, 'Where are those you used to call on beside God?' they will say, 'They have deserted us.' They will confess that they were disbelievers and 38 God will say, 'Join the crowds of jinn and humans who have gone before you into the Fire.' Every crowd curses its fellow crowd as it enters, then, when they are all gathered inside, the last of them will say of the first, 'Our Lord, it was they who led us astray: give them double punishment in the Fire'— God says, 'Every one of you will have double punishment, though you do not know it'— 39 and the first of them will say to the last, 'You were no better than us: taste the punishment you have earned.'

40 The gates of Heaven will not be open to those who rejected Our revelations and arrogantly spurned them; even if a thick rope^a were to pass through the eye of a needle they would not enter the Garden.

This is how We punish the guilty— 41 Hell will be their resting place and their covering, layer upon layer— this is how We punish those who do evil. 42 But those who believe and do good deeds— and We do not burden any soul with more than it can bear— are the people of the Garden and there they will remain. 43 We shall have removed all ill feeling from their hearts; streams will flow at their feet. They will say, 'Praise be to God, who guided us to this: had God not guided us, We would never have found the way. The messengers of our Lord brought the Truth.' A voice will call out to them, 'This is the Garden you have been given as your own on account of your deeds.' 44 The people of the Garden will cry out to the people of the Fire, 'We have found what our Lord promised us to be true. Have you found what your Lord promised you to be true?' and they will answer, 'Yes'. A voice will proclaim from their midst, 'God's rejection [hangs] over the evildoers: 45 those who turned others away from God's path and tried to make it crooked, those who denied the Hereafter.'

46 A barrier divides the two groups with men on its heights recognizing each group by their marks: they will call out to the people of the Garden, 'Peace be with you!'— they will not have entered, but they will be hoping, 47 and when their glance falls upon the people of the Fire, they will say, 'Our Lord, do not let us join the evildoers!'— 48 and the people of the heights will call out to certain a Not 'camel'. The roots of the words for 'camel' and 'thick twisted rope' are the same in Arabic and 'rope' makes more sense here (Razi).

7: 48 The Heights 97 men they recognize by their marks, 'What use were your great

numbers and your false pride? 49 And are these the people you swore God would never bless? [Now these people are being told], "Enter the Garden! No fear for you, nor shall you grieve."

50 The people of the Fire will call to the people of Paradise, 'Give us some water, or any of the sustenance God has granted you!' and they will reply, 'God has forbidden both to the disbelievers— 51 those who took their religion for distraction, a mere game, and were deluded by worldly life.' Today We shall ignore^a them, just as they have ignored their meeting with this Day and denied Our Revelations.

52 We have brought people a Scripture— We have explained it on the basis of true knowledge— as guidance and mercy for those who believe. 53 What are they waiting for but the fulfilment of its [final prophecy]? On the Day it is fulfilled, those who had ignored it will say, 'Our Lord's messenger spoke the truth. Is there anyone to intercede for us now? Or can we be sent back to behave differently from the way we behaved before?' They will really have squandered their souls, and all [the idols] they invented will have deserted them.

54 Your Lord is God, who created the heavens and earth in six Days, then established Himself on the throne; He makes the night cover the day in swift pursuit; He created the sun, moon, and stars to be subservient to His command; all creation and command belong to Him. Exalted be God, Lord of all the worlds! 55 Call on your Lord humbly and privately— He does not like those who transgress His bounds: 56 do not corrupt the earth after it has been set right— call on Him fearing and hoping. The mercy of God is close to those who do good. 57 It is God who sends the winds, bearing good news of His coming grace, and when they have gathered up the heavy clouds, We drive them to a dead land where We cause rain to fall, bringing out

all kinds of crops, just as We shall bring out the dead. Will you not reflect? 58Vegetation comes out of good land in abundance, by the will of its Lord, but out of bad land only scantily: We explain Our Revelations in various ways to those who give thanks. 59We sent Noah to his people. He said, 'My people, serve God: you have no god other than Him. I fear for you the punishment of a fearsome Day!' 60but the prominent leaders of his people said, 'We a 'Ignore' is one of the meanings of the Arabic nasiya normally translated as 'forget'. 98 The Qur'an 7: 49 believe you are far astray.' 61 He replied, 'My people, there is nothing astray about me! On the contrary, I am a messenger from the Lord of all the Worlds: 62 I am delivering my Lord's messages to you and giving you sincere advice. I know things from God that you do not. 63Do you find it so strange that a message should come from your Lord— through a man in your midst— to warn you and make you aware of God so that you may be given mercy?' 64but they called him a liar. We saved him, and those who were with him, on the Ark and We drowned those who rejected Our revelations— they were wilfully blind. 65To the people of _Ad We sent their brother, Hud. He said, 'My people, serve God: you have no god other than Him. Will you not take heed?' 66but the disbelieving leaders of his people said, 'We believe you are a fool,' and 'We think you are a liar.' 67 He said, 'My people, there is nothing foolish about me! On the contrary, I am a messenger from the Lord of all the Worlds: 68 I am delivering my Lord's messages to you. I am your sincere and honest adviser. 69Do you find it so strange that a message should come from your Lord, through a man in your midst, to warn you? Remember how He made you heirs after Noah's people, and increased your stature: remember God's bounties, so that you may prosper.' 70 They said, 'Have you really come to tell us to serve God alone and to forsake what our forefathers served? If what you say is true, bring us the punishment

you threaten.' 71 He said, 'You are already set to receive your Lord's loathing and anger. Are you arguing with me about mere names you and your forefathers invented, names for which God has given no sanction? Just wait; I too am waiting.' 72We saved him, and those who were with him, through Our mercy; We destroyed those who denied Our revelations and would not believe. 73To the people of Thamud We sent their brother, Salih. He said, 'My people, serve God: you have no god other than Him. A clear sign has come to you now from your Lord: this is God's she-camel— a sign for you— so let her graze in God's land and do not harm her in any way, or you will be struck by a painful torment. 74Remember how He made you heirs after _Ad and settled you in the land to build yourselves castles on its plains and carve houses out of the mountains: remember God's blessings and do not spread corruption in the land,' 75but the arrogant leaders among his people said to the believers they thought to be of no account, 'Do you honestly think 7: 75 The Heights 99 that Salih is a messenger from his Lord?' They said, 'Yes. We believe in the message sent through him,' 76but the arrogant leaders said, 'We reject what you believe in,' 77 and then they hamstringed the camel. They defied their Lord's commandment and said, 'Salih, bring down the punishment you threaten, if you really are a messenger!' 78 An earthquake seized them: by the next morning they were lying dead in their homes. 79 So he turned away from them, saying, 'My people, I delivered my Lord's messages to you and gave you sincere advice, but you did not like those who gave sincere advice.' 80We sent Lot and he said to his people, 'How can you practise this outrage? No one in the world has outdone you in this. 81You lust after men rather than women! You transgress all bounds!' 82 The only response his people gave was to say [to one another], 'Drive them out of your town! These men want to keep themselves chaste!'

83We saved him and his kinsfolk— apart from his wife who stayed behind— 84and We showered upon [the rest of] them a rain [of destruction]. See the fate of the evildoers. 85To the people of Midian We sent their brother, Shu_ayb. He said, 'My people, serve God: you have no god other than Him. A clear sign has come to you from your Lord. Give full measure and weight and do not undervalue people's goods; do not cause corruption in the land after it has been set in order: this is better for you, if you are believers. 86 Do not sit in every pathway, threatening and barring those who believe in God from His way, trying to make it crooked. Remember how you used to be few and He made you multiply. Think about the fate of those who used to spread corruption. 87 If some of you believe the message I bring and others do not, then be patient till God judges between us. He is the best of all judges.' 88 His people's arrogant leaders said, 'Shu_ayb, we will expel you and your fellow believers from our town unless you return to our religion.' He said, 'What! Even if we detest it? 89 If we were to return to your religion after God has saved us from it, we would be inventing lies about Him: there is no way we could return to it— unless by the will of God our Lord: in His knowledge He comprehends everything. We put our trust in God. Our Lord, expose the truth [and judge] between us and our people, for You are the best judge.' 90The disbelieving leaders among his people said, 'You will certainly be losers if you follow Shu_ayb'— 91 an earthquake seized them: by the next morning they were lying dead in their homes; 92 it was as if those 100 The Qur'an 7: 76 who had rejected Shu_ayb had never lived there; it was those who had rejected Shu_ayb who were the losers— 93 so he turned away from them, saying, 'My people, I delivered my Lord's messages to you and gave you sincere advice, so why should I grieve for people who refused to believe?' 94Whenever We sent a prophet to a town, We afflicted its [disbelieving]

a people with suffering and hardships, so that they might humble themselves [before God], 95 and then We changed their hardship into prosperity, until they multiplied. But then they said, 'Hardship and affluence also befell our forefathers,' and so We took them suddenly, unawares. 96 If the people of those towns had believed and been mindful of God, We would have showered them with blessings from the heavens and earth, but they rejected the truth and so We punished them for their misdeeds. 97 Do the people of these towns feel secure that Our punishment will not come upon them by night, while they are asleep? 98 Do the people of these towns feel secure that Our punishment will not come upon them by day, while they are at play? 99 Do they feel secure against God's plan? Only the losers feel secure against God's plan. 100 Is it not clear to those who inherit the land from former generations that We can punish them too for their sins if We will? And seal up their hearts so that they cannot hear? 101 We have told you [Prophet] the stories of those towns: messengers came to them, and clear signs, but they would not believe in what they had already rejected— in this way God seals the hearts of disbelievers. 102 We found that most of them did not honour their commitments; We found that most of them were defiant. 103 After these, We sent Moses to Pharaoh and his leading supporters with Our signs, but they rejected them. See the fate of those who used to spread corruption. 104 Moses said, 'Pharaoh, I am a messenger from the Lord of all the Worlds, 105 duty-bound to say nothing about God but the truth, and I have brought you a clear sign from your Lord. Let the Children of Israel go with me.' 106 He said, 'Produce this sign you have brought, if you are telling the truth.' 107 So Moses threw his staff and— lo and behold!— it was a snake,

clear to all, 108 and then he pulled out his hand and— lo and a This is implied in Arabic (Razi). 7: 108 The Heights 101 behold!— it was white for all to see. 109 The leaders among Pharaoh's people said, 'This man is a learned sorcerer! 110 He means to drive you out of your land!' Pharaoh said, 'What do you suggest?' 111 They said, 'Delay him and his brother for a while, and send messengers to all the cities 112 to summon every learned sorcerer to you.' 113 The sorcerers came to Pharaoh and said, 'Shall we be rewarded if we win?' 114 and he replied, 'Yes, and you will join my inner court.' 115 So they said, 'Moses, will you throw first or shall we?' 116 He said, 'You throw,' and they did, casting a spell on people's eyes, striking fear into them, and bringing about great sorcery. 117 Then We inspired Moses, 'Throw your staff,' and— lo and behold!— it devoured their fakery. 118 The truth was confirmed and what they had produced came to nothing: 119 they were defeated there and utterly humiliated. 120 The sorcerers fell to their knees 121 and said, 'We believe in the Lord of the Worlds, 122 the Lord of Moses and Aaron!' 123 but Pharaoh said, 'How dare you believe in Him before I have given you permission? This is a plot you have hatched to drive the people out of this city! Soon you will see: 124 I will cut off your alternate hands and feet and then crucify you all!' 125 They said, 'And so we shall return to our Lord— 126 Your only grievance against us is that we believed in the signs of our Lord when they came to us. Our Lord, pour steadfastness upon us and let us die in devotion to You.' 127 The leaders among Pharaoh's people said to him, 'But are you going to leave Moses and his people to spread corruption in the land and forsake you and your gods?' He replied, 'We shall kill their male

children, sparing only the females: We have complete power over them.' 128 Moses said to his people, 'Turn to God for help and be steadfast: the earth belongs to God— He gives it as their own to whichever of His servants He chooses— and the happy future belongs to those who are mindful of Him,' 129 and they replied, 'We were being persecuted long before you came to us, and since then too.' He said, 'Your Lord may well destroy your enemy and make you successors to the land to see how you behave.' 130 We inflicted years of drought and crop failure on Pharaoh's people, so that they might take heed, 131 then, when something good came their way, they said, 'This is our duel!'. When something bad a Left hand and right foot or vice versa. 102 The Qur'an 7: 109 came, they ascribed it to the evil omen of Moses and those with him, but their 'evil omen' was really from God, though most of them did not realize it. 132 They said, 'We will not believe in you, no matter what signs you produce to cast a spell on us,' 133 and so We let loose on them the flood, locusts, lice, frogs, blood— all clear signs. They were arrogant, wicked people. 134 They would say, whenever a plague struck them, 'Moses, pray to your Lord for us by virtue of the promise He has made to you: if you relieve us of the plague, we will believe you and let the Children of Israel go with you,' 135 but when We relieved them of the plague and gave them a fixed period [in which to fulfil their promise]— lo and behold!— they broke it. 136 And so, because they rejected Our signs and paid them no heed, We exacted retribution from them: We drowned them in the sea 137 and We made those who had been oppressed succeed to both the east and the west of the land that We had blessed. Your Lord's good promise to the Children of Israel was fulfilled, because of their patience, and

We destroyed what Pharaoh and his people were making and what they were building. 138We took the Children of Israel across the sea, but when they came upon a people who worshipped idols, they said, 'Moses, make a god for us like theirs.' He said, 'You really are foolish people: 139 [the cult] these people practise is doomed to destruction, and what they have been doing is useless. 140Why should I seek any god other than God for you, when He has favoured you over all other people?' 141Remember how We saved you from Pharaoh's people, who were subjecting you to the worst of sufferings, killing your male children, sparing only your females— that was a mighty ordeal from your Lord. 142We appointed thirty nights for Moses, then added ten more: the term set by his Lord was completed in forty nights. Moses said to his brother Aaron, 'Take my place among my people: act rightly and do not follow the way of those who spread corruption.' 143When Moses came for the appointment, and his Lord spoke to him, he said, 'My Lord, show Yourself to me: let me see You!' He said, 'You will never see Me, but look at that mountain: if it remains standing firm, you will see Me,' and when his Lord revealed Himself to the mountain, He made it crumble: Moses fell down unconscious. When he recovered, he said, 'Glory be to You! To You I turn in repentance! I am the first to believe!' 144 He said, 'Moses, I have raised you above 7: 144 The Heights 103 other people by [giving you] My messages and speaking to you: hold on to what I have given you; be one of those who give thanks.' 145We inscribed everything for him in the Tablets which taught and explained everything, saying, 'Hold on to them firmly and urge your people to hold fast to their excellent teachings. I will show you the end of those who rebel. 146 I will keep distracted from My signs

those who behave arrogantly on Earth without any right, and who, even if they see every sign, will not believe in them; they will not take the way of right guidance if they see it, but will take the way of error if they see that. This is because they denied Our signs and paid them no heed: 147 the deeds of those who denied Our signs and the Meeting of the Hereafter will come to nothing— why should they be repaid for anything other than what they have done?' 148 In his absence, Moses' people took to worshipping a mere shape that made sounds like a cow— a calf made from their jewellery. Could they not see that it did not speak to them or guide them in any way? Yet they took it for worship: they were evildoers. 149 When, with much wringing of hands, they perceived that they were doing wrong, they said, 'If our Lord does not have mercy and forgive us, we shall be the losers.' 150 On his return to his people, angry and aggrieved, Moses said, 'How foul and evil is what you have done in my absence! Were you so keen to bring your Lord's judgement forward?' He threw the tablets down and seized his brother by the hair, pulling him towards him. Aaron said, 'Son of my mother, these people overpowered me! They almost killed me! Do not give my enemies reason to rejoice! Do not include me with these evildoers!' 151 Moses said, 'My Lord, forgive me and my brother; accept us into Your mercy: You are the Most Merciful of all who show mercy. 152Those who took to worshipping the calf will be afflicted by their Lord's wrath, and by disgrace in this life.' This is the way We repay those who invent such falsehoods, 153but your Lord is most forgiving and most merciful towards those who do wrong, then repent afterwards and truly believe. 154 When Moses' anger abated, he picked up the Tablets, on which were inscribed guidance and mercy for those who stood in awe

of their Lord. 155 Moses chose from his people seventy men for Our appointment, and when they were seized by trembling, he prayed, 'My Lord, if You had chosen to do so, You could have destroyed them long before this, and me too, so will You now destroy us for 104 The Qur'an 7: 145 what the foolish among us have done? This is only a trial from You— through it, You cause whoever You will to stray and guide whoever You will— and You are our Protector, so forgive us and have mercy on us. You are the best of those who forgive. 156Grant us good things in this world and in the life to come. We turn to You.' God said, 'I bring My punishment on whoever I will, but My mercy encompasses all things. 'I shall ordain My mercy for those who are conscious of God and pay the prescribed alms; who believe in Our Revelations; 157who follow the Messenger— the unlettered prophet they find described in the Torah that is with them, and in the Gospel— who commands them to do right and forbids them to do wrong, who makes good things lawful to them and bad things unlawful, and relieves them of their burdens, and the iron collars^b that were on them. So it is those who believe him, honour and help him, and who follow the light which has been sent down with him, who will succeed.' 158 Say [Muhammad], 'People, I am the Messenger of God to you all, from Him who has control over the heavens and the earth. There is no God but Him; He gives life and death, so believe in God and His Messenger, the unlettered prophet who believes in God and His words, and follow him so that you may find guidance.' 159 There is a group among the people of Moses who guide with truth, and who act justly according to it. 160We divided them into twelve tribes [as distinct] communities, and, when his people asked him for water, inspired Moses to strike the rock with his staff [so

that] twelve springs gushed out. Each tribe knew its own drinking place; We gave them the shade of clouds and sent down to them manna and quails [saying], 'Eat the good things We have provided for you.' They did not wrong Us; it was themselves they wronged. 161 When they were told, 'Enter this town and eat freely there as you will, but say, "Relieve us!" and enter its gate humbly: then We shall forgive you your sins, and increase the reward of those who do good,' 162 the wrongdoers among them substituted another saying for that which had been given them, so We sent them a punishment from heaven for their wrongdoing. a Ummi can mean 'unlettered' or 'gentile'. b Cf. 6: 146. This reference is said by interpreters to refer to the difficult obligations imposed on the Children of Israel. 7: 162 The Heights 105 163 [Prophet], ask them about the town by the sea; how its people broke the Sabbath when their fish surfaced for them only on that day, never on weekdays— We tested them in this way: because of their disobedience— 164 how, when some of them asked [their preachers], 'Why do you bother preaching to people God will destroy, or at least punish severely?' [the preachers] answered, 'In order to be free from your Lord's blame, and so that they may perhaps take heed.' 165 When they ignored [the warning] they were given, We saved those who forbade evil, and punished the wrongdoers severely because of their disobedience. 166 When, in their arrogance, they persisted in doing what they had been forbidden to do, We said to them, 'Be like apes! a Be outcasts!' 167 And then your Lord declared that, until the Day of Resurrection, He would send people against them to inflict terrible suffering on them. Your Lord is swift in punishment but He is most forgiving and merciful. 168 We dispersed them over the earth in separate communities— some are righteous and some less so: We tested them with blessings

and misfortunes, so that they might all return [to righteousness]— 169 and they were succeeded by generations who, although they inherited the Scripture, took the fleeting gains of this lower world, saying, 'We shall be forgiven,' and indeed taking them again if other such gains came their way. Was a pledge not taken from them, written in the Scripture, to say nothing but the truth about God? And they have studied its contents well. For those who are mindful of God, the Hereafter is better. 'Why do you not use your reason?' 170 But as for those who hold fast to the Scripture and keep up the prayer, We do not deny righteous people their rewards. 171 When We made the mountain loom high above them like a shadow, and they thought it would fall on them, We said, 'Hold fast to what We have given you, and remember what it contains, so that you may remain conscious of God.' 172 [Prophet], when your Lord took out the offspring from the loins of the Children of Adam and made them bear witness about themselves, He said, 'Am I not your Lord?' and they replied, 'Yes, we bear witness.' So you cannot say on the Day of Resurrection, 'We were not aware of this,' 173 or, 'It was our forefathers who, before us, ascribed partners to God, and we are only the descendants who came a Cf. note to 2: 65. 106 The Qur'an 7: 163 after them: will you destroy us because of falsehoods they invented?' 174 In this way We explain the messages, so that they may turn [to the right path]. 175 [Prophet], tell them the story of the man to whom We gave Our messages: he sloughed them off, so Satan took him as his follower and he went astray— 176 if it had been Our will, We could have used these signs to raise him high, but instead he clung to the earth and followed his own desires— he was like a dog that pants with a lolling tongue whether you drive it away or leave it alone. Such is the image of those who reject Our signs. Tell them the story so that they may

reflect. 177 How foul is the image of those who reject Our signs! It is themselves they wrong: 178 whoever God guides is truly guided, and whoever God allows to stray is a loser. 179 We have created many jinn and people who are destined for Hell, with hearts they do not use for comprehension, eyes they do not use for sight, ears they do not use for hearing. They are like cattle, no, even further astray: these are the ones who are entirely heedless. 180 The Most Excellent Names belong to God: use them to call on Him, and keep away from those who abuse them— they will be requited for what they do. 181 Among those We created are a group of people who guide with truth and act justly according to it. 182 But We lead on those who reject Our messages, step by step, without them realizing it: 183 I will give them respite, but My plan is sure. 184 Has it not occurred to them that their companion a is not mad but is giving clear warning? 185 Have they not contemplated the realm of the heavens and earth and all that God created, and that the end of their time might be near? What [other revelation] will they believe in if they do not believe in this? 186 No one can guide those God allows to stray: He leaves them blundering about in their insolence. 187 They ask you [Prophet] about the Hour, 'When will it happen?' Say, 'My Lord alone has knowledge of it: He alone will reveal when its time will come, a time that is momentous b in both the heavens and earth. All too suddenly it will come upon you.' They ask you about it as if you were eager [to find out]. Say, 'God alone has knowledge of [when it will come], though most people do not realize it.' 188 Say [Prophet], 'I have no control over benefit or harm, [even] to myself, a This refers to Prophet Muhammad.

b Alternatively Suddi gives 'hidden from' as the interpretation of *thaqulat* (Razi), literally 'weighs heavy'.
 7: 188 The Heights 107 except as God may please: if I had knowledge of what is hidden, I would have abundant good things and no harm could touch me. I am no more than a bearer of warning, and good news to those who believe.'
 189 It is He who created you all from one soul, and from it made its mate so that he might find comfort in her: when one [of them] lies with his wife and she conceives a light burden, going about freely, then grows heavy, they both pray to God, their Lord, 'If You give us a good child we shall certainly be grateful,' 190 and yet when He gives them a good child they ascribe some of what He has granted them to others. 191 God is far above the partners they set up alongside Him! How can they set up with Him these partners that create nothing and are themselves created, 192 that cannot help them at all, or even help themselves?
 193 If you [believers] call such people to guidance, they do not follow you: it makes no difference whether you call them or remain silent. 194 Those you [idolaters] call upon instead of God are created beings like you. Call upon them, then, and let them respond to you if what you say is true. 195 Do they have feet to walk, hands to strike, eyes to see, or ears to hear? Say [Prophet], 'Call on your "partners"!'
 Scheme against me! Do not spare me! 196 My protector is God: He has revealed the Scripture, and it is He who protects the righteous, 197 but those you call on instead of Him cannot help you or even help themselves.'
 198 If you [believers] call such people to guidance, they do not hear. You [Prophet] may observe them looking at you, but they cannot see. 199 Be tolerant and command what is right: pay no attention to

foolish people. 200 If Satan should prompt you to do something, seek refuge with God— He is all hearing, all knowing— 201 those who are aware of God think of Him when Satan prompts them to do something and immediately they can see [straight]; 202 the followers of devils are led relentlessly into error by them and cannot stop. 203 When you do not bring them a fresh revelation, they say, 'But can you not just ask for one?' Say, 'I merely repeat what is revealed to me from my Lord: this revelation brings you insights from your Lord, and guidance and mercy for those who believe, 204 so pay a *ikhwan* 'brothers'—cf. 17: 27, where the devils' followers are described as their *ikhwan*.
 b Cf. 75: 18.
 108 The Qur'an 7: 189 attention and listen quietly when the Qur'an is recited, so that you may be given mercy.' 205 [Prophet], remember your Lord inwardly, in all humility and awe, without raising your voice, in the mornings and in the evenings— do not be one of the heedless— 206 [even] those who live in the presence of your Lord are not too proud to worship Him: they glorify Him and bow down before Him.
 7: 206 The Heights 109
 8. BATTLE GAINS
 The main part of this Medinan sura is a comment on the Battle of Badr (near Medina), the first fought between the Muslims and their Meccan opponents in the second year after the Migration. The Muslims, some of whom were at first reluctant to fight, won in spite of being vastly outnumbered, and began to question the distribution of the gains. The sura reminds them that it was God who brought about the victory. Verse 41 shows how the gains were to be distributed. It advises Muslims and comments on the role of the hypocrites and on those who always break their treaties (verse 56), ending with a statement about loyalties and alliances.
 In the name of God, the Lord of Mercy, the Giver of Mercy

1 They ask you [Prophet] about [distributing] the battle gains. Say, 'That is a matter for God and His Messenger, so be mindful of God and make things right between you. Obey God and His Messenger
 if you are true believers: 2 true believers are those whose hearts tremble with awe when God is mentioned, whose faith increases when His revelations are recited to them, who put their trust in their Lord, 3 who keep up the prayer and give to others out of what We provide for them. 4 Those are the ones who truly believe. They have high standing with their Lord, forgiveness, and generous provision.'
 5 For it was your Lord who made you [Prophet] venture from your home for a true purpose—though a group of the believers disliked it 6 and argued with you about the truth after it had been made clear, as if they were being driven towards a death they could see with their own eyes. 7 Remember how God promised you [believers] that one of the two enemy groups^b would fall to you: you wanted the unarmed group to be yours, but it was God's will to establish the truth according to His Word and to finish off the disbelievers—8 to prove the Truth to be true, and the false to be false, much as the guilty might dislike it. 9 When you begged your Lord for help, He answered you, 'I will reinforce you with a thousand angels in succession.'
 10 God
 a This links to v. 1.
 b The Meccan trade caravan or their army.
 made this a message of hope to reassure your hearts: help comes only from God, He is mighty and wise. 11 Remember when He gave you sleep^a as a reassurance from Him, and sent down water from the sky to cleanse you, to remove Satan's pollution from you, to make your hearts strong and your feet firm. 12 Your Lord revealed to the angels: 'I am with you: give the believers firmness; I shall put terror into the hearts of the disbelievers—strike above their necks and strike all their fingertips.' 13 That was because they opposed God and His

Messenger, and if anyone opposes God and His Messenger, God punishes them severely— 14 ‘That is what you get! Taste that!’—and the torment of the Fire awaits the disbelievers. 15 Believers, when you meet the disbelievers in battle, never turn your backs on them: 16 if anyone does so on such a day— unless manoeuvring to fight or to join a fighting group— he incurs the wrath of God, and Hell will be his home, a wretched destination! 17 It was not you who killed them but God, and when you [Prophet] threw [sand at them]^b it was not your throw [that defeated them] but God’s, to do the believers a favour: God is all seeing and all knowing— 18 ‘That is what you get!’—and God will weaken the disbelievers’ designs. 19 [Disbelievers], if you were seeking a decision, now you have witnessed one: if you stop here, it will be better for you. If you return, so shall We, and your forces, though greater in number, will be of no use to you. God is with the believers. 20 Believers, obey God and His Messenger: do not turn away when you are listening to him; 21 do not be like those who say, ‘We heard,’ though in fact they were not listening— 22 the worst creatures in God’s eyes are those who are [wilfully] deaf and dumb, who do not reason. 23 If God had known there was any good in them, He would have made them hear, but even if He had, they would still have turned away and taken no notice. 24 Believers, respond to God and His Messenger when he calls you to that which gives you life. Know that God comes between a man and his heart,^c and that you will be gathered to Him. 25 Beware of discord that harms not only the wrongdoers among you: know that God is severe in His punishment. ^a On the night before the battle. ^b Before the battle, the Prophet prayed and threw a handful of sand at the enemy as a symbol of their being defeated. ^c There are various ways of interpreting this, including that, through death, God separates a man from his heart’s desire, i.e. life. 8: 25 Battle Gains 111

26 Remember when you were few, victimized in the land, afraid that people might catch you, but God sheltered you and strengthened you with His help, and provided you with good things so that you might be grateful. 27 Believers, do not betray God and the Messenger, or knowingly betray [other people’s] trust in you. 28 Be aware that your possessions and your children are only a test, and that there is a tremendous reward with God. 29 Believers, if you remain mindful of God, He will give you a criterion [to tell right from wrong] and wipe out your bad deeds, and forgive you: God’s favour is great indeed. 30 Remember [Prophet] when the disbelievers plotted to take you captive, kill, or expel you. They schemed and so did God: He is the best of schemers. 31 Whenever Our Revelation is recited to them they say, ‘We have heard all this before— we could say something like this if we wanted— this is nothing but ancient fables.’ 32 They also said, ‘God, if this really is the truth from You, then rain stones on us from the heavens, or send us some other painful punishment.’ 33 But God would not send them punishment while you [Prophet] are in their midst, nor would He punish them if they sought forgiveness, 34 yet why should God not punish them when they debar people from the Sacred Mosque, although they are not its [rightful] guardians? Only those mindful of God are its rightful guardians, but most of the disbelievers do not realize this. 35 Their prayers before the House are nothing but whistling and clapping. ‘So taste the punishment^a for your disbelief.’ 36 They use their wealth to bar people from the path of God, and they will go on doing so. In the end this will be a source of intense regret for them: they will be overcome and herded towards Hell. 37 God will separate the bad from the good, place the bad on top of one another— heaping them all up together— and put them in Hell. They will be the losers. 38 [Prophet], tell the disbelievers that if

they desist their past will be forgiven, but if they persist, they have an example in the fate of those who went before. 39 [Believers], fight them until there is no more persecution, and all worship is devoted to God alone: if they desist, then God sees all that they do, 40 but if they pay no heed, be sure that God is your protector, the best protector and the best helper. ^a This could allude to their defeat in the battle. ^b At the Sacred House; cf. 2: 191–3, 2: 17. 112 The Qur’an 8: 26 41 Know that one-fifth of your battle gains belongs to God and the Messenger, to close relatives and orphans, to the needy and travellers, if you believe in God and the revelation We sent down to Our servant on the day of the decision, the day when the two forces met in battle. God has power over all things. 42 Remember when you were on the near side of the valley, and they were on the far side and the caravan was below you. If you had made an appointment to fight, you would have failed to keep it [but the battle took place] so that God might bring about something already ordained, so that those who were to die might die after seeing a clear proof, and so that those who were to live might live after seeing a clear proof— God is all hearing and all seeing. 43 [Prophet], remember when God made you see them in your sleep as few: if He had shown them to you [believers] as many, you would certainly have lost heart and argued about it, but God saved you. He knows the secrets of the heart. 44 When you met He showed them to you as few, and He made you few in their eyes, so that He might bring about what has been ordained: everything goes back to God. 45 Believers, when you meet a force in battle, stand firm and keep God firmly in mind, so that you may prosper. 46 Obey God and His Messenger, and do not quarrel with one another, or you may lose

heart and your spirit may desert you. Be steadfast: God is with the steadfast. 47 Do not be like those who came out of their homes full of conceit, showing off to people, and barring others from the way of God— God has full knowledge of all that they do. 48 Satan made their foul deeds seem fair to them, and said, 'No one will conquer you today, for I will be right beside you,' but when the armies came within sight of one another he turned on his heels, saying, 'This is where I leave you: I see what you do not, and I fear God— God is severe in His punishment.' 49 The hypocrites and those who have sickness in their hearts said, 'These people [the believers] must be deluded by their religion,' but if anyone puts his trust in God, God is mighty and wise. 50 If only you [Prophet] could see, when the angels take the souls of the disbelievers, how they strike their faces and backs: it will be said, 'Taste the punishment of the Fire. 51 This is caused by what your own hands have stored up for you: God is never unjust to His creatures.' 52 They are like Pharaoh's people and those before them who ignored 8: 52 Battle Gains 113 God's signs, so God punished them for their sins: God is strong and severe in His punishment. 53 [He did] this because God would never change a favour He had conferred on a people unless they changed what was within themselves. God is all hearing, all knowing. 54 They are indeed like Pharaoh's people and those before them, who denied the signs of their Lord: We destroyed them for their sins, and We drowned Pharaoh's people— they were all evildoers. 55 The worst creatures in the sight of God are those who reject Him and will not believe; 56 who, whenever you [Prophet] make a treaty with them, break it, for they have no fear of God. 57 If you meet them in battle, make a fearsome example of them to those who come after them, so that they may take heed. 58 And if you

learn of treachery on the part of any people, throw their treaty back at them, for God does not love the treacherous. 59 The disbelievers should not think they have won; they cannot escape. 60 Prepare whatever forces you [believers] can muster, including warhorses, to frighten off God's enemies and yours, and warn others unknown to you but known to God. Whatever you give in God's cause will be repaid to you in full, and you will not be wronged. 61 But if they incline towards peace, you [Prophet] must also incline towards it, and put your trust in God: He is the All Hearing, the All Knowing. 62 If they intend to deceive you, God is enough for you: it was He who strengthened you with His help, 63 and with the believers, and brought their hearts together. Even if you had given away everything in the earth you could not have done this, but God brought them together: God is mighty and wise. 64 Prophet, God is enough for you, and for the believers who follow you. 65 Prophet, urge the believers to fight: if there are twenty of you who are steadfast, they will overcome two hundred, and a hundred of you, if steadfast, will overcome a thousand of the disbelievers, for they are people who do not understand. 66 But God has lightened your burden for now, knowing that there is weakness in you— a steadfast hundred of you will defeat two hundred and a steadfast thousand of you will defeat two thousand, by God's permission: God is with the steadfast. 67 It is not right for a prophet to take captives before he has a Translators use 'if you fear', but one of the old meanings of khafa is 'to know' and 'to be certain'. 114 The Qur'an 8: 53 conquered the battlefield. You [people] desire the transient goods of this world, but God desires the Hereafter [for you]— God is mighty and wise— 68 and had it not been preordained by God, a severe punishment would have come upon you for what you have taken. 69 So

enjoy a in a good and lawful manner the things you have gained in war and be mindful of God: He is forgiving and merciful. 70 Prophet, tell those you have taken captive, 'If God knows of any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: God is forgiving and merciful.' 71 But if they mean to betray you, they have betrayed God before, and He has given you mastery over them: He is all knowing, all wise. 72 Those who believed and emigrated [to Medina] and struggled for God's cause with their possessions and persons, and those who gave refuge and help, are all allies of one another. As for those who believed but did not emigrate, you are not responsible for their protection until they have done so. But if they seek help from you against persecution, it is your duty to assist them, except against people with whom you have a treaty: God sees all that you do. 73 The disbelievers support one another. If you do not do the same, there will be persecution in the land and great corruption. 74 Those who believed and emigrated, and struggled for God's cause, and those who gave refuge and help— they are the true believers and they will have forgiveness and generous provision. 75 And those who came to believe afterwards, and emigrated and struggled alongside you, they are part of you, but relatives still have prior claim over one another in God's Scripture: God has full knowledge of all things. a Literally 'eat'. 8: 75 Battle Gains 115 9. REPENTANCE A Medinan sura whose title is taken from verse 104. The sura opens by giving notice of the severance of the treaty with the idolaters because they had broken it, but the bulk of the sura deals with preparations and recruitment for the expedition to Tabuk, which took place in the heat of the summer of ah 9

(631 ce). The hypocrites and those who stayed behind and failed to support

the Prophet are all censured. This is the only sura not to begin with the formula

‘In the name of God, the Lord of Mercy, the Giver of Mercy’; there is an opinion that suras 8 and 9 are in fact just one sura.

1 A release by God and His Messenger from the treaty you [believers] made with the idolaters [is announced]—2 you [idolaters] may move freely about the land for four months, but you should bear in mind both that you will not escape God, and that God will disgrace those who defy [Him].^a 3 On the Day of the Great Pilgrimage [there will be] a proclamation from God and His Messenger to all people: ‘God and His Messenger are released from [treaty]

obligations to the idolaters. It will be better for you [idolaters] if you repent; know that you cannot escape God if you turn away.’ [Prophet], warn those who ignore [God] that they will have a painful punishment. 4As for those who have honoured the treaty you made with them and who have not supported anyone against you: fulfil your agreement with them to the end of their term. God loves those who are mindful of Him. 5 When the [four] forbidden months are over, wherever^b you encounter the idolaters,^c kill them, seize them, besiege them, wait for them at every lookout post; but if they turn [to God], maintain the prayer, and pay the prescribed alms, let them go on their way, for God is most forgiving and merciful. 6 If any one of the idolaters

should seek your protection [Prophet], grant it to him so that he may hear the word of God, then take him to a place safe for him, for they are people with no knowledge [of it]. 7How could there be a treaty a ‘Kafara bi (something)’ in Arabic can mean ‘disown (something)’ (al-Mu_jam al-Wasit), so kuffar here could also mean ‘those who disown [the treaty]’.

^b Inside or outside the Sanctuary in Mecca. See note d to 2: 191.

^c In this context, this definitely refers to the ones who broke the treaty. The article

here is ahdiya (specific) referring to what has already been stated. with God and His Messenger for such idolaters? But as for those with whom you made a treaty at the Sacred Mosque, so long as they remain true to you, be true to them; God loves those who are mindful

of Him. 8[How,] when, if they were to get the upper hand over you, they would not respect any tie with you, of kinship or of treaty?

They please you with their tongues, but their hearts are against you and most of them are lawbreakers. 9 They have sold God’s message for a trifling gain, and barred others from His path. How evil their actions are! 10 Where believers are concerned, they respect no tie of

kinship or treaty. They are the ones who are committing aggression.

11 If they turn to God, keep up the prayer, and pay the prescribed alms, then they are your brothers in faith: We make the messages clear for people who are willing to learn. 12 But if they break their oath after having made an agreement with you, if they revile your religion, then fight the leaders of disbelief— oaths mean nothing to them— so that they may stop.

13How could you not fight a people who have broken their oaths, who tried to drive the Messenger out, who attacked you first? Do you fear them? It is God you should fear

if you are true believers. 14 Fight them: God will punish them at your hands, He will disgrace them, He will help you to conquer them, He will heal the believers’ feelings 15 and remove the rage from their hearts. God turns to whoever He will in His mercy; God is all knowing and wise. 16Do you think that you will be left untested without God identifying which of you will strive for His cause and take no supporters apart from God, His Messenger, and other believers? God is fully aware of all your actions.

17 It is not right for the idolaters to tend God’s places of worship while testifying to their own disbelief: the deeds of such people will

come to nothing and they will abide in Hell. 18 The only ones who

should tend God’s places of worship are those who believe in God

and the Last Day, who keep up the prayer, who pay the prescribed alms, and who fear no one but God: such people may hope to be among the rightly guided. 19Do you consider giving water to pilgrims and tending the Sacred Mosque to be equal to the deeds of those who believe in God and the Last Day and who strive in God’s path? They are not equal in God’s eyes. God does not guide such benighted people. 20 Those who believe, who migrated and a See also 29: 2.

9: 20 Repentance 117

strove hard in God’s way with their possessions and their persons, are in God’s eyes much higher in rank; it is they who will triumph; 21 and their Lord gives them the good news of His mercy and pleasure, Gardens where they will have lasting bliss 22 and where they will

remain for ever: truly, there is a tremendous reward with God.

23 Believers, do not take your fathers and brothers as allies^a if they

prefer disbelief to faith: those of you who do so are doing wrong. 24 Say [Prophet], ‘If your fathers, sons, brothers, wives, tribes, the wealth you have acquired, the trade which you fear will decline, and

the dwellings you love are dearer to you than God and His Messenger

and the struggle in His cause, then wait until God brings about His punishment.’ God does not guide those who break away.

25God

has helped you [believers] on many battlefields, even on the day of

the Battle of Hunayn.^b You were well pleased with your large numbers, but they were of no use to you: the earth seemed to close in on you despite its spaciousness, and you turned tail and fled. 26Then God sent His calm down to His Messenger and the believers, and He sent down invisible forces. He punished the disbelievers— this is what the disbelievers deserve— 27but God turns in His mercy to

whoever He will. God is most forgiving and merciful.

28 Believers, those who ascribe partners to God are truly unclean: do not let them come near the Sacred Mosque after this year. If you are afraid you may become poor, [bear in mind that] God will enrich you out of His bounty if He pleases: God is all knowing and wise.

29 Fight those of the People of the Book who do not [truly]^c believe in God and the Last Day, who do not forbid what God and His Messenger have forbidden, who do not obey the rule of justice,^d until they pay the tax^e and agree to submit.^f 30 The Jews said, 'Ezra is

a Against the Muslims. Cf. 4: 144.

b This took place in a valley between Mecca and Ta_ if in the year ah 8/630 ce.

c 'Truly' is implied, as it is in many other statements in the Qur_an, e.g. 2: 32; 8: 41; and 65: 3.

d The main meaning of the Arabic *dana* is 'he obeyed'. It also means 'behave', and 'follow a way of life or religion' (Qamus and Lane).

e Etymologically, *jizya* means 'payment in return', related to *jaza_* meaning 'reward',

i.e. in return for the protection of the Muslim state with all the accruing benefits and exemption from military service, and such taxes on Muslims as *zakah*. This tax was levied only on able-bodied free men who could afford it, and monks were exempted.

The amount was generally low (e.g. one dinar per year).

f Commentators in the past generally understood *wa hum saghirun* to mean they should be humiliated when paying. However, it is clear from the context that they were unwilling to pay, and the clause simply means they should submit to paying this tax.

118 The Qur_an 9: 21

the son of God,^a and the Christians said, 'The Messiah is the son of God': they said this with their own mouths, repeating what earlier disbelievers had said. May God confound them! How far astray they have been led! 31 They take their rabbis and their monks as lords, as

well as Christ, the son of Mary.

But they were commanded to serve only one God: there is no god but Him; He is far above whatever they set up as His partners! 32 They try to extinguish God's light with their mouths, but God insists on bringing His light to its fullness, even if the disbelievers hate it. 33 It is He who has sent His Messenger with guidance and the religion of truth, to show that it is above all [other] religions, however much the idolaters may hate this.

34 Believers, many rabbis and monks wrongfully consume people's possessions and turn people away from God's path. [Prophet], tell those who hoard gold and silver instead of giving in God's cause that they will have a grievous punishment: 35 on the Day it is heated up in Hell's Fire and used to brand their foreheads, sides, and backs, they will be told, 'This is what you hoarded up for yourselves! Now feel

the pain of what you hoarded!'

36 God decrees that there are twelve months— ordained in God's Book on the Day when He created the heavens and earth— four months of which are sacred:^b this is the correct calculation.^c Do not wrong your souls in these months— though you may fight the idolaters at any time,^d if they first fight you— remember that God is with those who are mindful of Him. 37 Postponing sacred months is another act of disobedience by which those who disregard [God] are led astray: they will allow it one year and forbid it in another in order outwardly to conform with the number of God's sacred months, but in doing so they permit what God has forbidden. Their

evil deeds are made alluring to them: God does not guide those who disregard [Him].

38 Believers, why, when it is said to you, 'Go and fight in God's way,' do you feel weighed down to the ground? Do you prefer this a Clearly this refers to a certain group who, possibly at the time of the Prophet or earlier, made this claim.

b These are Rajab, Dhu 'l-Qa_da, Dhu 'l-Hijjah, and Muharram in the Muslim lunar calendar. Fighting was not allowed during these months (except in self-defence). Cf. 2: 194.

c One of the meanings of *din* is 'calculation' or 'reckoning'.

d Another interpretation of *kafatan* is 'all together'.

9: 38 Repentance 119 world to the life to come? How small the enjoyment of this world is, compared with the life to come! 39 If you do not go out and fight, God will punish you severely and put others in your place, but you cannot harm Him in any way: God has power over all things. 40 Even if you do not help the Prophet, God helped him when the disbelievers drove him out: when the two of them^a were in the cave, he [Muhammad] said to his companion, 'Do not worry, God is with us,' and God sent His calm down to him, aided him with forces invisible to you, and brought down the disbelievers'

plan. God's plan is higher: God is almighty and wise.

41 So go out, no matter whether you are lightly or heavily armed, and struggle in God's way with your possessions and your persons: this is better for you, if you only knew. 42 They would certainly have followed you [Prophet] if the benefit was within sight and the journey short, but the distance seemed too great for them.

They will swear by God, 'If we could, we certainly would go out [to battle] with you,' but they ruin themselves, for God knows that they are lying.

43 God forgive you [Prophet]! Why did you give them permission

to stay at home before it had become clear to you which of them

spoke the truth and which were liars? 44 Those who have faith in God

and the Last Day do not ask you for exemption from struggle with their possessions and their persons— God knows exactly who is

mindful of Him— 45 only those who do not have faith in God and the

Last Day ask your permission to stay at home: they have doubt in

their hearts and so they waver. 46 If they had really wanted to go out [to battle] with you, they would have made preparations, but God was loath to let them rise up and made them hold back. It was said, 'Stay with those who stay behind.' 47 They would only have given you trouble if they had gone out [to battle] with you: they would have scurried around, trying to sow discord among you, and some of you would willingly have listened to them— God knows exactly who does evil. 48 Indeed, they had tried before that to stir up discord: they devised plots against you [Prophet] until the truth was exposed and God's will triumphed, much to their disgust. 49 Some of them said, 'Give me permission to stay at home: do not trouble me.' They are already in trouble: Hell will engulf the disbelievers. 50 If you a The Prophet and his companion Abu Bakr. 120 The Qur'an 9: 39 [Prophet] have good fortune, it will grieve them, but if misfortune comes your way, they will say to themselves, 'We took precautions for this,' and go away rejoicing. 51 Say, 'Only what God has decreed will happen to us. He is our Master: let the believers put their trust in God.' 52 Say, 'Do you expect something other than one of the two best things to happen to us? a Well, we expect God to inflict punishment on you, either from Himself or at our hands. So wait; we too are waiting.' 53 Say, 'Whether you give willingly or unwillingly, what you give will not be accepted, for you are disobedient people.' 54 The only thing that prevents what they give from being accepted is the fact that they defy God and His Messenger, perform the prayer only lazily, and give only grudgingly. 55 So [Prophet] do not let their possessions or their children impress you: through these God intends to punish them in this world and for their souls to depart while they disbelieve. 56 They swear by God that they belong with you [believers], but they do not. They are cowardly: 57 if they could find a place of

refuge, or a cave, or somewhere to crawl into, they would run there with great haste. 58 Some of them find fault with you [Prophet] regarding the distribution of alms: they are content if they are given a share, but angry if not. 59 If only they would be content with what God and His Messenger have given them, and say, 'God is enough for us— He will give us some of His bounty and so will His Messenger— to God alone we turn in hope.' 60 Alms are meant only for the poor, the needy, those who administer them, those whose hearts need winning over, to free slaves and help those in debt, for God's cause, and for travellers in need. This is ordained by God; God is all knowing and wise. 61 There are others who insult the Prophet by saying, 'He will listen to anything.' Say, 'He listens for your own good: he believes in God, trusts the believers, and is a mercy for those of you who believe.' An agonizing torment awaits those who insult God's Messenger. 62 They swear by God in order to please you [believers]: if they were true believers it would be more fitting for them to please God and His Messenger. 63 Do they not know that whoever opposes God and His Messenger will go to the Fire of Hell and stay there? That is the supreme disgrace. a Victory or reward in the next world. 9: 63 Repentance 121 64 The hypocrites fear that a sura will be revealed exposing what is in their hearts— say, 'Carry on with your jokes: God will bring about what you fear!'— 65 yet if you were to question them, they would be sure to say, 'We were just chatting, just amusing ourselves.' Say, 'Were you making jokes about God, His Revelations, and His Messenger? 66 Do not try to justify yourselves; you have gone from belief to disbelief.' We may forgive some of you, but We will punish others: they are evildoers. 67 The hypocrites, both men and women, are all the same: they order what is wrong and forbid what is right; they are

tight-fisted. They have ignored God, so He has ignored them. a The hypocrites are the disobedient ones. 68 God promises the Fire of Hell as a permanent home for the hypocrites, both men and women, and the disbelievers: this is enough for them. God rejects them and a lasting punishment awaits them. 69 'You are like those who lived before you: they were even stronger than you, with more wealth and children; they enjoyed their share in this life as you have enjoyed yours; like them, you have indulged in idle talk.' Their deeds go to waste in this world and the next; it is they who will lose all in the life to come. 70 Have they never heard the stories about their predecessors, the peoples of Noah, Ad, Thamud, Abraham, Midian, and the ruined cities? Their messengers came to them with clear evidence of the truth: God would not deceive them; they deceived themselves. 71 The believers, both men and women, support each other; they order what is right and forbid what is wrong; they keep up the prayer and pay the prescribed alms; they obey God and His Messenger. God will give His mercy to such people: God is almighty and wise. 72 God has promised the believers, both men and women, Gardens graced with flowing streams where they will remain; good, peaceful homes in Gardens of lasting bliss; and— greatest of all— God's good pleasure. That is the supreme triumph. 73 Prophet, strive against the disbelievers and the hypocrites, and be tough with them. Hell is their final home— an evil destination! 74 They swear by God that they did not, but they certainly did speak words of defiance and became defiant after having submitted; they tried to do something, c though they did not achieve it, a See note to 7: 51. b Another example of iltifat: God turns to address them. c To harm the Prophet. 122 The Qur'an 9: 64

—being spiteful was their only response to God and His Messenger enriching them out of His bounty. They would be better off turning back [to God]: if they turn away, God will punish them in this world and the Hereafter, and there will be no one on earth to protect or help them.

75 There are some among them who pledged themselves to God, saying, 'If God gives us some of His bounty, we shall certainly give alms and be righteous,' 76 yet when He did give them some of His bounty, they became mean and turned obstinately away. 77 Because they broke their promise to God, because of all the lies they told, He made hypocrisy settle in their hearts until the Day they meet Him.

78 Do they not realize that God knows their secrets and their private discussions? That God knows all that is hidden? 79 It is they who criticize the believers who give freely and those who can only give a little with great effort: they scoff at such people, but it is God who scoffs at them— a painful punishment awaits them. 80 It makes no difference [Prophet] whether you ask forgiveness for them or not: God will not forgive them even if you ask seventy times, because they reject God and His Messenger. God does not guide those who rebel against Him.

81 Those who were left behind were happy to stay behind when God's Messenger set out; they hated the thought of striving in God's way with their possessions and their persons. They said to one another, 'Do not go [to war] in this heat.' Say, 'Hellfire is hotter.' If only they understood! 82 Let them laugh a little; they will weep a lot in return for what they have done.

83 So [Prophet], if God brings you back to a group of them, who ask you for permission to go out [to battle], say, 'You will never go out and fight an enemy with me: you chose to sit at home the first time, so remain with those who stay behind now.'

84 Do not hold prayers for any of them if they die, and do not stand

by their graves: they disbelieved in God and His Messenger and died rebellious. 85 Do not let their possessions and their children impress you: God means to punish them through these in this world, and that their souls should depart while they disbelieve. 86 When a sura is revealed [saying], 'Believe in God and strive hard alongside His Messenger,' their wealthy ask your permission [to be exempt], saying, 'Allow us to stay behind with the others': 87 they prefer to be with those who stay behind. Their hearts have been sealed: they do not

9: 87 Repentance 123 comprehend. 88 But the Messenger and those who believe with him strive hard with their possessions and their persons. The best things belong to them; it is they who will prosper. 89 God has prepared Gardens graced with flowing streams for them and there they will stay. That is the supreme triumph.

90 Some of the desert Arabs, too, came to make excuses, asking to be granted exemption. Those who lied to God and His Messenger stayed behind at home. A painful punishment will afflict those of them who disbelieved, 91 but there is no blame attached to the weak, the sick, and those who have no means to spend, provided they are true to God and His Messenger—there is no reason to reproach those who do good: God is most forgiving and merciful. 92 And there is no blame attached to those who came to you [Prophet] for riding animals and to whom you said, 'I cannot find a mount for you': they turned away with their eyes overflowing with tears of grief that they had nothing they could contribute.

93 The ones open to blame are those who asked you for exemption despite their wealth, and who preferred to be with those who stay behind. God has sealed their hearts: they do not understand.

94 When you return from the expedition they will carry on coming to you [believers] with excuses. Say, 'Do not make excuses. We do

not believe you: God has told us about you. God and His Messenger will watch your actions now, and in the end you will be returned to the One who knows the seen and the unseen. He will confront you with what you have done.'

95 When you return to them, they will swear to you by God in order to make you leave them alone— so leave them alone: they are loathsome, and Hell will be their home as a reward for their actions— 96 they will swear to you in order to make you accept them, but even if you do accept them, God will not accept people who rebel against Him.

97 The desert Arabs are the most stubborn of all peoples in their disbelief and hypocrisy. They are the least likely to recognize the limits that God has sent down to His Messenger. God is all knowing and all wise. 98 Some of the desert Arabs consider what they give to be an imposition; they are waiting for fortune to turn against you, but fortune will turn against them. God is all hearing and all knowing.

99 But there are also some desert Arabs who believe in God and the Last Day and consider their contributions as bringing them nearer to God and the prayers of the Messenger: they will indeed

124 The Qur'an 9: 88 bring them nearer and God will admit them to His mercy. God is most forgiving and merciful.

100 God will be well pleased with the first emigrants and helpers and those who followed them in good deeds, and they will be well pleased with Him: He has prepared Gardens graced with flowing streams for them, there to remain for ever. That is the supreme triumph.

101 Some of the desert Arabs around you are hypocrites, as are some of the people of Medina— they are obstinate in their hypocrisy.

You [Prophet] do not know them, but We know them well: We shall punish them twice and then they will be returned to [face] a painful punishment [in the Hereafter]. 102 And there are others who have confessed their wrongdoing, who have done some righteous deeds and some bad ones: God may well accept their repentance, for God

is most forgiving and merciful. 103 In order to cleanse and purify them [Prophet], accept^b a gift out of their property [to make amends] and pray for them— your prayer will be a comfort to them. God is all hearing, all knowing. 104 Do they not know that it is God Himself who accepts repentance from His servants and receives what is given freely for His sake? He is always ready to accept repentance, most merciful. 105 Say [Prophet], 'Take action! God will see your actions— as will His Messenger and the believers— and then you will be returned to Him who knows what is seen and unseen, and He will tell you what you have been doing. 106 And there are others who are waiting for God's decree, either to punish them or to show them mercy. God is all knowing and wise. 107 Then there are those who built a mosque^c —in an attempt to cause harm, disbelief, and disunity among the believers—as an outpost for those who fought God and His Messenger before: they swear, 'Our intentions were nothing but good,' but God bears witness that they are liars. 108 [Prophet], never pray in that mosque. You should rather pray in a mosque founded from its first day on consciousness of God: in this mosque there are men who desire to grow in purity— God loves those who seek to purify themselves. 109 Which is better, the person who founds his building on consciousness of a The Medinan Muslims who welcomed and supported the emigrants from Mecca. ^b Literally 'take'. ^c Abu _Amir al-Rahib told the hypocrites to build a rival mosque in order to sow dissension in the community. 9: 109 Repentance 125 God and desire for His good pleasure, or the person who founds his building on the brink of a crumbling precipice that will tumble down into the Fire of Hell, taking him with it? God does not guide the

evildoers: 110 the building they have founded will always be a source of doubt within their hearts, until their hearts are cut to pieces. God is all knowing and wise. 111 God has purchased the persons and possessions of the believers in return for the Garden— they fight in God's way: they kill and are killed— this is a true promise given by Him in the Torah, the Gospel, and the Qur_an. Who could be more faithful to his promise than God? So be happy with the bargain you have made: that is the supreme triumph. 112 [The believers are] those who turn to God in repentance; who worship and praise Him; who bow down and prostrate themselves; who order what is good and forbid what is wrong and who observe God's limits. Give glad news to such believers. 113 It is not fitting for the Prophet and the believers to ask forgiveness for the idolaters— even if they are related to them— after having been shown that they are the inhabitants of the Blaze: 114 Abraham asked forgiveness for his father because he had made a promise to him, but once he realized that his father was an enemy of God, he washed his hands of him. Abraham was tender-hearted and forbearing. 115 God would not condemn for going astray those He has already guided [to the faith] before making entirely clear to them what they should avoid.^a God has knowledge of everything; 116 control of the heavens and earth belongs to God; He alone gives life and death; you have no ally or helper other than Him. 117 In His mercy God has turned to the Prophet, and the emigrants and helpers who followed him in the hour of adversity when some hearts almost wavered: He has turned to them; He is most kind and merciful to them. 118 And to the three men who stayed behind: when the earth, for all its spaciousness, closed in around them, when their very souls closed in around them, when they realized that the only

refuge from God was with Him, He turned to them in mercy in order for them to return [to Him]. God is the Ever Relenting, the Most Merciful. 119 You who believe, be mindful of God: stand with those who are a This reassured the Muslims who had been praying for their disbelieving ancestors that they would not be blamed for having done this. 126 The Qur_an 9: 110 true. 120 The people of Medina and their neighbouring desert Arabs should not have held back from following God's Messenger, nor should they have cared about themselves more than him: if ever they suffer any thirst, weariness, or hunger in God's cause, take any step that angers the disbelievers, or cause any harm to an enemy, a good deed is recorded in their favour on account of it— God never wastes the reward of those who do good— 121 if they spend a little or a lot for God's cause, if they traverse a mountain pass, all this is recorded to their credit so that God can reward them in accordance with the best of their deeds. 122 Yet it is not right for all the believers to go out [to battle] together: out of each community, a group should go out to gain understanding of the religion, so that they can teach their people when they return and so that they can guard themselves against evil. 123 You who believe, fight the disbelievers near you and let them find you standing firm: be aware that God is with those who are mindful of Him. 124 When a sura is revealed, some [hypocrites] say, 'Have any of you been strengthened in faith by it?' It certainly does strengthen the faith of those who believe and they rejoice, 125 but, as for the perverse at heart, each new sura adds further to their perversity. They die disbelieving. 126 Can they not see that they are afflicted once or twice

a year? Yet they neither repent nor take heed. 127Whenever a sura is revealed, they look at each other and say, 'Is anyone watching you?' and then they turn away— God has turned their hearts away because they are people who do not use their reason.

128 A Messenger has come to you from among yourselves. Your suffering distresses him: he is deeply concerned for you and full of kindness and mercy towards the believers. 129 If they turn away, [Prophet], say, 'God is enough for me: there is no god but Him; I put my trust in Him; He is the Lord of the Mighty Throne.'

9: 129 Repentance 127

10. JONAH

A Meccan sura which takes its title from the reference to Jonah in verse 98. It

stresses God's power, the authenticity of the Qur'an, and the fate of evildoers.

God's anger at those who consistently deny the truth of His revelations and signs is made clear, as is the fact that, were it not for His decision to await the

Day of Resurrection, His judgement would already have fallen upon them. The Prophet is encouraged to be patient and reminded of the fact that he cannot

force people to believe.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Alif Lam Ra

These are the verses of the wisea Book. 2 Is it so surprising to people

that We have revealed to a man from among them that he should warn people, and give glad news to those who believe, that they are on a sure footing with their Lord? [Yet] those who disbelieve say, 'This man is clearly a sorcerer.'

3Your Lord is God who created the heavens and earth in six Days,^b then established Himself on the Throne, governing everything;

there is no one that can intercede with Him, unless He has first given permission: this is God your Lord so worship Him. How can you not take heed? 4 It is to Him you shall all return—that is a true promise from God. It was He who created [you] in the first place, and He will do so again, so that He may justly reward those

who believe and do good deeds. But the disbelievers will have a drink of scalding water, and agonizing torment, because they persistently disbelieved.

5 It is He who made the sun a shining radiance and the moon a light, determining phases for it so that you might know the number of years and how to calculate time. God did not create all these without a true purpose; He explains His signs to those who understand.

6 In the succession of night and day, and in what God created a Hakim is understood in various ways: to mean 'full of wisdom', to suggest that it gives decisions on matters, and to convey that it is perfected and well formed.

^b Not the sort of days we know— see 32: 5; 70: 4.

in the heavens and earth, there truly are signs for those who are aware of Him. 7 Those who do not expecta to meet Us and are pleased with the life of this world, contenting themselves with it and paying no heed to Our signs, 8 shall have the Fire for their home because of what they used to do.

9 But as for those who believe and do

good deeds, their Lord will guide them because of their faith.

Streams will flow at their feet in the Gardens of Bliss. 10 Their prayer

in them will be, 'Glory be to You, God!' their greeting, 'Peace,' and the last part of their prayer, 'Praise be to God, Lord of the Worlds.'

11 If God were to hasten on for people the harm [they have earned] as they wish to hasten on the good, their time would already be up.

But We leave those who do not expect to meet Us to wander blindly

in their excesses. 12 When trouble befalls man he cries out to Us, whether lying on his side, sitting, or standing, but as soon as We relieve him of his trouble he goes on his way as if he had never cried

out to Us to remove his trouble. In this way the deeds of such heedless people are made attractive to them. 13 Before you people, We

destroyed whole generations when they did evil— their messengers brought them clear signs but they refused to believe. This is how We repay the guilty. 14Later We made you their successors in the land, to see how you would behave.

15When Our clear revelations are recited to them, those who do not expect to meet with Us say, 'Bring [us] a different Qur'an, or change it.' [Prophet], say, 'It is not for me to change it of my own accord; I only follow what is revealed to me, for I fear the torment of an awesome Day, if I were to disobey my Lord.' 16 Say, 'If God had so

willed, I would not have recited it to you, nor would He have made it known to you. I lived a whole lifetime among you before it came to me. How can you not use your reason?'

17 Who could be more wicked than someone who invents lies against God or denies His revelations? The guilty will never prosper.

18They worship alongside God things that can neither harm nor benefit them, and say, 'These are our intercessors^b with God.' Say, 'Do you think you can tell God about something He knows not to exist in the heavens or earth? Glory be to Him! He is far above the

partner-gods they associate with Him! 19 All people were originally a Or 'fear' (one of the meanings of yarjuna).

^b See above, verse 3.

10: 19 Jonah 129

one single community, but later they differed. If it had not been for a

worda from your Lord, the preordained judgement would already

have been passed between them regarding their differences.

20They

say, 'Why has no miraculous sign been sent down to him from his Lord?' Say [Prophet], 'Only God knows the unseen, so wait— I too am waiting.' 21 No sooner do We let people taste some mercy after some hardship has afflicted them, than they begin to scheme against Our revelations. Say, 'God schemes even faster.' Our messengers^b record all your scheming.

22 It is He who enables you to travel on land and sea until, when you are sailing on ships and rejoicing in the favouring wind, a storm arrives: waves come at those on board from all sides and they feel there is no escape. Then they pray to God, professing sincere devotion to Him, 'If You save us from this we shall be truly thankful.'

23 Yet no sooner does He save them than, back on land, they behave outrageously against all that is right. People! Your outrageous behaviour only works against yourselves. Take your little enjoyment in this present life; in the end you will return to Us and We shall confront you with everything you have done.

24 The life of this world is like this: rain that We send down from the sky is absorbed by the plants of the earth, from which humans and animals eat. But when the earth has taken on its finest appearance, and adorns itself, and its people think they have power over it, then the fate We commanded comes to it, by night or by day, and We reduce it to stubble, as if it had not flourished just the day before. This is the way We explain the revelations for those who reflect.

25 But God invites [everyone] to the Home of Peace, and guides whoever He will to a straight path.

26 Those who did well will have the best reward and more besides. Neither darkness nor shame will cover their faces: these are the companions in Paradise, and there they will remain.

27 As for those who did evil, each evil deed will be requited by its equal and humiliation will cover them— no one will protect them against God— as though their faces were covered with veils cut from the darkness of the night. These are the inmates of the Fire, and there they shall remain.

28 On the Day We gather them all together, We shall say to those who associate partners with God, 'Stay in your place, you and your a Postponing judgement. b Angels.

130 The Qur_an 10: 20

partner-gods.' Then We shall separate them, and their partner-gods will say, 'It was not us you worshipped— 29 God is witness enough between us and you— we had no idea that you worshipped us.'

30 Every soul will realize, then and there, what it did in the past. They will be returned to God, their rightful Lord, and their invented [gods] will desert them.

31 Say [Prophet], 'Who provides for you from the sky and the earth? Who controls hearing and sight? Who brings forth the living from the dead and the dead from the living, and who governs everything?' They are sure to say, 'God.' Then say, 'So why do you not take heed of Him? 32 That is God, your Lord, the Truth. Apart from the Truth, what is there except error? So how is it that you are dissuaded?' 33 In this way, your Lord's word about those who defy [the Truth] has been proved— they do not believe.

34 Ask them, 'Can any of your partner-gods originate creation, then bring it back to life again in the end?' Say, 'It is God that originates creation, and then brings it back to life, so how can you be misled?' 35 Say, 'Can any of your partner-gods show the way to the Truth?' Say, 'God shows the way to the Truth. Is someone who shows the way to the Truth more worthy to be followed, or someone who cannot find the way unless he himself is shown? What is the matter with you? How do you judge?' 36 Most of them follow nothing but assumptions, but assumptions can be of no value at all against the Truth: God is well aware of what they do.

37 Nor could this Qur_an have been devised by anyone other than God. It is a confirmation of what was revealed before it and an explanation of the Scripture— let there be no doubt about it— it is from the Lord of the Worlds.

38 Or do they say, 'He has devised it?' Say, 'Then produce a sura like it, and call on anyone you can beside God if you are telling the truth.' 39 But they are denying what they cannot comprehend— its prophecy has yet to be fulfilled for them. In

the same way, those before them refused to believe— see what was the end of those evildoers!

40 Some of them believe in it, and some do not: your Lord knows best those who cause corruption.

41 If they do not believe you, [Prophet], say, 'I act for myself, and you for yourselves. You are not responsible for my actions nor am I responsible for yours.'

42 Some of them do listen to you: but can you make the deaf hear if they will not use their minds? 43 Some of them look at you: but can you guide the blind if they will not see? 44 God does not wrong people at all— it is they who wrong themselves.

45 On the Day He gathers them together, it will be as if they have stayed [in the world] no longer than a single hour, and they will recognize one another. Those who denied the meeting with God will be the losers, for they did not follow the right guidance.

46 Whether We let you [Prophet] see some of the punishment We have threatened them with, or cause you to die [first], they will return to Us: God is witness to what they do.

47 Every community is sent a messenger, and when their messenger comes, a they will be judged justly; they will not be wronged.

48 They ask, 'When will this promise be fulfilled, if what you say is true?' 49 Say [Prophet], 'I cannot control any harm or benefit that comes to me, except as God wills. There is an appointed term for every community, and when it is reached they can neither delay nor hasten it, even for a moment.'

50 Say, 'Think: if His punishment were to come to you, during the night or day, what part of it would the guilty wish to hasten? 51 Will you believe in it, when it actually happens?' It will be said, 'Now [you believe], when [before] you sought to hasten it?' 52 It will be said to the evildoers, 'Taste lasting punishment. Why should you be rewarded for anything but what you did?' 53 They ask you [Prophet], 'Is it true?' Say, 'Yes, by my Lord, it is true, and you cannot escape it.'

54 Every soul that has done evil, if it

possessed all that is on the earth, would gladly offer it as ransom. When they see the punishment, they will repent in secret, but they will be judged with justice and will not be wronged. 55 It is to God that everything in the heavens and the earth truly belongs: God's promise is true, but most people do not realize it. 56 It is He who gives

life and takes it, and you will all be returned to Him. 57 People, a teaching from your Lord has come to you, a healing for what is in [your] hearts, and guidance and mercy for the believers.

58 Say [Prophet], 'In God's grace and mercy let them rejoice: these are better than all they accumulate.' 59 Say, 'Think about the provision God has sent down for you, some of which you have made unlawful and some lawful.'^b Say, 'Has God given you permission [to do this], or are you inventing lies about God?' 60 What will those people who

^a At the Judgement. The messengers will bear witness, see 39: 69.

^b See 5: 103.

132 The Qur'an 10: 44 invent lies about Him think on the Day of Resurrection? God is bountiful towards people, but most of them do not give thanks. 61 In whatever matter you [Prophet] may be engaged and whatever part of the Qur'an you are reciting, whatever work you [people] are doing, We witness you when you are engaged in it. Not even the weight of a speck of dust in the earth or sky escapes your Lord, nor anything lesser or greater: it is all written in a clear record. 62 But for those who are on God's side there is no fear, nor shall they grieve. 63 For those who believe and are conscious of God, 64 for them there is good news in this life and in the Hereafter— there is no changing the promises of God— that is truly the supreme triumph. 65 Do not let their words grieve you [Prophet]. Power belongs entirely to God; He hears all and knows all; 66 indeed, all who are in the heavens and on

the earth belong to Him. Those who call upon others beside God are not really following partner-gods; they are only following assumptions and telling lies. 67 It is He who made the night so that you can rest in it and the daylight so that you can see— there truly are signs in this for those who hear. 68 They say, 'God has children!' May He be exalted! He is the Self-Sufficient One; everything in the heavens and the earth belongs to Him. You have no authority to say this. How dare you say things about God without any knowledge? 69 Say [Prophet], 'Those who invent lies about God will not prosper.' 70 They may have a little enjoyment in this world, but then they will return to Us. Then We shall make them taste severe punishment for persisting in blasphemy.

71 Tell them the story of Noah. He said to his people, 'My people, if my presence among you and my reminding you of God's signs is too much for you, then I put my trust in God. Agree on your course of action, you and your partner-gods— do not be hesitant or secretive about it— then carry out your decision on me and give me no respite. 72 But if you turn away, I have asked no reward from you; my

reward is with God alone, and I am commanded to be one of those who devote themselves to Him.'

73 But they rejected him. We saved him and those with him on the Ark and let them survive; and We drowned those who denied Our revelations— see what was the end of those who were forewarned!

74 Then, after him, We sent messengers to their peoples bringing

them clear signs. But they would not believe in anything they had 10: 74 Jonah 133

already rejected: in this way We seal the hearts of those who are full

of hostility. 75 After them We sent Moses and Aaron with Our signs to Pharaoh and his leading supporters, but they acted arrogantly—

they were wicked people. 76 When the truth came to them from Us,

they said, 'This is blatant sorcery.' 77 Moses said, 'Is this what you say

about the Truth when it comes to you? Is this sorcery? Sorcerers never prosper.' 78 They said, 'Have you come to turn us away from the faith we found our fathers following, so that you and your brother can gain greatness in this land? We will never believe in you.'

79 And Pharaoh said, 'Bring me every learned sorcerer.' 80 When the sorcerers came, Moses said to them, 'Throw down whatever you have.'^a 81 When they did so, Moses said, 'Everything you have brought is sorcery and God will show it to be false. God does not make the work of mischief-makers right; 82 He will uphold the Truth with His words, even if the evildoers hate it.' 83 But no one believed

in Moses except a few of his own people, for fear that Pharaoh and their leaders would persecute them: Pharaoh was domineering in the land and prone to excess.

84 Moses said, 'My people, if you have faith in God and are devoted to Him, put your trust in Him.' 85 They said, 'We have put our trust in God. Lord! Do not make us an object of persecution for

the oppressors. 86 Save us, in Your mercy, from those who reject [Your message].' 87 We revealed to Moses and his brother: 'House your people in Egypt and make these houses places of worship; keep

up the prayer; give good news to the believers!' 88 And Moses said, 'Our Lord, You have given Pharaoh and his chiefs splendour and

wealth in this present life and here they are, Lord, leading others astray from Your path. Our Lord, obliterate their wealth and harden their hearts so that they do not believe until they see the agonizing

torment.' 89 God said, 'Your prayers are answered, so stay on the

right course, and do not follow the path of those who do not know.'

90 We took the Children of Israel across the sea. Pharaoh and his troops pursued them in arrogance and aggression. But as he was drowning he cried, 'I believe there is no God except the one the

Children of Israel believe in. I submit to Him.' 91 'Now? When you had always been a rebel, and a troublemaker! 92 Today We shall save only your corpse as a sign to all posterity. A great many people fail to a Your sticks or staffs— see 20: 66–9.

134 The Qur'an 10: 75 heed Our signs.' 93 We settled the Children of Israel in a good place and provided good things as sustenance for them. It was only after knowledge had come to them that they began to differ among themselves. Your Lord will judge between them on the Day of Resurrection regarding their differences.

94 So if you [Prophet] are in doubt about what We have revealed to you, ask those who have been reading the scriptures before you. The Truth has come to you from your Lord, so be in no doubt and do not deny God's signs— 95 then you would become one of the losers. 96 Those against whom your Lord's sentence is passed will not believe, 97 even if every sign comes to them, until they see the agonizing torment. 98 If only a single town had believed and benefited from its belief! Only Jonah's people did so, and when they believed, We relieved them of the punishment of disgrace in the life of this world, and let them enjoy life for a time. 99 Had your Lord willed, all the people on earth would have believed. So can you [Prophet] compel people to believe? 100 No soul can believe except by God's will, and He brings disgrace on those who do not use their reason. 101 Say, 'Look at what is in the heavens and on the earth.' But what use are signs and warnings to people who will not believe? 102 What are they waiting for but the punishment that came to those before them? Say, 'Wait then, I am waiting too.' 103 In the end We shall save Our messengers and the believers. We take it upon Ourselves to save the believers.

104 [Prophet] say, 'People, even if you are in doubt about my religion, I do not worship those you worship other than God, but I

worship God who will cause you to die, and I am commanded to be a believer.' 105 [Prophet], set your face towards religion as a man of pure faith. Do not be one of those who join partners with God; 106 do not pray to any other [god] that can neither benefit nor harm you: if you do, you will be one of the evildoers. 107 If God inflicts harm on you, no one can remove it but Him, and if He intends good for you, no one can turn His bounty away; He grants His bounty to any of His servants He will. He is the Most Forgiving, the Most Merciful.

108 Say, 'People, the Truth has come to you from your Lord. Whoever follows the right path follows it for his own good, and whoever strays does so to his own loss: I am not your guardian.' 109 [Prophet], follow what is being revealed to you, and be steadfast until God gives His judgement, for He is the Best of Judges.

10: 109 Jonah 135

11. HUD

A Meccan sura named after the prophet Hud whose story is given in verses 50–60.

It begins by announcing that the Prophet is sent both to warn and to give good news, and the body of the sura focuses on the warning aspect: God watches over everything and is aware of all that people do (verses 5–6, 111–12, 123). The many stories of past prophets, which serve to warn the disbelievers, also strengthen the heart of the Prophet (verse 120).

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Alif Lam Ra

[This is] a Scripture whose verses are perfected, then set out clearly, from One who is all wise, all aware. 2 [Say, Prophet], 'Worship no one but God. I am sent to you from Him to warn and to give good news. 3 Ask your Lord for forgiveness, then turn back to Him. He will grant you wholesome enjoyment until an appointed time, and give His grace to everyone who has merit. But if you turn away, I fear you will have torment on a terrible Day: 4 it is to God that you will all

return, and He has power over everything.'

5 See how they [the disbelievers] wrap themselves up, to hide their feelings from Him. But even when they cover themselves with their clothes, He knows what they conceal and what they reveal: He knows well the innermost secrets of the heart. 6 There is not a creature that moves on earth whose provision is not His concern. He knows where it lives and its [final] resting place: it is all [there] in a clear record. 7 It is He who created the heavens and the earth in six Days^a—His rule^b extends over the waters^c too—so as to test which of you does best.

Yet [Prophet], if you say to them, 'You will be resurrected after death,' the disbelievers are sure to answer, 'This is clearly nothing but sorcery.' 8 If We defer their punishment for a determined time, ^a See also 22: 47; 32: 4; 41: 9 ff. ^b 'Rule' is one of the meanings of the Arabic word *_arsh*, normally translated as 'throne' (al-Mu_jam al-Wasit). ^c Cf. 21: 30.

they are sure to say, 'What is holding it back?' But on the Day it comes upon them, nothing will divert it from them; what they mocked will be all around them. 9 How desperate and ungrateful man becomes when We let him taste Our mercy and then withhold it! 10 And if We let him taste mercy after some harm has touched him, he is sure to say, 'Misfortune has gone away from me.' He becomes exultant and boastful. 11 Not so those who are steadfast and do good deeds: they will have forgiveness and a great reward.

12 So [Prophet] are you going to abandon some part of what is revealed to you, and let your heart be oppressed by it, because they say, 'Why is no treasure sent down to him? Why has no angel come with him?'' You are only there to warn; it is God who is in charge of everything. 13 If they say, 'He has invented it himself,' say, 'Then produce ten invented suras like it, and call in whoever you can beside God, if you are truthful.' 14 If they do not answer you, then you will

all know that it is sent down containing knowledge from God, and that there is no god but Him. Then will you submit to Him? 15 If any desire [only] the life of this world with all its finery, We shall repay them in full in this life for their deeds— they will be given no less— 16 but such people will have nothing in the Hereafter but the Fire: their work here will be fruitless and their deeds futile. 17 Can they be compared to those who have clear proof from their Lord,^b recited by a witness from Him,^c and before it the Book of Moses, as a guide and mercy? These people believe in it, whereas those groups that deny its truth are promised the Fire. So have no doubt about it [Prophet]: it is the Truth from your Lord, though most people do not believe so. 18 Who could do more wrong than someone who invents lies about God? Such people will be brought before their Lord, and the witnesses will say, 'These are the ones that lied about their Lord.' God's rejection is the due of those who do such wrong, 19 who hinder others from God's path, trying to make it crooked, and deny the life to come. 20 They will not escape on earth, and there will be no one other than God to protect them. Their punishment will be doubled. They could not hear, and they did not see. 21 It is they who will have lost a Literally 'Perhaps you will . . .', but this is a challenging figure of speech. ^b The Qur_an. ^c The Angel Gabriel, see 4: 166. 11: 21 Hud 137 their souls, and what they invented will have deserted them. 22 There is no doubt they will be the ones to lose most in the life to come. 23 But those who believed, did good deeds, and humbled themselves before their Lord will be companions in Paradise and there they will stay. 24 These two groups are like the blind and the deaf as compared with those who can see and hear well: can they be alike? How can you not take heed?

25 We sent Noah to his people to say, 'I have come to you to give a clear warning: 26 worship no one but God. I fear you will have torment on a painful Day.' 27 But the prominent disbelievers among his people said, 'We can see that you are nothing but a mortal like ourselves, and it is clear to see that only the vilest among us follow you. We cannot see how you are any better than we are. In fact, we think you are a liar.' 28 He said, 'My people, think: if I did have a clear sign from my Lord, and He had given me grace of His own, though it was hidden from you, could we force you to accept it against your will? 29 My people, I ask no reward for it from you; my reward comes only from God. I will not drive away the faithful: they are sure to meet their Lord. I can see you are foolish. 30 My people, who could help me against God if I drove the faithful away? Will you not take heed? 31 I am not telling you that I hold God's treasures, or have any knowledge of what is hidden, or that I am an angel. Nor do I say that God will not grant any good to those who are despised in your eyes: God Himself knows best what is in their souls. If I did this I would be one of the wrongdoers.' 32 They said, 'Noah! You have argued with us for too long. Bring down on us the punishment you threaten us with, if you are telling the truth.' 33 He said, 'It is God who will bring it down, if He wishes, and you will not be able to escape. 34 My advice will be no use to you if God wishes to leave you to your delusions: He is your Lord and to Him you will be returned.' 35 If [these disbelievers]^a say, 'He has made this up,' say [Muhammad], 'If I have made this up, I am responsible for my own crime, but I am innocent of the crimes you commit.' 36 It was revealed to Noah, 'None of your people will believe, other than those who have already done so, so do not be distressed by,

what they do. 37 Build the Ark under Our [watchful] eyes and with Our inspiration. Do not plead with Me for those who have done a In Mecca. 138 The Qur_an 11: 22 evil— they will be drowned.' 38 So he began to build the Ark, and whenever leaders of his people passed by, they laughed at him. He said, 'You may scorn us now, but we will come to scorn you: 39 you will find out who will receive a humiliating punishment, and on whom a lasting suffering will descend.' 40 When Our command came, and water gushed up out of the earth, We said, 'Place on board this Ark a pair of each species, and your own family— except those against whom the sentence has already been passed— and those who have believed,' though only a few believed with him. 41 He said, 'Board the Ark. In the name of God it shall sail and anchor. My God is most forgiving and merciful.' 42 It sailed with them on waves like mountains, and Noah called out to his son, who stayed behind, 'Come aboard with us, my son, do not stay with the disbelievers.' 43 But he replied, 'I will seek refuge on a mountain to save me from the water.' Noah said, 'Today there is no refuge from God's command, except for those on whom He has mercy.' The waves cut them off from each other and he was among the drowned. 44 Then it was said, 'Earth, swallow up your water, and sky, hold back,' and the water subsided, the command was fulfilled. The Ark settled on Mount Judi, and it was said, 'Gone are those evildoing people!' 45 Noah called out to his Lord, saying, 'My Lord, my son was one of my family, though Your promise^b is true, and You are the most just of all judges.' 46 God said, 'Noah, he was not one of your family. What he did was not right. Do not ask Me for things you know nothing about. I am warning you not to be foolish.' 47 He said, 'My Lord, I take refuge with You from asking for things I know

nothing about. If You do not forgive me, and have mercy on me, I shall be one of the losers.' 48 And it was said, 'Noah, descend in peace from Us, with blessings on you and on some of the communities that will spring from those who are with you. There will be others We will allow to enjoy life for a time, but then a painful punishment from Us will afflict them.' 49 These accounts are part of what was beyond your knowledge [Muhammad]. We revealed them to you. Neither you nor your people knew them before now, so be patient: the future belongs to those who are aware of God.

50 To the _Ad, We sent their brother, Hud. He said, 'My people, a Literally 'the furnace boiled over'.
b To save Noah's family; see verse 40.

11: 50 Hud 139
worship God. You have no god other than Him; you are only making up lies. 51 I ask no reward from you, my people; my reward comes only from Him who created me. Why do you not use your reason? 52 My people, ask forgiveness from your Lord, and return to Him. He will send down for you rain in abundance from the sky, and give you extra strength. Do not turn away and be lost in your sins.' 53 They replied, 'Hud, you have not brought us any clear evidence. We will not forsake our gods on the strength of your word alone, nor will we believe in you. 54 All we can say is that one of our gods may have inflicted some harm on you.' He said, 'I call God to witness, and you too are my witnesses, that I disown those you set up as partners with God. 55 So plot against me, all of you, and give me no respite. 56 I put my trust in God, my Lord and your Lord. There is no moving creature which He does not control.^a My Lord's way is straight.

57 But if you turn away, then I have conveyed the message with which I was sent to you, and my Lord will bring along another people in your place. You cannot do Him any harm: it is my Lord who protects everything.' 58 And so, when Our judgement came to pass, by Our grace We saved Hud and his fellow believers. We saved them from a severe punishment. 59 These were the _Ad: they rejected their Lord's signs, disobeyed His messengers, and followed the command of every obstinate tyrant. 60 They were rejected in this life and so they shall be on the Day of Judgement. Yes, the _Ad denied their Lord— so away with the _Ad, the people of Hud!

61 To the Thamud, We sent their brother, Salih. He said, 'My people, worship God. You have no god other than Him. It was He who brought you into being from the earth and made you inhabit it, so ask forgiveness from Him, and turn back to Him: my Lord is near, and ready to answer.' 62 They said, 'Salih, We used to have such great hope in you. Will you forbid us to worship what our fathers worshipped? We are in grave doubt about what you are asking us to do.'

63 He said, 'My people, just think: if I did have clear proof from my Lord, and if He had given me mercy of His own, who could protect me from God if I disobeyed Him? You would only make my loss greater. 64 My people, this camel belongs to God, a sign for you, so leave it to pasture on God's earth and do not harm it, or you will soon be punished.' 65 But they hamstrung it, so he said, 'Enjoy a Literally 'grasp by its forelock'.
140 The Qur'an 11: 51
life for another three days: 66 this warning will not prove false.' And so, when Our command was fulfilled, by Our mercy We saved Salih and his fellow believers from the disgrace of that day. [Prophet], it is your Lord who is the Strong, the Mighty One. 67 The blast struck the

evildoers and they lay dead in their homes, 68 as though they had never lived and flourished there. Yes, the Thamud denied their Lord— so away with the Thamud!

69 To Abraham Our messengers brought good news. They said, 'Peace.' He answered, 'Peace,' and without delay he brought in a roasted calf. 70 When he saw that their hands did not reach towards the meal, he found this strange and became afraid of them. But they said, 'Do not be afraid. We have been sent against the people of Lot.'

71 His wife was standing [nearby] and laughed. We gave her good news of Isaac and, after him, of Jacob. 72 She said, 'Alas for me! How am I to bear a child when I am an old woman, and my husband here is an old man? That would be a strange thing!' 73 They said, 'Are you astonished at what God ordains? The grace of God and His blessings be upon you, people of this house! For He is worthy of all praise and glory.' 74 Then, when the fear left Abraham and the good news came to him, he pleaded with Us for Lot's people, 75 for Abraham was forbearing, tender-hearted, and devout. 76 'Abraham, cease your pleading: what your Lord has ordained has come about; punishment is coming to them, which cannot be turned back.'

77 And when Our messengers came to Lot, he was anxious for them, feeling powerless to protect them, and said, 'This is a truly terrible day!' 78 His people came rushing towards him; they used to commit foul deeds. He said, 'My people, here are my daughters.^b They are more wholesome for you, so have some fear of God and do not disgrace me with my guests. Is there not a single right-minded man among you?' 79 They said, 'You know very well that we have no right to your daughters. You know very well what we want.' 80 He said, 'If only I had the strength to stop you or could rely on strong support!' 81 They [the messengers] said, 'Lot, we are your Lord's

messengers. They will not reach you. Leave with your household in the dead of night, and let none of you turn back. Only your wife a Literally 'continue to live in your homes'.
b Some commentators interpret this to refer to the daughters of his people, rather than the prophet's own daughters.
11: 81 Hud 141 will suffer the fate that befalls the others. Their appointed time is the morning: is the morning not near?' 82 And so when what We had ordained came about, We turned their town upside down and rained down stones of baked clay on it, layer upon layer, 83 marked from your Lord. It is not far from the evildoers.a
84 And to Midian, We sent their brother Shu_ayb. He said, 'My people, worship God. You have no god other than Him. Do not give short measure nor short weight. I see you are prospering, but I fear you will have torment on an overwhelming Day. 85 My people, in fairness, give full measure and weight. Do not withhold from people things that are rightly theirs, and do not spread corruption in the land. 86 What lasts with God is best for you, if you are believers: I am not your keeper.' 87 They said, 'Shu_ayb, does your prayer tell you that we should abandon what our forefathers worshipped and refrain from doing whatever we please with our own property? Indeed you are a tolerant and sensible man.' 88 He answered, 'My people, can you not see? What if I am acting on clear evidence from my Lord? He Himself has given me good provision: I do not want to do what I am forbidding you to do, I only want to put things right as far as I can. I cannot succeed without God's help: I trust in Him, and always turn to Him. 89 My people, do not let your opposition to me bring upon you a similar fate to the peoples of Noah or Hud or Salih; the people of Lot are not far away from you.b
90 Ask forgiveness from your Lord,

and turn to Him in repentance: my Lord is merciful and most loving.'
91 They said, 'Shu_ayb, we do not understand much of what you say, and we find you very weak in our midst. But for your family, we would have stoned you, for you have no great status among us.' 92 He said, 'My people, is my family stronger in your estimation than God? And have you put Him behind you? My Lord surrounds everything you do. 93 My people, do whatever is within your power, and I will do likewise. Soon you will know who will receive a disgraceful punishment and who is a liar. Watch out, and so will I.' 94 When what We had ordained came about, in Our mercy We saved Shu_ayb and his fellow believers, but a mighty blast struck the wrongdoers. By a This town is not far from the evildoers of Mecca, within their trading range (see 37: 137-8), nor is the punishment far from them.
b In time or place. See 7: 85; 7: 93. 142 The Qur_an 11: 82 morning they lay dead in their homes, 95 as if they had never lived and flourished there. Yes, away with the people of Midian, just like the Thamud!
96 We also sent Moses, with Our signs and clear authority, 97 to Pharaoh and his supporters, but they followed Pharaoh's orders, and Pharaoh's orders were misguided. 98 He will be at the forefront of his people on the Day of Resurrection, leading them down towards the Fire. What a foul drinking place to be led to! 99 They were pursued by God's rejection in this life and will be on the Day of Resurrection, too. What a foul gift to be given! 100 We relate to you [Muhammad] such accounts of earlier towns: some of them are still standing; some have been mown down; 101 We did not wrong them; they wronged themselves. Their gods, which they called on beside God, were no use to them when what your Lord had ordained came about; they only increased their ruin. 102 Such is the punishment of your Lord for towns in the midst of

their sins: His punishment is terrible and severe. 103 There truly is a sign in this for anyone who fears the punishment of the Hereafter. That is a Day in which all people will be gathered together, a Day for all to see. 104 We are delaying it only for a specified period, 105 and when that Day comes, no soul will speak except by His permission, and some of them will be wretched and some happy. 106 The wretched ones will be in the Fire, sighing and groaning, 107 there to remain for as long as the heavens and earth endure, unless your Lord wills otherwise: your Lord carries out whatever He wills. 108 As for those who have been blessed, they will be in Paradise, there to remain as long as the heavens and earth endure, unless your Lord wills otherwise— an unceasing gift.a
109 [Prophet], have no doubt about what these people worship: it is merely what their fathers worshipped before them, and We shall certainly give them their share in full, without any reduction. 110 We gave Moses the Scripture before you, but differences arose about it and if it had not been for a prior word from your Lord, a decision would already have been made between them, though they are in grave doubt about it. 111 Your Lord will give everyone full due for whatever they have done: He is aware of everything they do. 112 So keep to the right course as you have been commanded, together with a Literally 'uninterrupted giving'. 11: 112 Hud 143 those who have turned to God with you. Do not overstep the limits, for He sees everything you do. 113 Do not rely on those who do evil, or the Fire may touch you, and then you will have no one to protect you from God, nor will you be helped. 114 [Prophet], keep up the prayer at both ends of the day, and during parts of the night, for good things drive bad away— this is a

reminder for those who are aware. 115 Be steadfast: God does not let the rewards of those who do good go to waste. 116 If only there had been, among the generations before your time, people with a remnant of good sense, to forbid corruption on the earth! We saved only a few of them, while the unjust pursued the enjoyment of plenty, and persisted in sin. 117 Your Lord would not destroy any town without cause if its people were acting righteously. 118 If your Lord had pleased, He would have made all people a single community, but they continue to have their differences— 119 except those on whom your Lord has mercy— for He created them to be this way, and the word of your Lord is final: ‘I shall definitely fill Hell with both jinn and men.’ 120 So [Muhammad], We have told you the stories of the prophets to make your heart firm and in these accounts truth has come to you, as well as lessons and reminders for the believers. 121 Say to those who do not believe, ‘Do whatever you can: we too are doing what we can,’ 122 and ‘Wait: we too are waiting.’ 123 All that is hidden in the heavens and earth belongs to God, and all authority^a goes back to Him. So [Prophet], worship Him, and put your trust in Him: your Lord is never unaware of what you [people] are doing. a Or ‘all things’.

144 The Qur_an 11: 113
12. JOSEPH

A Meccan sura dealing primarily with the story of Joseph, but framed by a three-verse introduction about the Qur_an and a ten-verse epilogue about the Meccans’ response, the punishment met by earlier disbelievers, and encouragement for the Prophet. In the name of God, the Lord of Mercy, the Giver of Mercy

1 Alif Lam Ra

These are the verses of the Scripture that makes things clear—

—2 We have sent it down as an Arabic Qur_an so that you [people] may understand.

3 We tell you [Prophet] the best of stories in revealing this Qur_an to you.^a Before this^b you were one of those who knew nothing about them. 4 Joseph said to his father, ‘Father, I dreamed of eleven stars and the sun and the moon: I saw them all bow down before me,’ 5 and he replied, ‘My son, tell your brothers nothing of this dream, or they may plot to harm you—Satan is man’s sworn enemy. 6 This is about how your Lord will choose you, teach you to interpret dreams, and perfect His blessing on you and the House of Jacob, just as He perfected it earlier on your forefathers Abraham and Isaac: your Lord is all knowing and wise.’ 7 There are lessons in the story of Joseph and his brothers for all who seek them. 8 The brothers said [to each other], ‘Although we are many, Joseph and his brother are dearer to our father than we are—our father is clearly in the wrong.’ 9 [One of them said], ‘Kill Joseph or banish him to another land, and your father’s attention will be free to turn to you. After that you can be righteous.’ 10 [Another of them] said, ‘Do not kill Joseph, but, if you must, throw him into the hidden depths of a well where some caravan may pick him up.’ 11 They said to their father, ‘Why do you not trust us with Joseph? We wish him well. 12 Send him with us tomorrow and he will enjoy a Many translators add ‘though’ (‘. . . to you, though before this . . .’), thinking that in is conditional, when in fact it is for emphasis here, as confirmed by the emphatic lam following it. b Cf. 11: 49 and 42: 52. himself and play— we will take good care of him.’ 13 He replied, ‘The thought of you taking him away with you worries me: I am afraid a wolf may eat him when you are not paying attention.’ 14 They said, ‘If a wolf were to eat him when there are so many of us, we would truly be losers!’ 15 Then they took him away with them, resolved upon throwing

him into the hidden depths of a well— We inspired him, saying, ‘You will tell them of all this [at a time] when they do not realize [who you are]!’— 16 and at nightfall they returned to their father weeping. 17 They said, ‘We went off racing one another, leaving Joseph behind with our things, and a wolf ate him. You will not believe us, though we are telling the truth!’ 18 and they showed him his shirt, deceptively stained with blood. He cried, ‘No! Your souls have prompted you to do wrong! But it is best to be patient: from God alone I seek help to bear what you are saying.’ 19 Some travellers came by. They sent someone to draw water and he let down his bucket. ‘Good news!’ he exclaimed. ‘Here is a boy!’ They hid him like a piece of merchandise— God was well aware of what they did— 20 and then sold him for a small price, for a few pieces of silver: so little did they value him. 21 The Egyptian who bought him said to his wife, ‘Look after him well! He may be useful to us, or we may adopt him as a son.’ In this way We settled Joseph in that land and later taught him how to interpret dreams: God always prevails in His purpose, though most people do not realize it. 22 When he reached maturity, We gave him judgement and knowledge: this is how We reward those who do good. 23 The woman in whose house he was living tried to seduce him: she bolted the doors and said, ‘Come to me,’ and he replied, ‘God forbid! My master has been good to me; wrongdoers never prosper.’ 24 She made for him, and he would have succumbed to her if he had not seen evidence of his Lord— We did this in order to keep evil and indecency away from him, for he was truly one of Our chosen servants. 25 They raced for the door— she tore his shirt from behind— and at the door they met

her husband. She said, 'What, other than prison or painful punishment, should be the reward of someone who tried to dishonour your wife?' 26but he said, 'She tried to seduce me.' A member of her household suggested, 'If his shirt is torn at the front, then it is she who is telling the truth and he who is lying, 27but if it is torn at the back, then she is lying and he is telling the truth.' 28 When the husband saw that the shirt was torn at the back, he said, 'This is another instance of women's treachery: your treachery is truly great. 29 Joseph, overlook this; but you [wife], ask forgiveness for your sin— you have done wrong.' 30Some women of the city said, 'The governor's wife is trying to seduce her slave! Love for him consumes her heart! It is clear to us that she has gone astray.' 31 When she heard their malicious talk, she prepared a banquet and sent for them, giving each of them a knife. She said to Joseph, 'Come out and show yourself to them!' and when the women saw him, they were stunned by his beauty, and cut their hands, exclaiming, 'Great God! He cannot be mortal! He must be a precious angel!' 32 She said, 'This is the one you blamed me for. I tried to seduce him and he wanted to remain chaste, but if he does not do what I command now, he will be put in prison and degraded.' 33 Joseph said, 'My Lord! I would prefer prison to what these women are calling me to do. If You do not protect me from their treachery, I shall yield to them and do wrong,' 34 and his Lord answered his prayer and protected him from their treachery— He is the All Hearing, the All Knowing. 35 In the end theya thought it best, after seeing all the signs of his innocence, that they should imprison him for a while. 36Two young men went into prison alongside him. One of them said, 'I dreamed that I was pressing grapes'; the other said, 'I dreamed that I was carrying bread on my head and that the birds were eating it.'

[They said], 'Tell us what this means— we can see that you are a knowledgeable man.' 37 He said, 'I can tell you what this means before any meal arrives: this is part of what my Lord has taught me. I reject the faith of those who disbelieve in God and deny the life to come, 38 and I follow the faith of my forefathers Abraham, Isaac, and Jacob. Because of God's grace to us and to all mankind, we would never worship anything beside God, but most people are ungrateful. 39Fellow prisoners, would many diverse gods be better than God the One, the All Powerful? [No indeed!] 40 All those you worship instead of Him are mere names you and your forefathers have invented, names for a The governor and his household. b Razi gives this interpretation of muhsinin. 12: 40 Joseph 147 which God has sent down no sanction. Authority belongs to God alone, and He orders you to worship none but Him: this is the true faith, though most people do not realize it. 41Fellow prisoners, one of you will serve his master with wine; the other will be crucified and the birds will peck at his head. That is the end of the matter on which you asked my opinion.' 42 Joseph said to the one he knew would be saved, 'Mention me to your master,' but Satan made him forget to do this, and so Joseph remained in prison for a number of years. 43 The king said, 'I dreamed about seven fat cows being eaten by seven lean ones; seven green ears of corn and [seven] others withered. Counsellors, if you can interpret dreams, tell me the meaning of my dream.' 44 They said, 'These are confusing dreams and we are not skilled at dream-interpretation,' 45but the prisoner who had been freed at last remembered [Joseph] and said, 'I shall tell you what this means. Give me leave to go.' 46 'Truthful Joseph! Tell us the meaning of seven fat cows being

eaten by seven lean ones, seven green ears of corn and [seven] others withered, 47 then I can return to the people to inform them.' Joseph said, 'You will sow for seven consecutive years as usual. Store all that you reap, left in the ear, apart from the little you eat. 48 After that will come seven years of hardship which will consume all but a little of what you stored up for them; 49 after that will come a year when the people will have abundant rain and will press grapes.' 50 The king said, 'Bring him to me,' but when the messenger came to fetch Joseph, he said, 'Go back to your master and ask him about what happened to those women who cut their hands— my Lord knows all about their treachery.' 51 The king asked the women, 'What happened when you tried to seduce Joseph?' They said, 'God forbid! We know nothing bad of him!' and the governor's wife said, 'Now the truth is out: it was I who tried to seduce him— he is an honest man.' 52 [Joseph said, 'This was] for my master to know that I did not betray him behind his back: God does not guide the mischief of the treacherous. 53 I do not pretend to be blameless, for man's very soul incites him to evil unless my Lord shows mercy: He is most forgiving, most merciful.' 54 The king said, 'Bring him to me: I will have him serve me personally,' and then, once he had spoken with him, 'From now on you will have our trust and favour.' 55 Joseph said, 'Put me in charge of the nation's storehouses: I shall manage them prudently and care- 148 The Qur'an 12: 41 fully.' 56 In this way We settled Joseph in that land to live wherever he wished: We grant Our mercy to whoever We will and do not fail to reward those who do good. 57 The reward of the Hereafter is best for those who believe and are mindful of God. 58 Joseph's brothers came and presented themselves before him.

He recognized them— though they did not recognize him— 59 and once he had given them their provisions, he said, 'Bring me the brother [you left with] your father!^a Have you not seen me giving generous measure and being the best of hosts? 60 You will have no more corn from me if you do not bring him to me, and you will not be permitted to approach me.' 61 They said, 'We shall do all we can to persuade his father to send him with us, indeed we shall.' 62 Joseph said to his servants, 'Put their [traded] goods back into their saddlebags, so that they may recognize them when they go back to their family, and [be eager to] return.' 63 When they returned to their father, they said, 'Father, we have been denied any more corn, but send our brother back with us and we shall be given another measure. We shall guard him carefully.' 64 He said, 'Am I to entrust him to you as I did his brother before? God is the best guardian and the Most Merciful of the merciful.' 65 Then, when they opened their packs, they discovered that their goods had been returned to them and they said, 'Father! We need no more [goods to barter]:^b look, our goods have been returned to us. We shall get corn for our household; we shall keep our brother safe; we shall be entitled to another camel-load of grain— an extra measure so easily achieved!' 66 He said, 'I will never send him with you, not unless you swear by God that you will bring him back to me if that is humanly possible.'^c Then, when they had given him their pledge, he said, 'Our words are entrusted to God.' 67 He said, 'My sons, do not enter all by one gate— use different gates. But I cannot help you against the will of God: all power is in God's hands. I trust in Him; let everyone put their trust in Him,' 68 and, when they entered as their father had told them, it did not help them against the will of God, it merely satisfied a wish of Jacob's. He knew well what We had taught him, though most people do not. 69 Then, when they presented themselves before Joseph, he drew

a Or a paternal half-brother (Benjamin).
b This understanding of the phrase *ma nabghi* is supported by Razi.
c Literally 'unless you are totally surrounded'. Razi suggests by death or the enemy.
12: 69 Joseph 149
his brother apart^a and said, 'I am your brother, so do not be saddened by their past actions,' 70 and, once he had given them their provisions, he placed the drinking-cup in his brother's pack. A man called out, 'People of the caravan! You are thieves!' 71 and they turned and said, 'What have you lost?' 72 They replied, 'The king's drinking-cup is missing,' and, 'Whoever returns it will get a camel-load [of grain],' and, 'I give you my word.' 73 They said, 'By God! You must know that we did not come to make mischief in your land: we are no thieves.' 74 They asked them, 'And if we find that you are lying, what penalty shall we apply to you?' 75 and they answered, 'The penalty will be [the enslavement of] the person in whose bag the cup is found: this is how we punish wrongdoers.' 76 [Joseph] began by searching their bags, then his brother's, and he pulled it out from his brother's bag. In this way We devised a plan for Joseph— if God had not willed it so, he could not have detained his brother as a penalty under the king's law— We raise the rank of whoever We will. Above everyone who has knowledge there is the One who is all knowing. 77 [His brothers] said, 'If he is a thief then his brother was a thief before him,' but Joseph kept his secrets and did not reveal anything to them. He said, 'You are in a far worse situation. God knows best the truth of what you claim.' 78 They said, 'Mighty governor, he has an elderly father. Take one of us in his place. We can see that you are a very good man.' 79 He replied, 'God forbid that we should take anyone other than the person on whom we found our property: that would be unjust of us.' 80 When they lost hope of [persuading] him,

they withdrew to confer with each other: the eldest of them said, 'Do you not remember that your father took a solemn pledge from you in the name of God and before that you failed in your duty with regard to Joseph? I will not leave this land until my father gives me leave or God decides for me— He is the best decider— 81 so go back to your father and say, "Your son stole. We can only tell you what we saw. How could we guard against the unforeseen? 82 Ask in the town where we have been; ask the people of the caravan we travelled with: we are telling the truth."'^a
a Literally 'accommodated him' or 'took him as a guest'. Some interpret this as suggesting that the brothers were offered lodgings in pairs and Benjamin, as the odd one out, was given lodging with Joseph; another suggestion is that the two full brothers dined together: either way the sense is that Joseph drew Benjamin apart from the others. 150 The Qur'an 12: 70
83 Their father said, 'No! Your souls have prompted you to do wrong! But it is best to be patient: may God bring all of them back to me— He alone is the All Knowing, the All Wise,' 84 and he turned away from them, saying, 'Alas for Joseph!' His eyes went white with grief and he was filled with sorrow. 85 They said, 'By God! You will ruin your health if you do not stop thinking of Joseph, or even die.' 86 He said, 'I plead my grief and sorrow before God. I have knowledge from God that you do not have. 87 My sons, go and seek news of Joseph and his brother and do not despair of God's mercy— only disbelievers despair of God's mercy.'
88 Then, when they presented themselves before Joseph, they said, 'Mighty governor, misfortune has afflicted us and our family. We have brought only a little merchandise, but give us full measure. Be charitable to us: God rewards the charitable.' 89 He said, 'Do you now realize what you did to Joseph and his brother when you were ignorant?'

90 and they cried, 'Could it be that you are Joseph?' He said, 'I am Joseph. This is my brother. God has been gracious to us: God does not deny anyone who is mindful of God and steadfast in adversity the rewards of those who do good.' 91 They said, 'By God! God really did favour you over all of us and we were in the wrong!' 92but he said, 'You will hear no reproaches today. May God forgive you: He is the Most Merciful of the merciful. 93Take my shirt and lay it over my father's face: he will recover his sight. Then bring your whole family back to me.' 94Later, when the caravan departed, their father said, 'You may think I am senile but I can smell Joseph,' 95but [people] said, 'By God! You are still lost in that old illusion of yours!' 96 Then, when the bearer of good news came and placed the shirt on to Jacob's face, his eyesight returned and he said, 'Did I not tell you that I have knowledge from God that you do not have?' 97 The [brothers] said, 'Father, ask God to forgive our sins— we were truly in the wrong.' 98 He replied, 'I shall ask my Lord to forgive you: He is the Most Forgiving, the Most Merciful.' 99Later, when they presented themselves before Joseph, he drew his parents to him— he said, 'Welcome to Egypt: you will all be safe here, God willing'— 100 and took them up to [his] throne. They all bowed down before him and he said, 'Father, this is the fulfilment of a Razi suggests Joseph, Benjamin, and the eldest son who remained in Egypt. 12: 100 Joseph 151 that dream I had long ago. My Lord has made it come true and has been gracious to me— He released me from prison and He brought you here from the desert— after Satan sowed discord between me and my brothers. My Lord is most subtle in achieving what He will; He is the All Knowing, the Truly Wise. 101My Lord! You have given me authority; You have taught me something about the interpretation

of dreams; Creator of the heavens and the earth, You are my protector in this world and in the Hereafter. Let me die in true devotion to You. Join me with the righteous.' 102 This account is part of what was beyond your knowledge [Muhammad]. We revealed it to you: you were not present with Joseph's brothers when they made their treacherous plans. 103However eagerly you may want them to, most men will not believe. 104 You ask no reward from them for this: it is a reminder for all people 105 and there are many signs in the heavens and the earth that they pass by and give no heed to— 106 most of them will only believe in God while also joining others with Him. 107 Are they so sure that an overwhelming punishment from God will not fall on them, or that the Last Hour will not come upon them suddenly when they least expect it? 108 Say, 'This is my way: based on clear evidence, I, and all who follow me, call [people] to God— glory be to God!— I do not join others with Him.' 109 All the messengers We sent before you [Muhammad] were men to whom We made revelations, men chosen from the people of their towns. Have the [disbelievers] not travelled through the land and seen the end of those who went before them? For those who are mindful of God, the Home in the Hereafter is better. Do you [people] not use your reason? 110 When the messengers lost all hope and realized that they had been dismissed as liars, Our help came to them: We saved whoever We pleased, but Our punishment will not be turned away from guilty people. 111 There is a lesson in the stories of such people for those who understand. This revelation is no fabrication: it is a confirmation of the truth of what was sent before it; an explanation of everything; a guide and a blessing for those who believe.

a There are two interpretations of this phrase: (i) 'everything to do with the story of Joseph'; and (ii) 'everything to do with religion'. 152 The Qur'an 12: 101 13. THUNDER A Medinan sura that takes its title from the thunder that praises God in verse 13. The sura is distinguished by its moving description of God's power and knowledge. Muhammad's place in a long tradition of prophets, none of whom could produce miracles on request, is stressed, and his role emphasized: it is only to deliver the message. God is the One who will call people to account for their deeds, and He is the witness for the truth of the message. In the name of God, the Lord of Mercy, the Giver of Mercy 1 Alif Lam Mim Ra These are the signs of the Scripture. What your Lord has sent down to you [Prophet] is the truth, yet most people do not believe. 2 It is God who raised up the heavens with no visible supports and then established Himself on the throne; He has subjected the sun and the moon each to pursue its course for an appointed time; He regulates all things, and makes the revelations clear so that you may be certain of meeting your Lord; 3 it is He who spread out the earth, placed firm mountains and rivers on it, and made two of every kind of fruit; He draws the veil of night over the day. There truly are signs in this for people who reflect. 4 There are, in the land, neighbouring plots, gardens of vineyards, cornfields, palm trees in clusters or otherwise, all watered with the same water, yet We make some of them taste better than others: there truly are signs in this for people who reason. 5 If anything can amaze you [Prophet], then you should surely be amazed at their asking, 'What? When we become dust, shall we be created anew?' These are the ones who deny their Lord, who will

wear iron collars around their necks and be the inhabitants of the Fire, there to remain. 6 They ask you to bring on the punishment rather than any promised rewards, though there have been many examples before them—your Lord is full of forgiveness for people, despite their wrongdoing, but He is truly severe in punishment. 7 The disbelievers say, 'Why has no miracle been sent down to him from his Lord?' But you are only there to give warning: [earlier] communities each had their guide. 8 God knows what every female bears and how much their wombs shrink or swell— everything has its measure with Him; 9 He knows what is not seen as well as what is seen; He is the Great, the Most High. 10 It makes no difference whether any of you speak secretly or aloud, whether you are hiding under cover of night or walking about in the day: 11 each person has guardian angels before him and behind, watching over him by God's command. God does not change the condition of a people [for the worse]^a unless they change what is in themselves, but if He wills harm on a people, no one can ward it off— apart from Him, they have no protector. 12 It is He who shows you the lightning, inspiring fear and hope; He builds up the clouds heavy with rain; 13 the thunder sounds His praises, as do the angels in awe of Him; He sends thunderbolts to strike whoever He will. Yet still they dispute about God— He has mighty plans. 14 The only true prayer is to Him: those they pray to besides Him give them no answer any more than water reaches the mouth of someone who simply stretches out his hands for it— it cannot do so: the prayers of the disbelievers are all in vain. 15 All that are in heaven and earth submit to God alone, willingly or unwillingly, as do their shadows in the mornings and in the evenings. 16 Say [Prophet], 'Who is Lord of the heavens and the earth?' Say, 'God.' Say, 'Why do you take protectors other than Him, who can

neither benefit nor harm even themselves?' Say, 'Are the blind equal to those who can see? And are the depths of darkness equal to the light?' Have the partners they assign to God created anything like His creation so that their creation is indistinguishable from His? Say, 'God is the Creator of all things: He is the One, the All Compelling.' 17 He sends water from the sky that fills riverbeds to overflowing, each according to its measure. The stream carries on its surface a growing layer of froth, like the froth that appears when people melt metals in the fire to make ornaments and tools: in this way God illustrates truth and falsehood— the froth disappears, but what is of benefit to man stays behind— this is how God makes illustrations. 18 There will be the best of rewards for those who respond to their Lord; those who do not respond would willingly give away the ^a Cf. 8: 53; 16: 112. ^b Or 'prostrate': shadows submit to God's laws in nature and also stretch out on the ground as if prostrating. Sajada has both meanings. 154 The Qur'an 13: 8 earth's contents twice over, if they had it, in order to ransom themselves, so terrible will be their reckoning. Hell will be their home, and their bed wretched. 19 Can someone who knows that the revelation from your Lord is the Truth be equal to someone who is blind? Only those with understanding will take it to heart; 20 those who fulfil the agreements they make in God's name and do not break their pledges; 21 who join together what God commands to be joined; who are in awe of their Lord and fear the harshness of the Reckoning; 22 who remain steadfast through their desire for the face of their Lord; who keep up the prayer; who give secretly and openly from what We have provided for them; who repel evil with good. These will have the reward of the

[true] home: 23 they will enter perpetual Gardens, along with their righteous ancestors, spouses, and descendants; the angels will go in to them from every gate, 24 'Peace be with you, because you have remained steadfast. What an excellent reward is this home of yours!' 25 But there will be rejection for those who break their confirmed agreements made in God's name, who break apart what God has commanded to be joined and who spread corruption on earth: theirs is the dreadful home— 26 God gives abundantly to whoever He will, and sparingly to whoever He will— and though they may revel in the life of this world, it is but a fleeting comfort compared with the Life to come. 27 The disbelievers say, 'Why has no miracle been sent down to him from his Lord?' [Prophet], say, 'God leaves whoever He will to stray, and guides to Himself those who turn towards Him, 28 those who have faith and whose hearts find peace in the remembrance of God— truly it is in the remembrance of God that hearts find peace— 29 those who believe and do righteous deeds: joy awaits these, and their final homecoming will be excellent.' 30 So We have sent you [Prophet] to a community— other communities passed away long before them— to recite to them what We reveal to you. Yet they disbelieve in the Lord of Mercy. Say, 'He is my Lord: there is no god but Him. I put my trust in Him and to Him is my return.' 31 If there were ever to be a Qur'an with which mountains could be moved, the earth shattered, or the dead made to speak [it would have been this one],^a but everything is truly in God's hands. Do the believers not ^a Or '[they still would not believe]'. 13: 31 Thunder 155 realize that if God had so willed, He could have guided all mankind? As for the disbelievers, because of their misdeeds, disaster will not cease to afflict them or fall close to their homes until God's promise is fulfilled: God never fails to keep His promise.

32 Many messengers before you [Muhammad] were mocked, but I granted respite to the disbelievers: in the end, I took them to task—how terrible My punishment was! 33 Is He who stands over every soul marking its action [in need of any partner]? Yet they ascribe partners to God. Say, 'Name them,' or, 'Can you tell Him about something on the earth He does not know to exist, or is this just a display of words?' But the things they devise are made alluring to the disbelievers and they are barred from the [right] path: no one can guide those God leaves to stray. 34 There is a punishment for them in this world, but the punishment of the Hereafter will be harder—no one will defend them against God. 35 Here is a picture of the Garden that those mindful of God have been promised: flowing streams and perpetual food and shade. This is the reward that awaits those who are mindful of God; the disbelievers' reward is the Fire. 36 Those to whom We sent the Scripture rejoice in what has been revealed to you [Prophet]; some factions deny parts of it. Say, 'I am commanded to worship God, and not join anything with Him in worship: to Him I call [others] and to Him I shall return.' 37 So We have sent down the Qur'an to give judgement in the Arabic language. If you were to follow their desires, after the knowledge that has come to you, you would have no one to guard you or protect you from God. 38 We sent messengers before you and gave them wives and offspring; no messenger was given the power to produce a miracle except with God's permission. There was a Scripture for every age: a 39 God erases or confirms whatever He will, and the source of Scripture is with Him. 40 Whether We let you [Prophet] see part of what We threaten them with, or cause you to die [before that], your duty is only to deliver the message: the Reckoning is

Ours. 41 Do they not see how We come to [their] land and shrink its borders? God decides—no one can reverse His decision— and He is swift in reckoning. 42 Those before them also schemed, but the overall scheme belongs to God: He knows what each soul does. In the end, the disbelievers will find out who will have the excellent home. a Another interpretation is 'there is a time decreed for everything'. 156 The Qur'an 13: 32 43 They say, 'You have not been sent.' Say, 'God is sufficient witness between me and you: all knowledge of the Scripture comes from Him.' a Alternatively, 'God— and those who have [true] knowledge of the Scripture— are sufficient witness between us.' 13: 43 Thunder 157 14. ABRAHAM A Meccan sura named after Abraham (verses 35–41), who prays to God that Mecca may be made prosperous so that its people may be thankful and continue to worship God. The ungrateful are condemned, and the grateful commended, throughout the sura. Abraham also asks that he and his descendants may be protected from idol-worship. This serves to remind the Meccans that they should shun the worship of idols. In the name of God, the Lord of Mercy, the Giver of Mercy 1 Alif Lam Ra This is a Scripture which We have sent down to you [Prophet] so that, with their Lord's permission, you may bring people from the depths of darkness into light, to the path of the Almighty, the Praiseworthy One, 2 God, to whom everything in the heavens and earth belongs. How terrible will be the torment of those who ignore [Him], 3 those who prefer the life of this world over the life to come, who turn others from God's way, trying to make it crooked: such people have gone far astray. 4 We have never sent a messenger who did not use his own people's language to make things clear for them. But still God leaves whoever He will to stray, and guides whoever He

will: He is the Almighty, the All Wise. 5 We sent Moses with Our signs: 'Bring out your people from the depths of darkness into light. Remind them of the Days of God: a there truly are signs in this for every steadfast, thankful person.' 6 And so Moses said to his people, 'Remember God's blessing on you when He saved you from Pharaoh's people, who were inflicting terrible suffering on you, slaughtering your sons and sparing only your women—that was a severe test from your Lord! 7 Remember that He promised, "If you are thankful, I will give you more, but if you are thankless, My punishment is terrible indeed." ' 8 And Moses said, 'Even if you, together with everybody else on earth, are thankless, God is self-sufficient, worthy of all praise.' a The times when God singled them out for special favour or tribulation (cf. 2: 30–61). 9 Have you not heard about those who went before you, the people of Noah, _Ad, Thamud, and those who lived after them, known only to God? Their messengers came to them with clear proof, but they tried to silence them, a saying, 'We do not believe the message with which you were sent. We have disturbing doubts about what you are asking us to do.' 10 Their messengers answered, 'Can there be any doubt about God, the Creator of the heavens and earth? He calls you to Him in order to forgive you your sins and let you enjoy your life until the appointed hour.' But they said, 'You are only men like us. You want to turn us away from what our forefathers used to worship. Bring us clear proof then, [if you can].' 11 Their messengers answered, 'True, we are only men like you, but God favours whichever of His servants He chooses. We cannot bring you any proof unless God permits it, so let the believers put all their trust in Him— 12 why should we not put our trust in God when it is He who has guided us to this way we follow? We shall certainly bear steadfastly

whatever harm you do to us. Let anyone who trusts, trust in God.' 13 The disbelievers said to their messengers, 'We shall expel you from our land unless you return to our religion.' But their Lord inspired the messengers: 'We shall destroy the evildoers, 14 and leave you to dwell in the land after them. This reward is for those who are in awe of meeting Me, and of My warnings.' 15 They asked God to decide, and every obstinate tyrant failed— 16 Hell awaits each one; he will be given foul water to drink, 17 which he will try to gulp but scarcely be able to swallow; death will encroach on him from every side, but he will not die; more intense suffering will lie ahead of him. 18 The deeds of those who reject their Lord are like ashes that the wind blows furiously on a stormy day: they have no power over anything they have gained. This is to stray far, far away. 19 [Prophet], do you not see that God created the heavens and the earth for a purpose? He could remove all of you and replace you with a new creation if He wished to: 20 that is not difficult for God. 21 When they all appear before Him, the weak will say to the powerseekers, 'We were your followers. Can you protect us from any of God's punishment?' They will reply, 'If God had guided us, we would have guided you. It makes no difference now whether we rage or endure with patience: there is no escape.' 22 When everything has a literally 'they pushed their hands into the prophets' mouths'. 14: 22 Abraham 159 been decided, Satan will say, 'God gave you a true promise. I too made promises but they were false ones: I had no power over you except to call you, and you responded to my call, so do not blame me; blame yourselves. I cannot help you, nor can you help me. I reject the way you associated me with God before.' A bitter torment awaits such wrongdoers, 23 but those who believed and did good deeds will be brought into Gardens graced with flowing streams, there to remain with their Lord's permission: their greeting there is

'Peace'. 24 [Prophet], do you not see how God makes comparisons? A good word is like a good tree whose root is firm and whose branches are high in the sky, 25 yielding constant fruit by its Lord's leave— God makes such comparisons for people so that they may reflect— 26 but an evil word is like a rotten tree, uprooted from the surface of the earth, with no power to endure. 27 God will give firmness to those who believe in the firmly rooted word,^a both in this world and the Hereafter, but the evildoers He leaves to stray: God does whatever He will. 28 [Prophet], do you not see those who, in exchange for God's favour, offer only ingratitude and make their people end up in the home of ruin, Hell, 29 where they burn? What an evil place to stay! 30 They set up [false deities] as God's equals to lead people astray from His path. Say, 'Take your pleasure now, for your destination is the Fire.' 31 Tell My servants who have believed to keep up the prayer and give, secretly and in public, out of what We have provided them, before a Day comes when there will be no trading or friendship. 32 It is God who created the heavens and earth, who has sent down water from the sky and with it brought forth produce to nourish you; He has made ships useful to you, sailing the sea by His command, and the rivers too; 33 He has made the sun and the moon useful to you, steady on their paths; He has made the night and day useful to you 34 and given you some of everything you asked Him for. If you tried to count God's favours you could never calculate them: man is truly unjust and ungrateful. 35 Remember when Abraham said, 'Lord, make this town safe! Preserve me and my offspring from idolatry, 36 Lord, the [idols] have a Possibly the Scripture, firmly rooted in knowledge from God. 160 The Qur'an 14: 23

led many people astray! Anyone who follows me is with me, but as for anyone who disobeys me— You are surely forgiving and merciful. 37 Our Lord, I have established some of my offspring in an uncultivated valley, close to Your Sacred House, Lord, so that they may keep up the prayer. Make people's hearts turn to them, and provide them with produce, so that they may be thankful. 38 Our Lord, You know well what we conceal and what we reveal: nothing at all is hidden from God, on earth or in heaven. 39 Praise be to God, who has granted me Ishmael and Isaac in my old age: my Lord hears all requests! 40 Lord, grant that I and my offspring may keep up the prayer. Our Lord, accept my request. 41 Our Lord, forgive me, my parents, and the believers on the Day of Reckoning.' 42 Do not think [Prophet] that God is unaware of what the disbelievers^a do: He only gives them respite until a Day when their eyes will stare in terror. 43 They will rush forward, craning their necks, unable to divert their eyes, a gaping void in their hearts. 44 So warn people of the Day when punishment will come to them, and when the disbelievers will say, 'Our Lord, give us a little more time: we shall answer Your call and follow the messengers.' Did you [disbelievers] not swear in the past that your power would have no end? 45 You lived in the same places as others who wronged themselves before, and you were clearly shown how We dealt with them— We gave you many examples. 46 They made their plots, but, even if their plots had been able to move mountains, God had the answer. 47 So do not think [Prophet] that God will break His promise to His messengers: He is mighty, and capable of retribution. 48 One Day— when the earth is turned into another earth, the heavens into another heaven, and people all appear before God, the One, the Overpowering— 49 you [Prophet] will see the guilty on that Day, bound together in fetters, 50 in garments of pitch, faces covered in

fire. 51 [All will be judged] so that God may reward each soul as it deserves: God is swift in His reckoning.

52 This is a message to all people, so that they may be warned by it, and know that He is the only God, and so that those who have minds may take heed.

a This is an instance where dhalimun means 'disbelievers', see verse 44 and 31: 11, 13.

14: 52 Abraham 161

15. AL-HIJR

A Meccan sura which takes its title from the reference to the people of al-Hijr (verses 80–4). These are an example of the many who disbelieved and rejected their prophets. Each has its own time for punishment so the Prophet should bear patiently, not grieve over what the disbelievers say, and continue with his worship. The sura uses the example of nature and Iblis's insistence on corrupting people to show, in turn, God's grace and the danger Satan personifies.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Alif Lam Ra

These are the verses of the Scripture, a Qur'an that makes things clear. 2 The disbelievers may well come to wish they had submitted to God, 3 so [Prophet] leave them to eat and enjoy themselves. Let [false] hopes distract them: they will come to know. 4 Never have We destroyed a community that did not have a set time; 5 no community can bring its time forward, nor delay it. 6 They say, 'Receiver of this Qur'an! You are definitely mad. 7 Why do you not bring us the angels, if you are telling the truth?' 8 But We send down the angels only to bring justice and then these people will not be reprieved. 9 We have sent down the Qur'an on Ourself, and We Ourself will guard it. Even before you [Prophet], 10 We sent messengers among the various communities of old, 11 but they mocked every single messenger that came to them: 12 in this way We make the message slip through the

hearts of evildoers. 13 They will not believe in it. That was what happened with the peoples of long ago, 14 and even if We opened a gateway into Heaven for them and they rose through it, higher and higher, 15 they would still say, 'Our eyes are hallucinating. We are bewitched.'

16 We have set constellations up in the sky and made it beautiful for all to see, 17 and guarded it from every stoned satan: a 18 any eavesdropper will be pursued by a clearly visible flame. 19 As for the earth, We have spread it out, set firm mountains on it, and made everything a See 72: 8–9.

grow there in due balance. 20 We have provided sustenance in it for you and for all those creatures for whom you do not provide. 21 There is not a thing whose storehouses are not with Us. We send it down only according to a well-defined measure: 22 We send the winds to fertilize, and We bring down water from the sky for you to drink—you do not control its sources. 23 It is We who give life and death; it is We who inherit [everything]. 24 We know exactly those of you who come first and those who come later. 25 [Prophet], it is your Lord who will gather them all together: He is all wise, all knowing.

26 We created man out of dried clay formed from dark mud— 27 the jinn We created before, from the fire of scorching wind. 28 Your Lord said to the angels, 'I will create a mortal out of dried clay, formed from dark mud. 29 When I have fashioned him and breathed My spirit into him, bow down before him,' 30 and the angels all did so. 31 But not Iblis: he refused to bow down like the others. 32 God said, 'Iblis, why did you not bow down like the others?' 33 and he answered, 'I will not bow to a mortal You created from dried clay, formed from dark mud.' 34 'Get out of here!' said God. 'You are an outcast, 35 rejected until the Day of Judgement.' 36 Iblis said, 'My Lord, give me respite until the Day when they are raised from the dead.' 37 'You have respite,' said God, 38 'until the Day of the

Appointed Time.' 39 Iblis then said to God, 'Because You have put me in the wrong, I will lure mankind on earth and put them in the wrong, 40 all except Your devoted servants.' 41 God said, '[Devotion] is a straight path to Me: 42 you will have no power over My servants, only over the ones who go astray and follow you. 43 Hell is the promised place for all these, 44 with seven gates, each gate having its allotted share of them. 45 But the righteous will be in Gardens with springs— 46 "Enter them in peace and safety!"— 47 and We shall remove any bitterness from their hearts: [they will be like] brothers, sitting on couches, face to face. 48 No weariness will ever touch them there, nor will they ever be expelled.' 49 [Prophet], tell My servants that I am the Forgiving, the Merciful, 50 but My torment is the truly painful one.

51 Tell them too about Abraham's guests: 52 when they came to him and said, 'Peace,' he said, 'We are afraid of you.' 53 'Do not be afraid,' they said, 'We bring you good news of a son who will have great knowledge.' 54 He said, 'How can you give me such news when old age has come to me? What sort of news is this?' 55 They said, 'We 15: 55 Al-Hijr 163 have told you the truth, so do not despair.' 56 He said, 'Who but the misguided despair of the mercy of their Lord?' 57 and then asked, 'Messengers, what is your errand?' 58 They replied, 'We have been sent to a people who are guilty.' 59 But We shall save the household of Lot, 60 all except his wife: We have decreed that she will be one of those who stay behind. 61 When the messengers came to the household of Lot, 62 he said, 'You are strangers.' 63 They said, 'We have brought you what they said would never happen: 64 we have brought you the Truth. We speak truly, 65 so leave in the dead of the night with your household, and walk behind them. Let none of you look back. Go where you are

commanded.’ 66We made this decree known to him: the last remnants of those people would be wiped out in the morning. 67 The people of the town came along, revelling, 68 and he told them, ‘These are my guests, do not disgrace me. 69Fear God, and do not shame me.’ 70 They answered, ‘Have we not told you not to interfere [between us and] anyone else?’ 71 He said, ‘My daughters are here, if you must.’ 72 By your life [Prophet], they wandered on in their wild intoxication 73 and the blast overtook them at sunrise: 74We turned their city upside down and rained on them a shower of clay stones. 75 There truly is a sign in this for those who can learn— 76 it is still there on the highway— 77 there truly is a sign in this for those who believe. 78 The forest-dwellers,^a too, were wrongdoers 79and We took retribution on them; both are still there on the highway, plain for all to see. 80 The people of al-Hijr^b also rejected Our messengers: 81We gave them Our signs, but they turned their backs. 82 They carved out dwellings in the mountains, and lived in security— 83 the blast overwhelmed them early in the morning. 84What they had gained was of no use to them. 85We did not create the heavens and the earth and everything between them without a true purpose: the Hour will certainly come, so [Prophet] bear with them graciously. 86Your Lord is the All Knowing Creator. 87We have given you the seven oft-recited verses^c and the whole glorious Qur’an. 88 Do not look longingly at the good things We have given some to enjoy. Do not grieve over the

^a Cf. 26: 176–191; 38: 13; 50: 14.
^b The tribe of Thamud who lived north of Medina. Al-Hijr means ‘stone city’, like Petra in Jordan.
^c According to most interpreters this refers to al-Fatiha ‘The Opening’ (Sura 1).
 164 The Qur’an 15: 56 [disbelievers], but lower your wings over the believers 89 and say, ‘I

am here to give plain warning.’ 90 like the [warning] We have sent down for those who divide themselves into bands^a 91 and abuse the Qur’an^b —92by your Lord, We will question them all 93 about their deeds. 94 So proclaim openly what you have been commanded [to say], and ignore the idolaters. 95We are enough for you against all those who ridicule your message, 96 who set up another god beside God— they will come to know. 97We are well aware that your heart is weighed down by what they say. 98 Celebrate the glory of your Lord and be among those who bow down to Him: 99worship your Lord until what is certain comes to you.

^a This refers to some disbelievers who organized themselves into groups to meet pilgrims and warn them against the Qur’an.
^b There are two interpretations of the word *_idina* given by Razi. One is ‘parts/shreds’, the other is ‘lies/inventions’: ‘abuse’ covers both.
 15: 99 Al-Hijr 165
 16. THE BEE
 A Meccan sura. It takes its title from the bee (verses 68–9) inspired in its remarkable way by God. This is just one of the numerous examples given in this sura of God’s grace and the many things man should be grateful for. The sura condemns the idolaters who attribute God’s bounty to other powers and worship false deities. Abraham is given at the end as an example for the Muslim community to follow. Until verse 88, the sura is directed at the polytheists; from verse 90 onwards it teaches the Muslims in various ways. Verse 89 connects the two parts by naming the Prophet as witness to the believers and disbelievers of his community.
 In the name of God, the Lord of Mercy, the Giver of Mercy
 1 God’s Judgement is coming,^a so do not ask to bring it on sooner. Glory be to Him! He is far above anything they join with Him! 2He

sends down angels with inspiration at His command, to whichever of His servants He chooses, to give [His] warning: ‘There is no god but Me, so beware of Me.’ 3 He created the heavens and earth for a true purpose, and He is far above whatever they join with Him! 4He created man from a drop of fluid, and yet man openly challenges Him. 5 And livestock—He created them too. You derive warmth and other benefits from them: you get food from them; 6 you find beauty in them when you bring them home to rest and when you drive them out to pasture. 7 They carry your loads to lands you yourselves could not reach without great hardship—truly your Lord is kind and merciful—8 horses, mules, and donkeys for you to ride and use for show, and other things you know nothing about. 9God points out the right path, for some paths lead the wrong way: if He wished, He could guide you all. 10 It is He who sends down water for you from the sky, from which comes a drink for you, and the shrubs that you feed to your animals. 11With it He grows for you grain, olives, palms, vines, and all kinds of other crops. There truly is a sign in this for those who reflect. 12By His command He has made the night and day, the sun, moon, and stars all of benefit to you. There truly are signs in this for those who

^a The Arabic verb *ata* is in the past tense to express inevitability and nearness.
 use their reason. 13 He has made of benefit to you the many-coloured things He has multiplied on the earth. There truly are signs in this for those who take it to heart. 14 It is He who made the sea of benefit to you: you eat fresh fish from it and bring out jewellery to wear; you see the ships cutting through its waves so that you may go in search of His bounty and give thanks. 15 He has made mountains stand firm on the earth, to prevent it shaking under you, and rivers and paths so

that you may find your way, 16 and landmarks and stars to guide people. 17 Can He who creates be compared to one who cannot create? Why do you not take heed? 18 If you tried to count God's blessings, you could never take them all in: He is truly most forgiving and most merciful. 19 He knows what you conceal and what you reveal. 20 Those they invoke beside God create nothing; they are themselves created. 21 They are dead, not living. They do not know when they will be raised up. 22 Your God is the One God. As for those who deny the life to come, their hearts refuse to admit the truth and they are arrogant. 23 There is no doubt that God knows what they conceal and what they reveal. He does not love the arrogant. 24 When they are asked, 'What has your Lord sent down?' they say, 'Ancient fables.' 25 On the Day of Resurrection they will bear the full weight of their own burden, as well as some of the burden of those they misled with no true knowledge. How terrible their burden will be! 26 Those who went before them also schemed, but God attacked the very foundations of what they built. The roof fell down on them: punishment came on them from unimagined directions. 27 In the end, on the Day of Resurrection, He will shame them, saying, 'Where are these "partners" of Mine on whose account you opposed [Me]?' Those given knowledge will say, 'Shame and misery on the disbelievers today!' 28 Those whose lives the angels take while they are wronging themselves will show submission: 'We were doing no evil.' 'Yes you were: God knows fully everything that you have done, 29 so enter the gates of Hell. There you will remain— the home of the arrogant is evil indeed.' 30 But when the righteous are asked, 'What has your Lord sent down?' they will say, 'All that is good.' There is a reward in this

present world for those who do good, but their home in the Hereafter is far better: the home of the righteous is excellent. 31 They will enter perpetual Gardens graced with flowing streams. There they 16: 31 The Bee 167 will have everything they wish. This is the way God rewards the righteous, 32 those whose lives the angels take in a state of goodness. They will say to them, 'Peace be upon you. Enter the Garden as a reward for what you have done.' 33 Are the disbelievers waiting for the angels to come to them, or your Lord's Judgement? Those who went before them did the same. God did not wrong them; they wronged themselves. 34 So the evil they had done hit them and they were surrounded by the very thing they had mocked. 35 Those who worshipped others alongside God say, 'If God had willed, we would not have worshipped anything but Him, nor would our fathers. We would not have declared anything forbidden without His sanction.' Those before them said the same. Are the messengers obliged to do anything other than deliver [their message] clearly? 36 We sent a messenger to every community, saying, 'Worship God and shun false gods.' Among them were some God guided; misguidance took hold of others. So travel through the earth and see what was the fate of those who denied the truth. 37 Though you [Prophet] may be eager to guide them, God does not guide those who misguide [others],^a nor will they have anyone to help them. 38 They have sworn by God with their strongest oaths that He will not raise the dead to life. But He will— it is His binding promise, though most people do not realize it— 39 in order to make clear for them what they have differed about and so that the disbelievers may realize that what they said was false. 40 When We will something to happen, all that We say is, 'Be,' and it is. 41 As for those who emigrated in God's cause after being wronged, We shall give them a

good home in this world, but the reward of the Hereafter will be far greater, if they only knew it. 42 They are the ones who are steadfast and put their trust in their Lord. 43 [Prophet], all the messengers We sent before you were simply men to whom We had given the Revelation: you [people] can ask those who have knowledge if you do not know. 44 We sent them with clear signs and scriptures. We have sent down the message to you too [Prophet], so that you can explain to people what was sent for them, so that they may reflect. 45 Are those who plan evil so sure that God will not make the earth swallow them up, that punishment will not come on them from some a Cf. verse 25. 168 The Qur'an 16: 32 unimagined direction, 46 that it will not catch them suddenly in the midst of their comings and goings— for they cannot frustrate God— 47 or that it will not catch up with them gradually? Indeed your Lord is kind and merciful. 48 Do the [disbelievers] not observe the things that God has created, casting their shadows right and left, submitting themselves to God obediently? 49 It is to God that everything in the heavens and earth submits, every beast that moves, even the angels— they are free from arrogance: 50 they fear their Lord above them, and they do as they are commanded. 51 God said, 'Do not take two gods'— for He is the One God— 'I alone am the One that you should hold in awe.' 52 Everything in the heavens and earth belongs to Him: everlasting obedience is His right. Will you heed anyone other than God? 53 Whatever good things you possess come from God, and when hardship afflicts you, it is to Him alone you cry out for help, 54 yet when He has relieved you of your hardship— lo and behold!— some of you attribute partners to your Lord. 55 Let them show ingratitude for the favours We have shown them; 'Enjoy your brief time— soon you will know.' 56 They set aside part of the sustenance We give them, for [idols] about which they have no true knowledge.^a By God! You will be

questioned about your false inventions. 57 They assign daughters to God^b—may He be exalted!—and the [sons] they desire to themselves. 58 When one of them is given news of the birth of a baby girl, his face darkens and he is filled with gloom. 59 In his shame he hides himself away from his people because of the bad news he has been given. Should he keep her and suffer contempt or bury her in the dust? How ill they judge! 60 Those who do not believe in the Hereafter should have the contemptible image, and God should have the highest one:^c He is the Mighty, the Wise. 61 If God took people to task for the evil they do, He would not leave one living creature on earth, but He reprieves them until an appointed time: when their time comes they cannot delay it for a moment nor can they bring it a The pagan Arabs gave part of their crops and livestock to their deities (6: 136).
^b Some of the pagan Arabs called angels the daughters of God. This is doubly blasphemous because of the contempt in which daughters were held in a warrior community, to the extent of female infanticide as described below.
^c Their image of God is that He can only have daughters, though they themselves have contempt for their daughters.
 16: 61 The Bee 169 forward. 62 They attribute to God what they themselves dislike while their own tongues utter the lie that the besta belongs to them. Without doubt it is the Fire that belongs to them: they will be given priority there!^b
 63 By God,^c We have sent messengers before you [Muhammad] to other communities, but Satan made their foul deeds seem alluring to them. He is the patron of these present disbelievers^d too, and a painful punishment awaits them all. 64 We have sent down the Scripture to you only to make clear to them what they differ about,

and as guidance and mercy to those who believe. 65 It is God who sends water down from the sky and with it revives the earth when it is dead. There truly is a sign in this for people who listen. 66 In livestock, too, you have a lesson— We give you a drink from the contents of their bellies, between waste matter and blood, pure milk, sweet to the drinker. 67 From the fruits of date palms and grapes you take sweet juice^e and wholesome provisions. There truly is a sign in this for people who use their reason. 68 And your Lord inspired the bee, saying, 'Build yourselves houses in the mountains and trees and what people construct. 69 Then feed on all kinds of fruit and follow the ways made easy for you by your Lord.' From their bellies comes a drink of different colours in which there is healing for people. There truly is a sign in this for those who think. 70 It is God who has created you and in time will cause you to die. Some of you will be reduced, in old age, to a most abject state, so that, after having knowledge, they will know nothing at all: God is truly all knowing and all powerful. 71 God has given some of you more provision than others. Those who have been given more are unwilling to pass their provision on to the slaves they possess so that they become their equals. How can they refuse to acknowledge God's blessings? 72 And it is God who has given you spouses from amongst yourselves and through them He has given you children and grandchildren and provided you with good things. How can they
^a i.e. sons.
^b This meaning of farata is supported by Razi.
^c The disbelievers used to swear by their idols, so here God swears by Himself.
^d This refers to the disbelievers of Mecca.
^e The Arabic word sakar means 'wine', 'juice', or 'vinegar' (al-Mu_jam al-Wasit).
 170 The Qur_an 16: 62

believe in falsehood and deny God's blessings?^a 73 Those they worship beside God have no power to provide anything for them from the heavens or the earth: they can do nothing. 74 So do not make up images about God: God knows and you do not. 75 God presents this illustration: a slave controlled by his master, with no power over anything, and another man We have supplied with good provision, from which he gives alms privately and openly. Can they be considered equal? All praise belongs to God, but most of them do not recognize this. 76 God presents another illustration: two men, one of them dumb, unable to do anything, a burden to his carer— whatever task he directs him to, he achieves nothing good— can he be considered equal to one who commands justice and is on the straight path? 77 All that is hidden from view in the heavens and earth belongs to God. The coming of the Hour of Judgement is like the blink of an eye, or even quicker: God has power over everything. 78 It is God who brought you out of your mothers' wombs knowing nothing, and gave you hearing and sight and minds, so that you might be thankful. 79 Do they not see the birds made to fly through the air in the sky? Nothing holds them up except God. There truly are signs in this for those who believe. 80 It is God who has given you a place of rest in your homes and from the skins of animals made you homes that you find light [to handle] when you travel and when you set up camp; furnishings and comfort for a while from their wool, fur, and hair. 81 It is God who has given you shade from what He has created, and places of shelter in the mountains; garments to protect you from the heat, and garments to protect you in your wars. In this way He perfects His blessings on you, so that you may devote yourselves to Him. 82 But if they turn away [Prophet], your only duty

is to deliver the message clearly. 83 They know God's blessings, but refuse to recognize them: most of them are ungrateful. 84 The day will come when We raise up a witness from every community, when the disbelievers will not be allowed to make excuses or amends. 85 When the evildoers face punishment it will not be lightened for them nor will they be given any respite. 86 When the idolaters see the partners they joined with God they will say, 'Our Lord, these are the partners we used to invoke beside You,' a i.e. claim that the partners they ascribe to God are the ones to give them such blessings. 16: 86 The Bee 171 but the partners will retort, 'You are liars,' 87 and on that Day they will offer total submission to God: their false deities will desert them. 88 Because of the corruption they spread, We shall add torment upon torment for those who disbelieved and barred others from the path of God. 89 The day will come when We raise up in each community a witness against them, and We shall bring you [Prophet] as a witness against these people, for We have sent the Scripture down to you explaining everything, and as guidance and mercy and good news to those who devote themselves to God. 90 God commands justice, doing good, and generosity towards relatives and He forbids what is shameful, blameworthy, and oppressive. He teaches you, so that you may take heed. 91 Fulfil any pledge you make in God's name and do not break oaths after you have sworn them, for you have made God your surety: God knows everything you do. 92 Do not use your oaths to deceive each other— like a woman who unravels the thread she has firmly spun— just because one party may be more numerous than another. God tests you with this, and on the Day of the Resurrection He will make clear to you those things you differed about. 93 If God so willed, He would have made you all one people, but

He leaves to stray whoever He will and guides whoever He will. You will be questioned about your deeds. 94 Do not use your oaths to deceive each other lest any foot should slip after being firmly placed and lest you should taste the penalty for having hindered others from the path of God, and suffer terrible torment. 95 Do not sell for a small price any pledge made in God's name: what God has [to give] is better for you, if you only knew. 96 What you have runs out but what God has endures, and We shall certainly reward those who remain steadfast according to the best of their actions. 97 To whoever, male or female, does good deeds and has faith, We shall give a good life and reward them according to the best of their actions. 98 [Prophet], when you recite the Qur'an, seek God's protection from the outcast, Satan. 99 He has no power over those who believe and trust in their Lord; 100 his power is only over those who ally themselves with him and those who, because of him, join partners with God. 101 When We substitute one revelation for another— and God knows best what He reveals— they say, 'You are just making it up,' but most of them have no knowledge. 102 Say that the Holy 172 The Qur'an 16: 87 Spirit has brought the Revelation with the Truth step by step from your Lord, to strengthen the believers and as guidance and good news to the devout. 103 We know very well that they say, 'It is a man who teaches him,' but the language of the person they allude to is foreign, while this revelation is in clear Arabic. 104 If people do not believe in God's revelation, God does not guide them, and a painful punishment awaits them. 105 Falsehood is fabricated only by those who do not believe in God's revelation: they are the liars. 106 With the exception of those who are forced to say they do not believe, although their hearts remain firm in faith, those who reject God after believing in Him and open their hearts to disbelief will have the

wrath of God upon them and a grievous punishment awaiting them. 107 This is because they love the life of this world more than the one to come, and God does not guide those who reject Him. 108 These are people whose hearts, hearing, and sight have been closed off by God: they are heedless, 109 and there is no doubt that they will be the losers in the Hereafter. 110 But your Lord will be most forgiving and most merciful to those who leave their homes after persecution, then strive and remain steadfast. 111 On the Day when every soul will come pleading for itself, every soul will be paid in full for all its actions— they will not be wronged. 112 God presents the example of a town that was secure and at ease, with provisions coming to it abundantly from all places. Then it became ungrateful for God's blessings, so God afflicted it with the garment of famine and fear, for what its people had done. 113 A messenger who was one of them came to them, but they called him a liar. So punishment overwhelmed them in the midst of their evildoing. 114 So eat of the good and lawful things God has provided for you and be thankful for His blessings, b if it is Him that you worship. 115 He has forbidden you only these things: carrion, blood, pig's meat, and animals over which any name other than God's has been invoked. But if anyone is forced by hunger, not desiring it nor exceeding their immediate need, God is forgiving and merciful. 116 Do not say falsely, 'This is lawful and that is forbidden,' inventing a lie about God: those who invent lies about God will not prosper— 117 they may have a little enjoyment, but painful punishment awaits them. a This refers to the Angel Gabriel. b Unlike the ungrateful people just mentioned. 16: 117 The Bee 173

118 [Prophet], We forbade the Jews what We told you about.^a We did not wrong them; they wronged themselves. 119 But towards those who do wrong out of ignorance, and afterwards repent and make amends, your Lord is most forgiving and merciful. 120 Abraham was truly an example: devoutly obedient to God and true in faith. He was not an idolater; 121 he was thankful for the blessings of God who chose him and guided him to a straight path. 122 We gave him blessings in this world, and he is among the righteous in the Hereafter. 123 Then We revealed to you [Muhammad], 'Follow the creed of Abraham, a man of pure faith who was not an idolater.' 124 The Sabbath was made obligatory only for those who differed about it. On the Day of Resurrection your Lord will judge between them as to their differences. 125 [Prophet], call [people] to the way of your Lord with wisdom and good teaching. Argue with them in the most courteous way, for your Lord knows best who has strayed from His way and who is rightly guided. 126 If you [believers] have to respond to an attack, make your response proportionate, but it is best to stand fast. 127 So [Prophet] be steadfast: your steadfastness comes only from God. Do not grieve over them; do not be distressed by their scheming, 128 for God is with those who are mindful of Him and who do good. ^a In an earlier revelation (see 6: 146). 174 The Qur'an 16: 118

17. THE NIGHT JOURNEY

A Meccan sura framed by references to the Children of Israel at the beginning, and to Pharaoh at the end. The bulk of the sura deals with the Qur'an as guidance and warning, Muhammad, and the nature of prophecy, especially the fact that he is a human being and incapable himself of producing miracles. It

also warns of Iblis's promise to tempt mankind and of the fate of the disbelievers, and it gives a series of commandments (verses 22–39). The Night Journey, which gives the sura its title, is mentioned in verse 1 and again in verse 60. Towards the end of the Meccan period, God caused Muhammad, in the space of a single night, to journey from Mecca to Jerusalem and from there to heaven and back again. In the name of God, the Lord of Mercy, the Giver of Mercy 1 Glory to Him who made His servant travel by night from the sacred place of worship to the furthest place of worship,^b whose surroundings We have blessed, to show him some of Our signs: He alone is the All Hearing, the All Seeing. 2 We also gave Moses the Scripture, and made it a guide for the Children of Israel. 'Entrust yourselves to no one but Me, 3 you descendants of those We carried with Noah: he was truly a thankful servant.' 4 We declared to the Children of Israel in the Scripture, 'Twice you will spread corruption in the land and become highly arrogant.' 5 When the first of these warnings was fulfilled, We sent against you servants of Ours with great force, and they ravaged your homes. That warning was fulfilled, 6 but then We allowed you to prevail against your enemy. We increased your wealth and offspring and made you more numerous—7 whether you do good or evil it is to your own souls—and when the second warning was fulfilled [We sent them] to shame your faces and enter the place of worship as they did the first time, and utterly destroy whatever fell into their power. 8 Your Lord may yet have mercy on you, but if you do the same again, so shall We: We have made Hell a prison for those who defy [Our warning]. ^a In Mecca. ^b In Jerusalem. 9 This Qur'an does indeed show the straightest way. It gives the faithful who do right the good news that they will have a great reward and 10 warns that We have prepared an agonizing punishment for those who do not believe in the world to come. 11 Yet man

prays for harm, just as he prays for good: man is ever hasty. 12 We made the night and the day as two signs, then darkened the night and made the daylight for seeing, for you to seek your Lord's bounty and to know how to count the years and calculate. We have explained everything in detail. 13 We have bound each human being's destiny to his neck. On the Day of Resurrection, We shall bring out a record for each of them, which they will find spread wide open, 14 'Read your record. Today your own soul is enough to calculate your account.' 15 Whoever accepts guidance does so for his own good; whoever strays does so at his own peril. No soul will bear another's burden, nor do We punish until We have sent a messenger. 16 When We decide to destroy a town, We command those corrupted by wealth [to reform], but they [persist in their] disobedience; Our sentence is passed, and We destroy them utterly. 17 How many generations We have destroyed since Noah! Your Lord knows and observes the sins of His servants well enough. 18 If anyone desires [only] the fleeting life, We speed up whatever We will in it, for whoever We wish; in the end We have prepared Hell for him in which to burn, disgraced and rejected. 19 But if anyone desires the life to come and strives after it as he should, as a true believer, his striving will be thanked. 20 To both the latter and the former, We give some of your Lord's bounty. [Prophet], your Lord's bounty is not restricted— 21 see how We have given some more than others— but the Hereafter holds greater ranks and greater favours. 22 Set up a no other god beside God, or you will end up disgraced and forsaken. 23 Your Lord has commanded that you should worship none but Him, and that you be kind to your parents. If either or both of them reach old age with you, say no word that shows impatience with them, and do not be harsh with them, but speak to them respectfully 24 and lower your wing in humility towards them in

kindness and say, 'Lord, have mercy on them, just as they cared for me when I was little.' 25Your Lord knows best what is in your heart. a This verb is addressed to mankind as a whole (Razi). 176 The Qur'an 17: 9 If you are good, He is most forgiving to those who return to Him. 26Give relatives their due, and the needy, and travellers— do not squander your wealth wastefully: 27 those who squander are the brothers of Satan, and Satan is most ungrateful to his Lord— 28but if, while seeking some bounty that you expect from your Lord, you turn them down, then at least speak some word of comfort to them. 29 Do not be tight-fisted, nor so open-handed that you end up blamed and overwhelmed with regret. 30Your Lord gives abundantly to whoever He will, and sparingly to whoever He will: He knows and observes His servants thoroughly. 31 Do not kill your children for fear of povertya —We shall provide for them and for you—killing them is a great sin. 32 And do not go anywhere near adultery: it is an outrage, and an evil path. 33 Do not take life, which God has made sacred, except by right: if anyone is killed wrongfully, We have given authority to the defender of his rights, but he should not be excessive in taking life, for he is already aided [by God]. 34 Do not go near the orphan's property,b except with the best [intentions], until he reaches the age of maturity. Honour your pledges: you will be questioned about your pledges. 35Give full measure when you measure, and weigh with accurate scales: that is better and fairer in the end. 36 Do not follow blindly what you do not know to be true: ears, eyes, and heart, you will be questioned about all these. 37 Do not strut arrogantly about the earth: you cannot break it open, nor match the mountains in height. 38The evil of all these actions is hateful to your Lord. 39 [Prophet], this is some of the wisdom your Lord has revealed to

you: do not set up another god beside God, or you will be thrown into Hell, blamed and rejected. 40What? Has your Lord favoured you people with sons and taken daughters for Himself from the angels?c What a monstrous thing for you to say! 41We have explained things in various ways in this Qur'an, so that such people might take notice, but it has only turned them further away. 42 Say, 'If there were other gods along with Him, as they say there are, then they would have tried to find a way to the Lord of the Throne.' 43 Glory to Him! He is far above what they say! 44The seven heavens and the earth and everyone in them glorify Him. There is not a single thing that does not celebrate His praise, though a See 81: 8–9. b Cf. 4: 2. c See also 16: 57–62. 17: 44 The Night Journey 177 you do not understand their praise: He is most forbearing, most forgiving. 45 [Prophet], when you recite the Qur'an, We put an invisible barrier between you and those who do not believe in the life to come. 46We have put covers on their hearts that prevent them from understanding it, and heaviness in their ears. When you mention your Lord in the Qur'an, and Him alone, they turn their backs and run away. 47We know best the way they listen, when they listen to you and when they confer in secret, and these wrongdoers say, 'You are only following a man who is bewitched.' 48 See what they think you are like! But they are lost and cannot find the right way. 49 They also say, 'What? When we are turned to bones and dust, shall we really be raised up in a new act of creation?' 50 Say, '[Yes] even if you were [as hard as] stone, or iron, 51 or any other substance you think hard to bring to life.' Then they will say, 'Who will bring us back?' Say, 'The

One who created you the first time.' Then they will shake their heads at you and say, 'When will that be?' Say, 'It may well be very soon: 52 it will be the Day when He calls you, and you answer by praising Him, and you think you have stayed [on earth] only a little while.' 53 [Prophet], tell My servants to say what is best.a Satan sows discord among them: Satan is a sworn enemy of man. 54Your Lord has the most knowledge about all of you: if He pleases He will have mercy on you, and if He pleases He will punish you. [Prophet], We did not send you to take charge of them. 55Your Lord knows best about everyone in the heavens and the earth. We gave some prophets more than others: We gave David a book [of Psalms].b 56 Say, 'Call upon those you claim to be deities beside God: they have no power to remove or avert any harm from you.' 57 Those [angels]c they pray to are themselves seeking a way to their Lord, even those who are closest to Him. They hope for His mercy and fear His punishment. The punishment of your Lord is much to be feared: 58 there is no communityd We shall not destroy, or punish severely, before the Day of Resurrection— this is written in the Book.e 59 Nothing prevents Us from sending miraculous signs,f except a In arguing about religion and proving it as God has shown here. See 16: 125; 29: 46. b See also 4: 163–6. c See verse 40. d Of evildoers. See 18: 16; 7: 101. e God's divine Record. f See 2: 118 for signs demanded by those without knowledge. 178 The Qur'an 17: 45 the fact that previous peoples denied them. We gave the people of Thamud the she-camel as a clear sign, yet they maltreated it. We send signs only to give warning. 60 [Prophet], We have told you that your Lord knows all about human beings. The vision We showed youa was only a test for people, as was the cursed tree [mentioned] in the Qur'an.b We warn them, but this only increases their insolence.

61When We said to the angels, 'Bow down before Adam,' they all bowed down, but not Iblis. He retorted, 'Why should I bow down to someone You have created out of clay?' 62 and [then] said, 'You see this being You have honoured above me? If You relieve me until the Day of Resurrection, I will lead all but a few of his descendants by the nose.' 63 God said, 'Go away! Hell will be your reward, and the reward of any of them who follow you— an ample reward. 64Rouse whichever of them you can with your voice, muster your cavalry and infantry against them, share their wealth and their children with them, and make promises to them— Satan promises them nothing but delusion— 65but you will have no authority over My [true] servants: Your Lord can take care of them well enough.'

66 [People], it is your Lord who makes ships go smoothly for you on the sea so that you can seek His bounty: He is most merciful towards you. 67When you get into distress at sea, those you pray to besides Him desert you, but when He brings you back safe to land you turn away: man is ever ungrateful. 68 Can you be sure that God will not have you swallowed up into the earth when you are back on land, or that He will not send a sandstorm against you? Then you will find no one to protect you. 69 Or can you be sure that He will not send you back out to sea, and send a violent storm against you to drown you for being so ungrateful? You will find no helper against Us there. 70We have honoured the children of Adam and carried them by land and sea; We have provided good sustenance for them and favoured them specially above many of those We have created.

71 On the Day when We summon each community, along with its leader,^c those who are given their record in their right hand will read a The vision he was shown on the Night Journey.

^b Said to refer to the tree of Zaqqum in Hell (see 56: 52; 44: 43–6). The eater will curse

its fruits (Razi). Both the vision and the tree in Hell were objects of derision for the disbelievers.

^c See 16: 89.

17: 71 The Night Journey 179 it [with pleasure].^a But no one will be wronged in the least: 72 those who were blind in this life will be blind in the Hereafter, and even further off the path. 73 [Prophet], the disbelievers tried to tempt you away from what We revealed to you, so that you would invent some other revelation and attribute it to Us and then they would have taken you as a friend. 74 If We had not made you stand firm, you would almost have inclined a little towards them. 75 In that case, We would have made you taste a double punishment in this life, and a double punishment after death and then you would have found no one to help you against Us. 76 They planned to scare you off the land, but they would not have lasted for more than a little while after you. 77Such was Our way with the messengers We sent before you, and you will find no change in Our ways.

78 So perform the regular prayers in the period from the time the sun is past its zenith till the darkness of the night, and [recite] the Qur'an at dawn— dawn recitation is always witnessed^b —79 and during the night wake up and pray, as an extra offering of your own, so that your Lord may raise you to a [highly] praised status. 80 Say, 'My Lord, make me go in truthfully, and come out truthfully, and grant me supporting authority from You.' 81 And say, 'The truth has come, and falsehood has passed away: falsehood is bound to pass away.'

82We send down the Qur'an as healing and mercy to those who believe; as for those who disbelieve, it only increases their loss.

83When We favour man he turns arrogantly to one side, but when harm touches him, he falls into despair. 84 Say, 'Everyone does things their own way, but your Lord is fully aware of who follows the best-guided path.'

85 [Prophet], they ask you about the Spirit. Say, 'The Spirit is part of my Lord's domain. You have only been given a little knowledge.'

86 If We pleased, We could take away what We have revealed to you— then you would find no one to plead for you against Us— 87 if it were not for your Lord's mercy: His favour to you has been truly great.

88 Say, 'Even if all mankind and jinn came together to produce something like this Qur'an, they could not produce anything like it, however much they helped each other.' 89 In this Qur'an, We have set

^a Cf. 69: 19–24.

^b By the angels. See Bukhari, Sahih, 'Mawaqit', 16.

180 The Qur'an 17: 72 out all kinds of examples for people, yet most of them persist in disbelieving. 90 They say, 'We will not believe for you [Muhammad] until you make a spring gush out of the ground for us; 91 or until you have a garden of date palms and vines, and make rivers pour through them; 92 or make the sky fall on us in pieces, as you claimed will happen; or bring God and the angels before us face to face; 93 or have a house made of gold; or ascend into the sky— even then, we will not believe in your ascension until you send a real book down for us to read.' Say, 'Glory be to my Lord! Am I anything but a mortal, a messenger?' 94 The only thing that kept these people from believing, when guidance came to them, was that they said, 'How could God have sent a human being as a messenger?' 95 Say, 'If there were angels walking about on earth, feeling at home, We would have sent them an angel from Heaven as a messenger.' 96 Say, 'God is witness enough between me and you. He knows and observes His servants well.'

97 [Prophet], anyone God guides is truly guided, and you will find no protector other than Him for anyone He leaves astray. On the Day

of Resurrection We shall gather them, lying on their faces, blind, dumb, and deaf. Hell will be their Home. Whenever the Fire goes down, We shall make it blaze more fiercely for them. 98 This is what they will get for rejecting Our signs and saying, 'What? When we are turned to bones and dust, how can we be raised in a new act of creation?' 99 Do they not see that God, who created the heavens and earth, can create the likes of them [anew]? He has ordained a time for them— there is no doubt about that— but the evildoers refuse everything except disbelief. 100 Say, 'If you possessed the very stores of my Lord's bounty, you would hold them back in your fear of spending: man is ever grudging.'

101 In the past, We gave Moses nine clear signs— ask the Children of Israel. When Moses came to [the Egyptians], Pharaoh said to him, 'Moses, I think you are bewitched.'

102 He said, 'You know very well that only the Lord of the heavens and earth could have sent these signs as clear proof. I think that you, Pharaoh, are doomed.'

103 So he wanted to wipe them off the [face of the] earth, but We drowned him and those with him. 104 After his death, We told the Children of Israel, 'Live in the land, and when the promise of the Hereafter is fulfilled, We shall bring you to the assembly of all people.'

105 We sent down the Qur'an with the truth, and with the truth it has come down— [Prophet], We sent you only to give good news and

17: 105 The Night Journey 181 warning— 106 it is a recitation that We have revealed in parts, so that you can recite it to people at intervals; We have sent it down little by little. 107 Say, 'Whether you believe it or not, those who were given knowledge earlier fall down on their faces when it is recited to them,

108 and say, "Glory to our Lord! Our Lord's promise has been fulfilled."

109 They fall down on their faces, weeping, and [the Qur'an] increases their humility.' 110 Say [to them], 'Call on God, or on the

Lord of Mercy— whatever names you call Him, the best names belong to Him.' [Prophet], do not be too loud in your prayer, or too quiet, but seek a middle way 111 and say, 'Praise belongs to God, who has no child nor partner in His rule. He is not so weak as to need a protector. Proclaim His limitless greatness!'

182 The Qur'an 17: 106

18. THE CAVE

A Meccan sura which gets its name from the Sleepers of the Cave, whose story takes a prominent place in the sura (verses 9–26). This sura also deals with two other stories: Moses' meeting with an unidentified figure (verses 60–82), and the story of Dhu 'l-Qarnayn (verses 83–99). A parable is put forward for the people of Mecca: the parable of the luscious gardens belonging to an arrogant and ungrateful man, which God reduces to dust. The sura opens and closes with references to the Qur'an itself. In the name of God, the Lord of Mercy, the Giver of Mercy

1 Praise be to God, who sent down the Scripture to His servant and made it unerringly straight, 2 warning of severe punishment from Him, and [giving] glad news to the believers who do good deeds—an excellent reward 3 that they will always enjoy. 4 It warns those people who assert, 'God has offspring.' 5 They have no knowledge about this, nor did their forefathers—it is a monstrous assertion that comes out of their mouths: what they say is nothing but lies. 6 But [Prophet] are you going to worry yourself to death over them if they do not believe in this message? 7 We have adorned the earth with attractive things so that We may test people to find out which of them do best, 8 but We shall reduce all this to barren dust. 9 [Prophet], do you find the Companions in the Cave and al-Raqim so wondrous, among all Our other signs? 10 When the young men sought refuge in the cave and said, 'Our Lord, grant us Your mercy, and find us a good way out of our ordeal,'

11 We sealed their ears [with sleep] in the cave for years. 12 Then We woke them so that We could make clear which of the two parties was better able to work out how long they had been there. 13 [Prophet], We shall tell you their story as it really was. They were young men who believed in their Lord, and We gave them more

a Walad in classical Arabic applies to masculine and feminine, singular and plural. As this sura is Meccan, it most probably refers to Meccan claims that the angels are daughters of God.

b Al-Raqim is variously interpreted as being the name of the mountain in which the cave was situated, the name of their dog, or an inscription bearing their names.

c See verse 19.

and more guidance. 14 We gave strength to their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and earth. We shall never call upon any god other than Him, for that would be an outrageous thing to do. 15 These people of ours have taken gods other than Him. Why do they not produce clear evidence about them? Who could be more unjust than someone who makes up lies about God? 16 Now that you have left such people, and what they worshipped instead of God, take refuge in the cave. God will shower His mercy on you and make you an easy way out of your ordeal.' 17 You could have seen the [light of the] sun as it rose, moving away to the right of their cave, and when it set, moving away to the left of them, while they lay in the wide space inside the cave. (This is one of God's signs: those people God guides are rightly guided, but you will find no protector to lead to the right path those He leaves to stray.) 18 You would have thought they were awake, though they lay asleep. We turned them over, to the right and the left, with their dog stretching out its forelegs at the entrance. If you had seen them, you would have turned and run away, filled with fear of them.

19 In time We woke them, and they began to question one another.
 One of them asked, 'How long have you been here?' and [some] answered, 'A day or part of a day,' but then [others] said, 'Your Lord knows best how long you have been here. One of you go to the city with your silver coins, find out where the best food is there, and bring some back. But be careful not to let anyone know about you: 20 if they found you out, they would stone you or force you to return to their religion, where you would never come to any good.' 21 In this way We brought them to people's attention so that they might know that God's promise [of resurrection] is true and that there is no doubt about the Last Hour, [though] people argue among themselves.
 [Some] said, 'Construct a building over them: their Lord knows best about them.' Those who prevailed said, 'We shall build a place of worship over them.' 22 [Some] say, 'The sleepers were three, and their dog made four,' others say, 'They were five, and the dog made six'— guessing in the dark— and some say, 'They were seven, and their dog made eight.' Say [Prophet], 'My Lord knows best how many they were.' Only a few have real knowledge about them, so do not argue, but stick to what is clear, and do not ask any of these people about them; 23 do not say of anything, 'I will do that 184 The Qur'an 18: 14 tomorrow,'^a 24 without adding, 'God willing,' and, whenever you forget, remember your Lord and say, 'May my Lord guide me closer to what is right.' 25 [Some say], 'The sleepers stayed in their cave for three hundred years,' some added nine more. 26 Say [Prophet], 'God knows best how long they stayed.' His is the knowledge of all that is hidden in the heavens and earth— How well He sees! How well He hears!— and they have no one to protect them other than Him; He does not allow anyone to share His rule.
 27 [Prophet], follow what has been revealed to you of your Lord's Scripture: there is no changing His words, nor can you find any

refuge except with Him. 28Content yourself with those who pray to their Lord morning and evening, seeking His approval, and do not let your eyes turn away from them out of desire for the attractions of this worldly life:^b do not yield to those whose hearts We have made heedless of Our Qur'an, those who follow their own low desires, those whose ways are unbridled. 29 Say, 'Now the truth has come from your Lord: let those who wish to believe in it do so, and let those who wish to reject it do so.' We have prepared a Fire for the wrongdoers that will envelop them from all sides. If they call for relief, they will be relieved with water like molten metal, scalding their faces. What a terrible drink! What a painful resting place! 30As for those who believe and do good deeds— We do not let the reward of anyone who does a good deed go to waste— 31 they will have Gardens of lasting bliss graced with flowing streams. There they will be adorned with bracelets of gold. There they will wear green garments of fine silk and brocade. There they will be comfortably seated on soft chairs. What a blessed reward! What a pleasant resting place! 32Tell them the parable of two men: for one of them We made two gardens of grape vines, surrounded them with date palms, and put corn fields in between; 33 both gardens yielded fruit and did not fail in any way; We made a stream flow through them, 34 and so he had abundant fruit. One day, while talking to his friend, he said, 'I have more wealth and a larger following than you.' 35He went into his garden and wronged himself by saying, 'I do not think this will ever a When the Prophet was challenged by the Meccans, prompted by the Jews, to explain the story of the Sleepers, he promised to do it 'tomorrow', but did not receive revelation about it for some days afterwards.
^b The notables of Mecca tried to persuade the Prophet to attend to them and drive

away his humble followers. See 17: 73–4, 80: 1–10.
 18: 35 The Cave 185 perish, 36 or that the Last Hour will ever come— even if I were to be taken back to my Lord, I would certainly find something even better there.' 37 His companion retorted, 'Have you no faith in Him who created you from dust, from a small drop of fluid, then shaped you into a man? 38 But, for me, He is God, my Lord, and I will never set up any partner with Him. 39 If only, when you entered your garden, you had said, "This is God's will. There is no power not [given] by God." Although you see I have less wealth and offspring than you, 40my Lord may well give me something better than your garden, and send thunderbolts on your garden from the sky, so that it becomes a heap of barren dust; 41 or its water may sink so deep into the ground that you will never be able to reach it again.' 42 And so it was: his fruit was completely destroyed, and there he was, wringing his hands over what he had invested in it, as it drooped on its trellises, and saying, 'I wish I had not set up any partner to my Lord.' 43 He had no forces to help him other than God— he could not even help himself. 44 In that situation, the only protection is that of God, the True God: He gives the best rewards and the best outcome.
 45Tell them, too, what the life of this world is like: We send water down from the skies and the earth's vegetation absorbs it, but soon the plants turn to dry stubble scattered about by the wind: God has power over everything. 46Wealth and children are the attractions of this worldly life, but lasting good works have a better reward with your Lord and give better grounds for hope. 47 One day We shall make the mountains move, and you will see the earth as an open plain. We

shall gather all people together, leaving no one. 48 They will be lined up before your Lord: 'Now you have come to Us as We first created you, although you claimed We had not made any such appointment for you.' 49 The record of their deeds will be laid open and you will see the guilty, dismayed at what they contain, saying, 'Woe to us! What a record this is! It does not leave any deed, small or large, unaccounted for!' They will find everything they ever did laid in front of them: your Lord will not be unjust to anyone. 50 We said to the angels, 'Bow down before Adam,' and they all bowed down, but not Iblis: he was one of the jinn and he disobeyed his Lord's command. Are you [people] going to take him and his offspring as your masters instead of Me, even though they are your enemies? What a bad bargain for the evildoers! 51 I did not make them witnesses to the creation of the heavens and earth, nor to their 186 The Qur'an 18: 36 own creation; I do not take as My supporters those who lead others astray. 52 On the Day God will say, 'Call on those you claimed were My partners,' they will call them but they will not answer; We shall set a deadly gulf between them. 53 The evildoers will see the Fire and they will realize that they are about to fall into it: they will find no escape from it. 54 In this Qur'an We have presented every kind of description for people but man is more contentious than any other creature. 55 Now that guidance has come to them, what stops these people believing and asking forgiveness from their Lord before the fate of earlier peoples annihilates them or their torment confronts them? 56 We only send messengers to bring good news and to deliver warning, yet the disbelievers seek to refute the truth with false arguments and make fun of My messages and warnings. 57 Who could be more wrong than the person who is reminded of his Lord's messages and turns his

back on them, ignoring what his hands are storing up for him [in the Hereafter]? We have put covers over their hearts, so they cannot understand the Qur'an, and We put heaviness in their ears: although you call them to guidance [Prophet] they will never accept it. 58 Your Lord is the Most Forgiving, and full of mercy: if He took them to task for the wrongs they have done, He would hasten their punishment on. They have an appointed time from which they will have no escape, 59 [just like] the former communities We destroyed for doing wrong: We set an appointed time for their destruction. 60 Moses said to his servant, 'I will not rest until I reach the place where the two seas meet, even if it takes me years!' 61 but when they reached the place where the two seas meet, they had forgotten all about their fish, which made its way into the sea and swam away. 62 They journeyed on, and then Moses said to his servant, 'Give us our lunch! This journey of ours is very tiring,' 63 and [the servant] said, 'Remember when we were resting by the rock? I forgot the fish— Satan made me forget to pay attention to it— and it [must have] made its way into the sea.' 'How strange!' 64 Moses said, 'Then that was the place we were looking for.' So the two turned back, retraced their footsteps, 65 and found one of Our servants— a man to whom We had granted Our mercy and whom We had given knowledge of Our own. 66 Moses said to him, 'May I follow you so that you can teach me some of the right guidance you have been taught?' 67 The man said, 'You will not be able to bear with me 18: 67 The Cave 187 patiently. 68 How could you be patient in matters beyond your knowledge?' 69 Moses said, 'God willing, you will find me patient. I will not disobey you in any way.' 70 The man said, 'If you follow me then, do not query anything I do before I mention it to you myself.' 71 They travelled on. Later, when they got into a boat, and the man

made a hole in it, Moses said, 'How could you make a hole in it? Do you want to drown its passengers? What a strange thing to do!' 72 He replied, 'Did I not tell you that you would never be able to bear with me patiently?' 73 Moses said, 'Forgive me for forgetting. Do not make it too hard for me to follow you.' 74 And so they travelled on. Then, when they met a young boy and the man killed him, Moses said, 'How could you kill an innocent person? He has not killed anyone! What a terrible thing to do!' 75 He replied, 'Did I not tell you that you would never be able to bear with me patiently?' 76 Moses said, 'From now on, if I query anything you do, banish me from your company— you have put up with enough from me.' 77 And so they travelled on. Then, when they came to a town and asked the inhabitants for food but were refused hospitality, they saw a wall there that was on the point of falling down and the man repaired it. Moses said, 'But if you had wished you could have taken payment for doing that.' 78 He said, 'This is where you and I part company. I will tell you the meaning of the things you could not bear with patiently: 79 the boat belonged to some needy people who made their living from the sea and I damaged it because I knew that coming after them was a king who was seizing every [serviceable] boat by force. 80 The young boy had parents who were people of faith, and so, fearing he would trouble them through wickedness and disbelief, 81 we wished that their Lord should give them another child— purer and more compassionate— in his place. 82 The wall belonged to two young orphans in the town and there was buried treasure beneath it belonging to them. Their father had been a righteous man, so your Lord intended them to reach maturity and then dig up their treasure as a mercy from your Lord. I did not do [these things] of my own accord: these are the explanations for those things you could not bear with patience.' 83 [Prophet], they ask you about Dhu 'l-Qarnayn. Say, 'I will tell

you something about him.’ 84We established his power in the land, a Literally ‘the two-horned one’, said by some to be Alexander the Great.

188 The Qur’an 18: 68 and gave him the means to achieve everything. 85 He travelled on a certain road; 86 then, when he came to the setting of the sun, he found it [seemed to be] setting into a muddy spring. Nearby he found some people and We said, ‘Dhu ‘l-Qarnayn, you may choose [which of them] to punish or show kindness to.’ 87 He answered, ‘We shall punish those who have done evil, and when they are returned to their Lord He will punish them [even more] severely, 88 while those who believed and did good deeds will have the best of rewards: we shall command them to do what is easy for them.’ 89 He travelled on; 90 then, when he came to the rising of the sun, he found it rising on a people for whom We had provided no shelter from it. 91 And so it was: We knew all about him. 92 He travelled on; 93 then, when he reached a place between two mountain barriers, he found beside them a people who could barely understand him. 94 They said, ‘Dhu ‘l-Qarnayn, Gog and Magog are ruining this land. Will you build a barrier between them and us if we pay you a tribute?’ 95 He answered, ‘The power my Lord has given me is better than any tribute, but if you lend me your strength, I will put up a fortification between you and them: 96 bring me lumps of iron!’ and then, when he had filled the gap between the two mountainsides [he said], ‘Work your bellows!’ and then, when he had made it glow like fire, he said, ‘Bring me molten metal to pour over it!’ 97 Their enemies could not scale the barrier, nor could they pierce it, 98 and he said, ‘This is a mercy from my Lord. But when my Lord’s promise is fulfilled, He will raze this barrier to the ground: my Lord’s promise always comes true.’ 99 On that Day, We shall let them

surge against each other like waves and then the Trumpet will be blown and We shall gather them all together. 100We shall show Hell to the disbelievers, 101 those whose eyes were blind to My signs, those who were unable to hear. 102 Did they think that they could take My servants as masters instead of Me? We have prepared Hell as the disbelievers’ resting place. 103 Say [Prophet], ‘Shall we tell you who has the most to lose by their actions, 104 whose efforts in this world are misguided, even when they think they are doing good work? 105 It is those who disbelieve in their Lord’s messages and deny that they will meet Him.’ Their deeds come to nothing: on the Day of Resurrection We shall a This ‘we’ presumably refers to the Prophet and his community of believers.

18: 105 The Cave 189 give them no weight. 106 Their recompense for having disbelieved and made fun of My messages and My messengers will be Hell. 107 But those who believe and do good deeds will be given the Gardens of Paradise. 108 There they will remain, never wishing to leave. 109 Say [Prophet], ‘If the whole ocean were ink for writing the words of my Lord, it would run dry before those words were exhausted’— even if We were to add another ocean to it. 110 Say, ‘I am only a human being, like you, to whom it has been revealed that your God is One. Anyone who fears^b to meet his Lord should do good deeds and give no one a share in the worship due to his Lord. a The term bahr refers to all wide expanses of water. b See note to 10: 7.

190 The Qur’an 18: 106

19. MARY

A Meccan sura which takes its name from the story of Mary (verses 16–35). It recounts the grace given by God to a number of prophets and tells aspects of their stories. The claim that Jesus is the son of God is firmly denied, as is the assertion of the pagans of Mecca that the angels are God’s daughters. From verses 66 to 98 the sura discusses the arrogant assertions of the disbelievers

of Mecca. The Prophet is told that God’s punishment is coming to them and exhorted not to be impatient for it to arrive or to receive the revelation (verses 64–5).

In the name of God, the Lord of Mercy, the Giver of Mercy

1Kaf Ha Ya ‘Ayn Sad

2 This is an account of your Lord’s grace towards His servant, Zachariah, 3 when he called to his Lord secretly, saying, 4 ‘Lord, my bones have weakened and my hair is ashen grey, but never, Lord, have I ever prayed to You in vain: 5 I fear [what] my kinsmen [will do] when I am gone, for my wife is barren, so grant me a successor— a gift from You—6 to be my heir and the heir of the family of Jacob. Lord, make him well pleasing [to You].’ 7 ‘Zachariah, We bring you good news of a son whose name will be John—We have chosen this name for no one before him.’ 8 He said, ‘Lord, how can I have a son when my wife is barren, and I am old and frail?’ 9 He said, ‘This is what your Lord has said: “It is easy for Me: I created you, though you were nothing before.” ’

10 He said, ‘Give me a sign, Lord.’ He said, ‘Your sign is that you will not [be able to] speak to anyone for three full [days and] nights.’

11He went out of the sanctuary to his people and signalled to them to praise God morning and evening. 12[We said], ‘John, hold on to the Scripture firmly.’ While he was still a boy, We granted him wisdom, 13 tenderness from Us, and purity. He was devout, 14 kind to his parents, not domineering or rebellious. 15Peace was on him the day he was born, the day he died, and it will be on him the day he is raised to life again.

16 Mention in the Qur’an the story of Mary. She withdrew from her family to a place to the east 17 and secluded herself away; We sent Our Spirit to appear before her in the form of a perfected man.

18She said, ‘I seek the Lord of Mercy’s protection against you: if you have

any fear of Him [do not approach]!’ 19but he said, ‘I am but a Messenger from your Lord, [come] to announce to you the gift of a pure son.’ 20 She said, ‘How can I have a son when no man has touched me? I have not been unchaste,’ 21 and he said, ‘This is what your Lord said: “It is easy for Me— We shall make him a sign to all people, a blessing from Us.”’ 22 And so it was ordained: she conceived him. She withdrew to a distant place 23 and, when the pains of childbirth drove her to [cling to] the trunk of a palm tree, she exclaimed, ‘I wish I had been dead and forgotten long before all this!’ 24but a voice cried to her from below, ‘Do not worry: your Lord has provided a stream at your feet 25 and, if you shake the trunk of the palm tree towards you, it will deliver fresh ripe dates for you, 26 so eat, drink, be glad, and say to anyone you may see: “I have vowed to the Lord of Mercy to abstain from conversation, and I will not talk to anyone today.”’ 27She went back to her people carrying the child, and they said, ‘Mary! You have done something terrible! 28 Sister of Aaron! Your father was not an evil man; your mother was not unchaste!’ 29She pointed at him. They said, ‘How can we converse with an infant?’ c 30 [But] he said: ‘I am a servant of God. He has granted me the Scripture; made me a prophet; 31 made me blessed wherever I may be. He commanded me to pray, to give alms as long as I live, 32 to cherish my mother. He did not make me domineering or graceless. 33Peace was on me the day I was born, and will be on me the day I die and the day I am raised to life again.’ 34Such was Jesus, son of Mary. [This is] a statement of the Truth about which they are in doubt: 35 it would not befit God to have a child. He is far above that: when He decrees something, He says only, ‘Be,’ and it is. 36 ‘God is my Lord and your Lord, so serve Him: that is a straight path.’ d 37 But a Sawm can mean ‘abstinence’ from food or from speech. b Either she had a brother called Aaron, or was simply of Aaron’s tribe: in Arabic ‘sister/brother of’ can mean ‘relation of’, e.g. ‘brother of Hamdan’ meaning ‘of the tribe of

Hamdan’.

c See note to 3: 46. Here again the term *mahd* refers to any level place rather than the concrete ‘cradle’.

d Some suggest that Muhammad is ordered to make this statement; others that it is Jesus speaking.

192 The Qur’an 19: 17 factions have differed among themselves. What suffering will come to those who obscure the truth when a dreadful Day arrives! 38How sharp of hearing, how sharp of sight they will be when they come to Us, although now they are clearly off course! Warn them [Muhammad] of the Day of Remorse when the matter will be decided, 39 for they are heedless and do not believe. 40 It is We who will inherit the earth and all who are on it: they will all be returned to Us.

41 Mention too, in the Qur’an, the story of Abraham. He was a man of truth, a prophet. 42 He said to his father, ‘Father, why do you worship something that can neither hear nor see nor benefit you in any way? 43Father, knowledge that has not reached you has come to me, so follow me: I will guide you to an even path. 44Father, do not worship Satan— Satan has rebelled against the Lord of Mercy. 45Father, I fear that a punishment from the Lord of Mercy may afflict you and that you may become Satan’s companion [in Hell].’ a 46 His father answered, ‘Abraham, do you reject my gods? I will stone you if you do not stop this. Keep out of my way!’ 47Abraham said, ‘Peace be with you: I will beg my Lord to forgive you— He is always gracious to me— 48but for now I will leave you, and the idols you all pray to, and I will pray to my Lord and trust that my prayer will not be in vain.’ 49 When he left his people and those they served beside God, We granted him Isaac and Jacob and made them both prophets: 50We granted Our grace to all of them, and gave them a noble reputation. 51 Mention too, in the Qur’an, the story of Moses. He was

specially chosen, a messenger and a prophet: 52We called to him from the right-hand side of the mountain and brought him close to Us in secret communion; 53 out of Our grace We granted him his brother Aaron as a prophet. 54 Mention too, in the Qur’an, the story of Ishmael. He was true to his promise, a messenger and a prophet. 55 He commanded his household to pray and give alms, and his Lord was well pleased with him. 56 Mention too, in the Qur’an, the story of Idris. He was a man of truth, a prophet. 57We raised him to a high position. 58 These were the prophets God blessed— from the seed of Adam, of those We carried in the Ark with Noah, from the seed of Abraham a Or ‘that you will be a supporter of Satan’.

19: 58 Mary 193 and Israel— and those We guided and chose. When the revelations of the Lord of Mercy were recited to them, they fell to their knees and wept, 59but there came after them generations who neglected prayer and were driven by their own desires. These will come face to face with their evil, 60but those who repent, who believe, who do righteous deeds, will enter Paradise. They will not be wronged in the least: 61 they will enter the Gardens of Lasting Bliss, promised by the Lord of Mercy to His servants— it is not yet seen but truly His promise will be fulfilled. 62 There they will hear only peaceful talk, nothing bad; there they will be given provision morning and evening. 63That is the Garden We shall give as their own to those of Our servants who were devout. 64 [Gabriel said], a ‘We only descend [with revelation] at your Lord’s command—everything before us, everything behind us, everything in between, all belongs to Him—your Lord is never forgetful. 65 He is Lord of the heavens and earth and everything in between so worship Him: be steadfast in worshipping Him. Do you

know of anyone equal to Him?' 66Man says, 'What? Once I am dead, will I be brought back to life?' 67but does man not remember that We created him when he was nothing before? 68 By your Lord [Prophet] We shall gather them and the devils together and set them on their knees around Hell; 69We shall seize out of each group those who were most disobedient towards the Lord of Mercy— 70We know best who most deserves to burn in Hell— 71but every single one of you will approach it, a decree from your Lord which must be fulfilled. 72We shall save the devout and leave the evildoers there on their knees. 73 When Our revelations are recited to them in all their clarity, [all that] the disbelievers say to the believers [is], 'Which side is better situated? Which side has the better following?' 74We have destroyed many a generation before them who surpassed them in riches and outward glitter! 75 Say [Prophet], 'The Lord of Mercy lengthens [the lives] of the misguided, until, when they are confronted with what they have been warned about—either the punishment [in this life] or the Hour [of Judgement]— they realize who is worse situated and a This is a response from Gabriel to the Prophet's request for more frequent visits (see Bukhari, Sahih, Book of Tafsir, Sura 19). b This is taken to refer either to the disbelievers mentioned here, or to all humanity. 194 The Qur'an 19: 59 who has the weakest forces.' 76 But God gives more guidance to those who are guided, and good deeds of lasting merit are best and most rewarding in your Lord's sight. 77Have you considered the man who rejects Our revelation, who says, 'I will certainly be given wealth and children'? 78 Has he penetrated the unknown or received a pledge to that effect from the Lord of Mercy? 79No! We shall certainly record what he says and prolong his punishment: 80We shall inherit from

him all that he speaks of and he will come to Us all alone. 81 They have taken other gods beside God to give them strength, 82but these gods will reject their worship and will even turn against them. 83Have you [Prophet] not seen how We send devils to incite the disbelievers to sin? 84 There is no need for you to be impatient concerning them: We are counting down their [allotted] time. 85On the Day We gather the righteous as an honoured company before the Lord of Mercy 86 and drive the sinful like a thirsty herd into Hell, 87 no one will have power to intercede except for those who have permission from the Lord of Mercy. 88 The disbelievers say, 'The Lord of Mercy has offspring.' b 89How terrible is this thing you assert: 90 it almost causes the heavens to be torn apart, the earth to split asunder, the mountains to crumble to pieces, 91 that they attribute offspring to the Lord of Mercy. 92 It does not befit the Lord of Mercy [to have offspring]: 93 there is no one in the heavens or earth who will not come to the Lord of Mercy as a servant— 94 He has counted them all: He has numbered them exactly— 95 and they will each return to Him on the Day of Resurrection all alone. 96 But the Lord of Mercy will give love to those who believe and do righteous deeds: 97We have made it easy, in your own language [Prophet], so that you may bring glad news to the righteous and warnings to a stubborn people. 98How many generations We have destroyed before them! Do you perceive a single one of them now, or hear as much as a whisper? a For the meaning of *_ahd* as *idhn* 'permission' see Baydawi. Cf. 10: 3; 78: 38. b Many translators say 'a son' here, not realizing that *walad* in classical Arabic means 'child' or 'children'. The discussion here is about the pagans of Mecca, who said that the angels were daughters of God. c Either what is said in this sura or the whole Qur'an. 19: 98 Mary 195 20. TA HA

A Meccan sura that both begins and ends with mention of the Qur'an: it was not sent to the Prophet to cause him grief but is a clear proof from his Lord. The example of Moses is given as a lengthy account in order to encourage the Prophet and show the end of the disbelievers. The destruction of earlier generations is cited as a lesson from which the disbelievers should learn. The Prophet is ordered to be patient and to persevere with his worship. In the name of God, the Lord of Mercy, the Giver of Mercy 1Ta Ha 2 It was not to distress you [Prophet] that We sent down the Qur'an to you, 3but as a reminder for those who hold God in awe, 4 a revelation from the One who created the earth and the high heaven, 5 the Lord of Mercy, established on the throne. 6Everything in the heavens and on earth, everything between them, everything beneath the soil, belongs to Him. 7Whatever you may say aloud, He knows what you keep secret and what is even more hidden. 8God—there is no god but Him—the most excellent names belong to Him. 9 Has the story of Moses come to you [Prophet]? b 10 He saw a fire and said to his people, 'Stay here—I can see a fire. Maybe I can bring you a flaming brand from it or find some guidance there.' 11When he came to the fire, he was summoned, 'Moses! 12 I am your Lord. Take off your shoes: you are in the sacred valley of Tuwa. 13 I have chosen you, so listen to what is being revealed. 14 I am God; there is no god but Me. So worship Me and keep up the prayer so that you remember Me. 15 The Hour is coming—though I choose to keep it hidden—for each soul to be rewarded for its labour. 16 Do not let anyone who does not believe in it and follows his own desires distract you from it, and so bring you to ruin.' a There is an opinion that *ta ha* are not isolated letters but 'O man!' in the Yemeni

dialect of _Akk (Razi). For the significance of the isolated letters as a whole, see note to 2:

1.
b This construction is an idiom in Arabic implying 'think well about it' or 'take a lesson from this'.
c Abu Muslim interprets akadu as uridu, 'I wish' or 'I choose' (Razi).
17 'Moses, what is that in your right hand?' 18 'It is my staff,' he said, 'I lean on it; restrain my sheep with it;^a I also have other uses for it.' 19 God said, 'Throw it down, Moses.' 20 He threw it down and—lo and behold!—it became a fast-moving snake. 21 He said, 'Pick it up without fear: We shall turn it back into its former state. 22 Now place your hand under your armpit and it will come out white, though unharmed: that is another sign. 23 We do this to show you some of Our greatest signs. 24 Go to Pharaoh, for he has truly become a tyrant.' 25 Moses said, 'Lord, lift up my heart 26 and ease my task for me. 27 Untie my tongue, 28 so that they may understand my words, 29 and give me a helper from my family, 30 my brother Aaron— 31 augment my strength through him. 32 Let him share my task 33 so that we can glorify You much 34 and remember You often: 35 You are always watching over us.' 36 God said, 'Moses, your request is granted. 37 Indeed We showed you favour before. 38 We inspired your mother, saying, 39 "Put your child into the chest, then place him in the river. Let the river wash him on to its bank, and he will be taken in by an enemy of Mine and his." I showered you with My love and planned that you should be reared under My watchful eye. 40 Your sister went out, saying, "I will tell you someone who will nurse him," then We returned you to your mother so that she could rejoice and not grieve. Later you killed a man, but We saved you from distress and tried you with other tests. You stayed among the people of Midian for years, then you came here as I ordained. 41 I have chosen you for Myself. 42 Go, you and

your brother, with My signs, and make sure that you remember Me. 43 Go, both of you, to Pharaoh, for he has exceeded all bounds. 44 Speak to him gently so that he may take heed, or show respect.' 45 They said, 'Lord, we fear he will do us great harm or exceed all bounds.' 46 He said, 'Do not be afraid, I am with you both, hearing and seeing everything. 47 Go and tell him, "We are your Lord's messengers, so send the Children of Israel with us and do not oppress them. We have brought you a sign from your Lord. Peace be upon whoever follows the right guidance; 48 it has been revealed to us that punishment falls on whoever rejects the truth and turns his back on it."'
49 [Pharaoh] said, 'Moses, who is this Lord of yours?' 50 Moses a Or 'beat down leaves for my sheep with it'.
20: 50 Ta Ha 197
said, 'Our Lord is He who gave everything its form, then gave it guidance.' 51 He said, 'What about former generations?' 52 Moses said, 'My Lord alone has knowledge of them, all in a record; my Lord does not err or forget.' 53 It was He who spread out the earth for you and traced routes in it. He sent down water from the sky. With that water We bring forth every kind of plant, 54 so eat, and graze your cattle. There are truly signs in all this for people of understanding. 55 From the earth We created you, into it We shall return you, and from it We shall raise you a second time. 56 We showed Pharaoh all Our signs, but he denied them and refused [to change]. 57 He said, 'Have you come to drive us from our land with your sorcery, Moses? 58 We will confront you with sorcery to match your own: make an appointment between us which neither of us will fail to keep, in a mutually agreeable place.' 59 He said, 'Your meeting will be on the day of the feast, so let the people be assembled when the sun has risen high.' 60 Pharaoh withdrew and gathered his resources,^a then he returned. 61 Moses said to them, 'Beware, do not invent lies against

God or He will destroy you with His punishment. Whoever invents lies will fail.' 62 So they discussed their plan among themselves, talking secretly, 63 saying, 'These two men are sorcerers. Their purpose is to drive you out of your land with their sorcery and put an end to your time-honoured way of life. 64 So gather your resources and line up for the contest. Whoever wins today is sure to prosper.' 65 They said, 'Moses, will you throw first or shall we?' 66 'You throw,' said Moses, and—lo and behold!—through their sorcery, their ropes and staffs seemed to him to be moving. 67 Moses was inwardly alarmed, 68 but We said, 'Do not be afraid, you have the upper hand. 69 Throw down what is in your right hand: it will swallow up what they have produced. They have only produced the tricks of a sorcerer, and a sorcerer will not prosper, wherever he goes.' 70 [So it was, and] the sorcerers threw themselves down in submission. 'We believe,' they said, 'in the Lord of Aaron and Moses.' 71 Pharaoh said, 'How dare you believe in him before I have given you permission? This must be your master, the man who taught you witchcraft. I shall certainly cut off your alternate hands and feet,^b a Literally 'his mischief', kaydahu. This could refer to his sorcerers or to the plots he made. b See note to 5: 33. 198 The Qur'an 20: 51 then crucify you on the trunks of palm trees. You will know for certain which of us has the fiercer and more lasting punishment.' 72 They said, 'We shall never prefer you to the clear sign that has come to us, nor to Him who created us. So decide whatever you will: you can only decide matters of this present life— 73 we believe in our Lord, [hoping] He may forgive us our sins and the sorcery that you forced us to practise— God is better and more lasting.' 74 Hell will be the reward of those who return to their Lord as

evildoers: there they will stay, neither living nor dying. 75 But those who return to their Lord as believers with righteous deeds will be rewarded with the highest of ranks, 76 Gardens of lasting bliss graced with flowing streams, and there they will stay. Such is the reward of those who purify themselves. 77 We revealed to Moses, 'Go out at night with My servants and strike a dry path for them across the sea.'^a Have no fear of being overtaken and do not be dismayed.' 78 Pharaoh pursued them with his armies and was overwhelmed by the sea. 79 Pharaoh truly led his people astray; he did not guide them. 80 Children of Israel, We rescued you from your enemies. We made a pledge with you on the right-hand side of the mountain. We sent down manna and quails for you, 81 'Eat from the good things We have provided for you, but do not overstep the bounds, or My wrath will descend on you. Anyone on whom My wrath descends has truly fallen. 82 Yet I am most forgiving towards those who repent, believe, do righteous deeds, and stay on the right path.' 83 [God said], 'Moses, what has made you come ahead of your people in such haste?'^b 84 and he said, 'They are following in my footsteps. I rushed to You, Lord, to please You,' 85 but God said, 'We have tested your people in your absence: the Samiri^c has led them astray.' 86 Moses returned to his people, angry and aggrieved. He said, 'My people, did your Lord not make you a gracious promise? Was my absence too long for you? Did you want anger to fall on you from your Lord and so broke your word to me?' 87 They said, 'We did not break our word to you deliberately. We were burdened with the weight of people's jewellery, so we threw it [into the fire],^a Bahr, 'sea', means any expanse of water, fresh or salty. Cf. 35: 12.

^b Moses had left his people in the charge of Aaron to contemplate on Mount Sinai. See 7: 142 ff. ^c Razi suggests various unsubstantiated identities for the Samiri. 20: 87 Ta Ha 199 and the Samiri did the same,' 88 but he [used the molten jewellery to] produce an image of a calf which made a lowing sound, and they said, 'This is your god and Moses' god, but he has forgotten.' 89 Did they not see that [the calf] gave them no answer, that it had no power to harm or benefit them? 90 Aaron did say to them, 'My people, this calf is a test for you. Your true Lord is the Lord of Mercy, so follow me and obey my orders,' 91 but they replied, 'We shall not give up our devotion to it until Moses returns to us.' 92 Moses said, 'When you realized they had gone astray, what prevented you, Aaron, 93 from coming after me? How could you disobey my orders?' 94 He said, 'Son of my mother— let go of my beard and my hair!— I was afraid you would say, "You have caused division among the children of Israel and have not heeded what I said."' 95 Moses said, 'And what was the matter with you, Samiri?' 96 He replied, 'I saw something they did not; I took in some of the teachings of the Messenger but tossed them aside: ^a my soul prompted me to do what I did.' 97 Moses said, 'Get away from here! Your lot in this life is to say, "Do not touch me,"^b but you have an appointment from which there is no escape. Look at your god which you have kept on worshipping— we shall grind it down^c and scatter it into the sea. 98 [People], your true god is the One God— there is no god but Him— whose knowledge embraces everything.' 99 In this way We relate to you [Prophet] stories of what happened before. We have given you a Qur'an from Us. 100 Whoever turns away from it will bear on the Day of Resurrection a heavy burden 101 and

will remain under it. What a terrible burden to carry on that Day! 102 When the trumpet is sounded and We gather the sinful, sightless,^d 103 they will murmur to one another, 'You stayed only ten days [on earth]'— 104 We know best what they say— but the more perceptive of them will say, 'Your stay [on earth] was only a single day.' 105 They ask you [Prophet] about the mountains: say, '[On that Day] my Lord will blast them into dust 106 and leave a flat plain, 107 with no peak or trough to be seen. 108 On that Day, people will follow the summoner from whom there is no escape; every voice will be hushed for the Lord of Mercy; only whispers will be heard. 109 On ^a Literally 'I took a handful from the trail of the messenger and flung it . . .'. ^b Another interpretation is that the Samiri will become a social outcast. ^c Harraqa in classical usage has the meaning 'grind', as used here, rather than 'burn'. ^d Zurq from azraq, which means, among other things, 'blind'. Cf. verses 124–6. 200 The Qur'an 20: 88 that Day, intercession will be useless except from those to whom the Lord of Mercy has granted permission and whose words He approves— 110 He knows what is before and behind them, though they do not comprehend Him— 111 and [all] faces ^a will be humbled before the Living, Ever Watchful One. Those burdened with evil deeds will despair, 112 but whoever has done righteous deeds and believed need have no fear of injustice or deprivation.' 113 We have sent the Qur'an down in the Arabic tongue and given all kinds of warnings in it, so that they may beware or take heed— 114 exalted be God, the one who is truly in control. [Prophet], do not rush to recite before the revelation is fully complete^b but say, 'Lord, increase me in knowledge!' 115 We also commanded Adam before you, but he forgot and We found him

lacking in constancy. 116When We said to the angels, 'Bow down before Adam,' they did. But Iblis refused, 117so We said, 'Adam, this is your enemy, yours and your wife's: do not let him drive you out of the garden and make you miserable. 118 In the garden you will never go hungry, feel naked, 119 be thirsty, or suffer the heat of the sun.'

120 But Satan whispered to Adam, saying, 'Adam, shall I show you the tree of immortality and power that never decays?' 121 and they both ate from it. They became conscious of their nakedness and began to cover themselves with leaves from the garden. Adam disobeyed his Lord and was led astray— 122 later his Lord brought him close, accepted his repentance, and guided him— 123 God said, 'Get out of the garden as each other's enemy.'^c

Whoever follows My guidance, when it comes to you [people], will not go astray nor fall into misery, 124but whoever turns away from it will have a life of great hardship. We shall bring him blind to the Assembly on the Day of Resurrection 125 and he will say, 'Lord, why did You bring me here blind? I was sighted before!' 126 God will say, 'This is how it is: You ignored Our revelations when they came to you, so today you will be ignored.' 127 This is how We reward those who go too far, and who do not believe in their Lord's revelations. The greatest and most enduring punishment is in the Hereafter.

^a This can also mean 'their faces'.
^b Muhammad, when repeating to Gabriel each revelation, after the angel delivered it, sometimes in his eagerness started repeating even before Gabriel had finished revealing. See also 75: 16–19.
^c Both parties, cf. 2: 36 and note. 20: 127 Ta Ha 201

128 Do they not draw a lesson from the many generations We destroyed before them, through whose dwelling places they now walk? There truly are signs in this for anyone with understanding! 129 If it were not for a preordained Word from your Lord [Prophet],

they would already have been destroyed. Their time has been set, 130 so [Prophet] be patient with what they say— celebrate the praise of your Lord, before the rising and setting of the sun, celebrate His praise during the night, and at the beginning and end of the day, so that you may find contentment— 131 and do not gaze longingly at what We have given some of them to enjoy, the finery of this present life: We test them through this, but the provision of your Lord is better and more lasting. 132Order your people to pray, and pray steadfastly yourself. We are not asking you to give Us provision;^b We provide for you, and the rewards of the Hereafter belong to the devout.

133 The disbelievers say, 'Why does he not bring us a sign from his Lord?' Have they not been given clear proof confirming what was in the earlier scriptures? 134If We had destroyed them through punishment before this Messenger came, they would have said, 'Lord, if only You had sent us a messenger, we could have followed Your revelations before we suffered humiliation and disgrace!'

135 [Prophet], say, 'We are all waiting, so you carry on waiting: you will come to learn who has followed the even path, and been rightly guided.'

^a Or 'your family'. ^b Cf. 51: 57. 202 The Qur'an 20: 128

21. THE PROPHETS

A Meccan sura which takes its name from the list of prophets mentioned from verse 48 to verse 91. It stresses that fact that Muhammad is a man like earlier prophets, and has been given the same message to declare the unity of God. It warns the disbelievers of the approaching Judgement from which there is no escape.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Ever closer to people draws their reckoning, while they turn away, heedless. 2Whenever any fresh revelation comes to them from their

Lord, they listen to it playfully 3 with frivolous hearts. The evildoers conferred in secret: 'Is this man anything but a mortal like yourselves? Are you going to fall under his spell with your eyes wide open?' 4 He said,^a 'My Lord knows everything that is said in the heavens and the earth: He is the All Hearing, the All Knowing.'

5 Some say, 'Muddled dreams'; others, 'He made it up'; yet others, 'He is just a poet, let him show us a sign as previous messengers did.' 6 But of the communities We destroyed before them not a single one believed. Will these now believe? 7 And even before your time [Prophet], all the messengers We sent were only men We inspired— if you [disbelievers] do not know, ask people who know the Scripture—

8We did not give them bodies that ate no food, nor were they immortal. 9We fulfilled Our promise to them in the end: We saved them and those We wished to save, and We destroyed those who exceeded all bounds.

10And now We have sent down to you [people] a Scripture to remind you. Will you not use your reason? 11How many communities of evildoers We have destroyed! How many others We have raised up in their places! 12 When they felt Our might coming upon them, see how they tried to escape it! 13 'Do not try to escape. Go back to your homes and the pleasure you revelled in: you may be questioned.' 14 They said, 'Woe to us! We were wrong!' 15 and that cry of theirs did not cease until We made them burnt-off stubble.

^a Here and in verse 112 an alternative reading is the imperative, qul ('say').

16We did not create the heavens and the earth and everything between them playfully. 17 If We had wished for a pastime, We could have found it within Us— if We had wished for any such thing. 18No! We hurl the truth against falsehood, and truth obliterates it— see

how falsehood vanishes away!
Woe to you [people] for the way you
describe God! 19Everyone in the
heavens and earth belongs to
Him,
and those that are with Him are
never too proud to worship Him,
nor do they grow weary; 20 they
glorify Him tirelessly night and
day.
21Have they chosen any gods
from the earth who can give life to
the dead? 22 If there had been in
the heavens or earth any gods but
Him, both heavens and earth
would be in ruins: God, Lord of
the
Throne, is far above the things
they say: 23 He cannot be called to
account for anything He does,
whereas they will be called to
account.
24Have they chosen to worship
other gods instead of Him? Say,
‘Bring your proof. This is the
Scripture for those who are with
me
and the Scripture for those who
went before me.’ But most of them
do not recognize the truth, so they
pay no heed. 25We never sent any
messenger before you
[Muhammad] without revealing to
him:
‘There is no god but Me, so serve
Me.’ 26 And they say, ‘The Lord of
Mercy has taken offspring for
Himself.’^a May He be exalted! No!
They are only His honoured
servants: 27 they do not speak
before He
speaks and they act by His
command. 28He knows what is
before
them and what is behind them,
and they cannot intercede without
His permission^b —indeed they
themselves stand in awe of Him.
29 If
any of them were to claim, ‘I am a
god beside Him,’ We would
reward them with Hell: this is how
We reward evildoers.
30 Are the disbelievers not aware
that the heavens and the earth
used to be joined together and
that We ripped them apart, that
We
made every living thing from
water? Will they not believe?
31And
We put firm mountains on the
earth, lest it should sway under
them,
and set broad paths on it, so that
they might follow the right
direction,

32and We made the sky a well-
secured canopy— yet from its
wonders they turn away. 33 It is
He who created night and day,
the sun and the moon, each
floating in its orbit. 34We have not
granted everlasting life to any
other human being before you
either
[Muhammad]— if you die, will [the
disbelievers] live for ever?
^a The Meccan polytheists claimed
the angels were God’s daughters.
^b See 20: 109.
204 The Qur’an 21: 16
35Every soul is certain to taste
death: We test you all through the
bad
and the good, and to Us you will
all return. 36 When the
disbelievers
see you, they laugh at you: ‘Is this
the one who talks about your
gods?’ They reject any talk of the
Lord of Mercy.
37 Man was created hasty: I will
show you My signs soon, so do
not
ask Me to hasten them. 38 They
say, ‘When will this promise be
fulfilled, if what you say is true?’
39 If the disbelievers only knew,
the
time will arrive when they will not
be able to ward off the Fire from
their faces or their backs, and
they will get no help. 40 It will
come
upon them suddenly and stupefy
them; they will be powerless to
push it away; they will not be
reprieved.
41 Messengers before you
[Muhammad] were also ridiculed,
but
those who mocked them were
overwhelmed in the end by the
very
thing they had mocked. 42 Say,
‘Who could protect you night and
day
from the Lord of Mercy?’ Yet they
turn away when their Lord is
mentioned. 43 Do they have gods
who can defend them against Us?
Their gods have no power to help
themselves, nor can they be
protected
from Us. 44We have allowed these
sinners and their forefathers
to enjoy life for a long time. But do
they not see how We are
shrinking their borders? Is it they
who will prevail? 45 Say, ‘I warn
you only through the Revelation.’
The deaf will not hear the warning
call, 46 yet if a mere breath of your
Lord’s punishment touches

them, they will be sure to cry,
‘Woe to us! We were wrong!’
47We
will set up scales of justice for the
Day of Resurrection so that no
one can be wronged in the least,
and if there should be even the
weight of a mustard seed, We
shall bring it out— We take
excellent
account.
48We gave Moses and Aaron [the
Scripture] that distinguishes
right from wrong, a light and a
reminder for those who are
mindful
of God, 49 those who stand in awe
of their Lord, though He is
unseen, and who fear the Hour. 50
This [Qur’an] too is a blessed
message We have sent down— are
you [people] going to deny it?
51Long ago We bestowed right
judgement on Abraham and We
knew
him well. 52 He said to his father
and his people, ‘What are these
images to which you are so
devoted?’ 53 They replied, ‘We
found our
fathers worshipping them.’ 54 He
said, ‘You and your fathers have
clearly gone astray.’ 55 They
asked, ‘Have you brought us the
truth or
are you just playing about?’ 56 He
said, ‘Listen! Your true Lord is the
Lord of the heavens and the earth,
He who created them, and I am a
21: 56 The Prophets 205
witness to this. 57 By God I shall
certainly plot against your idols as
soon as you have turned your
backs!’ 58 He broke them all into
pieces,
but left the biggest one for them to
return to. 59 They said, ‘Who has
done this to our gods? How
wicked he must be!’ 60 Some said,
‘We
heard a youth called Abraham
talking about them.’ 61 They said,
‘Bring him before the eyes of the
people, so that they may witness
[his trial].’ 62 They asked, ‘Was it
you, Abraham, who did this to our
gods?’ 63 He said, ‘No, it was
done by the biggest of them— this
one.
Ask them, if they can talk.’ 64
They turned to one another,
saying, ‘It
is you who are in the wrong,’
65but then they lapsed again and
said,
‘You know very well these gods
cannot speak.’ 66Abraham said,
‘How
can you worship what can neither
benefit nor harm you, instead of

God? 67 Shame on you and on the things you worship instead of God.

Have you no sense?' 68 They said, 'Burn him and avenge your gods, if you are going to do the right thing.' 69 But We said, 'Fire, be cool and safe for Abraham.' 70 They planned to harm him, but We made them suffer the greatest loss. 71 We saved him and Lot [and sent them] to the land We blessed for all people, 72 and We gave him Isaac and Jacob as an additional gift, and made each of them righteous. 73 We made all of them leaders, guiding others by Our command, and We inspired them to do good works, to keep up the prayer, and to give alms: they were Our true worshippers. 74 We gave Lot sound judgement and knowledge and saved him from the community who practised obscenities— they were shameless people who broke God's law! 75 We admitted him to Our mercy; he was a righteous man. 76 Long before that, We answered Noah when he cried out to Us: We saved him and his family from the great calamity 77 and We helped him against the people who rejected Our signs— they were evil people, so We drowned them all. 78 And remember David and Solomon, when they gave judgement regarding the field into which sheep strayed by night and grazed. We witnessed their judgement 79 and made Solomon understand the case [better], though We gave sound judgement and knowledge to both of them. We made the mountains and the birds celebrate Our praises with David— We did all these things— 80 We taught him how to make coats of mail for the benefit of you [people], to protect you in your wars, but are you grateful for this? 81 We harnessed the stormy wind for Solomon, so that it sped by his command to the land We had

blessed— We have knowledge of all things— 82 and We made some of

206 The Qur'an 21: 57 the jinna subservient to him, to dive for him and do other works besides. We were watching over them. 83 Remember Job, when he cried to his Lord, 'Suffering has truly afflicted me, but you are the Most Merciful of the merciful.' 84 We answered him, removed his suffering, and restored his family to him, along with more like them, as an act of grace from Us and a reminder for all who serve Us. 85 And remember Ishmael, Idris, and Dhu'l-Kifl: b they were all steadfast. 86 We admitted them to Our mercy; they were truly righteous. 87 And remember the man with the whale, c when he went off angrily, thinking We could not restrict him, but then he cried out in the deep darkness, 'There is no God but You, glory be to You, I was wrong.' 88 We answered him and saved him from distress: this is how We save the faithful. 89 Remember Zachariah, when he cried to his Lord, 'My Lord, do not leave me childless, though You are the best of heirs.' 90 We answered him— We gave him John, and cured his wife of barrenness— they were always keen to do good deeds. They called upon Us out of longing and awe, and humbled themselves before Us. 91 Remember the one who guarded her chastity, d We breathed into her from Our Spirit and made her and her son a sign for all people. 92 [Messengers], e this community of yours is one single community and I am your Lord, so serve Me. 93 They have torn their unity apart, but they will all return to Us. 94 If anyone does good deeds and is a believer, his efforts will not be ignored: We record them for him. 95 No community destroyed by Us can escape its return, f 96 and when the peoples of Gog and Magog are let loose and swarm swiftly from every highland, 97 when the True Promise draws near, the

disbelievers' eyes will stare in terror, and they will say, 'Woe to us!

We were not aware of this at all. We were wrong.' 98 You [disbelievers] and what you worship instead of God will be fuel for Hell: that is where you will go— 99 if these [idols] had been real gods they would not have gone there— you will all stay there. 100 There a Cf. 34: 12–13. b Some commentators suggest this refers to the prophet Ezekiel. See Encyclopaedia of Islam under Dhu'l-Kifl. c Jonah. Cf. 37: 139–48. d Mary. Cf. 66: 12. e Cf. 23: 51–3. f Other interpretations are: 'they will not return to the world'; 'they will not turn away from their misdeeds'. 21: 100 The Prophets 207 the disbelievers will be groaning piteously, but the [idols] will hear nothing. 101 But those for whom We have decreed Paradise will be kept far from Hell— 102 they will not hear a murmur from it— and endlessly they will enjoy everything their souls desire. 103 They will have no fear of the great Terror: a the angels will receive them with the words, 'This is the Day you were promised!' 104 On that Day, We shall roll up the skies as a writer rolls up [his] scrolls. We shall reproduce creation just as We produced it the first time: this is Our binding promise. We shall certainly do all these things. 105 We wrote in the Psalms, as We did in [earlier] Scripture: 'My righteous servants will inherit the earth.' 106 There truly is a message in this for the servants of God! 107 It was only as a mercy that We sent you [Prophet] to all people. b 108 Say, 'What is revealed to me is that your God is one God— will you submit to Him?' 109 But if they turn away, say, 'I have proclaimed the message fairly to you all. I do not know whether the judgement you are promised is near or far, 110 but He knows what you reveal and conceal. 111 I do not know: this [time]

may well be a test for you, and enjoyment for a while.' 112 He said,^c

'My Lord, pass the true judgement.' And, 'Our Lord is the Lord of Mercy. We seek His assistance against what you [disbelievers] say.'

a The Day of Judgement.

b Or 'We sent you [Prophet] only as a mercy to all people'.

c See note to verse 4.

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22. THE PILGRIMAGE

A Medinan sura that gets its title from the reference to the sacred rite of the pilgrimage first enacted by Abraham (verse 27). This theme is introduced by the

condemnation of those who bar the believers from access to the Sacred Mosque

and is followed by permission to fight when attacked. The sura begins with the

Day of Judgement and castigates those who worship useless idols, describing them later as powerless to create even a fly. The sura ends by urging the Muslims to persevere in following the faith of Abraham.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 People, be mindful of your Lord, for the earthquake of the Last Hour will be a mighty thing: 2 on the Day you see it, every nursing mother will think no more of her baby, every pregnant female will miscarry, you will think people are drunk when they are not, so severe will be God's torment. 3 Yet still there are some who, with no knowledge, argue about God, who follow every devilish rebel 4 fated to lead astray those who take his side, and guide them to the suffering of the blazing flame.

5 People, [remember,] if you doubt the Resurrection, that We created you from dust, then a drop of fluid, then a clinging form, then a lump of flesh, both shaped and unshaped: We mean to make Our power clear to you. Whatever We choose We cause to remain in the womb for an appointed time, then We bring you forth as infants and then you grow and reach maturity. Some die young and some are left to live on to such an age that they forget all they once knew.

You sometimes see the earth lifeless, yet when We send down water it

stirs and swells and produces every kind of joyous growth: 6 this is

because God is the Truth; He brings the dead back to life; He has power over everything.

7 There is no doubt that the Last Hour is bound to come, nor that God will raise the dead from their graves, 8 yet still there are some who, with no knowledge or guidance or any book of enlightenment, argue about God, 9 turning scornfully aside to lead others away from

God's path. Disgrace in this world awaits such a person and, on the Day of Resurrection, We shall make him taste the suffering of the Fire. 10 [It will be said], 'This is for what you have stored up with your own hands: God is never unjust to His creatures.'

11 There are also some who serve God with unsteady faith: if something good comes their way, they are satisfied, but if they are tested, they revert to their old ways, losing both this world and the next— that is the clearest loss. 12 Instead of God, they call upon what can neither harm nor help them— that is straying far away— 13 or invoke one whose harm is closer than his help: an evil master and an evil companion. 14 But God will admit those

who believe and do good deeds to Gardens graced with flowing streams. God does whatever He wishes. 15 Anyone who thinks that God will not support him in this world and the next should stretch a rope up to the sky, climb all the way up it,^a and see whether this strategy removes the cause of his anger. 16 In this way, We send the Qur'an down as clear messages, and God guides whoever He will.

17 As for the believers, those who follow the Jewish faith, the Sabians,^b the Christians, the Magians,^c and the idolaters, God will judge between them on the Day of Resurrection; God witnesses all things. 18 Do you not realize [Prophet] that everything in the heavens

and earth submits^d to God: the sun, the moon, the stars, the mountains, the trees, and the animals? So do many human beings, though

for many others punishment is well deserved. Anyone disgraced by

God will have no one to honour him: God does whatever He will.

19 These two kinds of people disagree about their Lord.

Garments of fire will be tailored for those who disbelieve; scalding water will be poured over their heads, 20 melting their insides as well as their skins;

21 there will be iron crooks to restrain them; 22 whenever, in their

anguish, they try to escape, they will be pushed back in and told, 'Taste the suffering of the Fire.' 23 But God will admit those who believe and do good deeds to Gardens graced with flowing streams;

there they will be adorned with golden bracelets and pearls; there they will have silken garments. 24 They were guided to good speech

and to the path of the One Worthy of all Praise.

a See also 6: 35. Another interpretation of this verse is 'stretch a rope up to the ceiling and hang himself'.

b See note to 2: 62.

c Followers of an ancient Persian and Median religion, based on monotheism, identified with Zoroastrians.

d Literally, prostrates.

210 The Qur'an 22: 10

25 As for the disbelievers, who bar others from God's path and from the Sacred Mosque— which We made for all people, residents and visitors alike— and who try to violate it with wrongdoing, We shall make them taste a painful punishment. 26 We showed Abraham

the site of the House, saying, 'Do not assign partners to Me. Purify My House for those who circle around it, those who stand to pray, and those who bow and prostrate themselves. 27 Proclaim the

Pilgrimage to all people. They will come to you on foot and on every kind of swift mount, emerging from every deep mountain pass 28 to

attain benefits and celebrate God's name, on specified days, over the livestock He has provided for them— feed yourselves and the poor

and unfortunate— 29 so let the pilgrims perform their acts of cleansing, fulfil their vows, and circle around the Ancient House.’ 30 All this [is ordained by God]: anyone who honours the sacred ordinances of God will have good rewards from his Lord. Livestock have been made lawful to you, except for what has been explicitly forbidden. Shun the filth of idolatrous beliefs and practices and shun false utterances.^a 31 Devote yourselves to God and assign Him no partners, for the person who does so is like someone who has been hurled down from the skies and snatched up by the birds or flung to a distant place by the wind. 32 All this [is ordained by God]: those who honour God’s rites show the piety of their hearts. 33 Livestock are useful to you until the set time. Then their place of sacrifice is near the Ancient House: 34 We appointed acts of devotion for every community, for them to celebrate God’s name over the livestock He provided for them: your God is One, so devote yourselves to Him. [Prophet], give good news to the humble 35 whose hearts fill with awe whenever God is mentioned, who endure whatever happens to them with patience, who keep up the prayer, who give to others out of Our provision to them. 36 We have made camels^b part of God’s sacred rites for you. There is much good in them for you, so invoke God’s name over them as they are lined up for sacrifice, then, when they have fallen down dead, feed yourselves and those who do not ask, as well as those who do. We have subjected them to you in this way so that you may be thankful. 37 It is neither their meat nor their blood that reaches God a. Dedicating animals to idols. b. The term budn can refer to either camels or cows. 22: 37 The Pilgrimage 211 but your piety. He has subjected them to you in this way so that you may glorify God for having guided you. Give good news to those who do good: 38 God will defend the

believers; God does not love the unfaithful or the ungrateful. 39 Those who have been attacked are permitted to take up arms because they have been wronged— God has the power to help them— 40 those who have been driven unjustly from their homes only for saying, ‘Our Lord is God.’ If God did not repel some people by means of others, many monasteries, churches, synagogues, and mosques, where God’s name is much invoked, would have been destroyed. God is sure to help those who help His cause— God is strong and mighty— 41 those who, when We establish them in the land, keep up the prayer, pay the prescribed alms, command what is right, and forbid what is wrong: God controls the outcome of all events. 42 If they reject you [Prophet], so did the people of Noah before them, and those of _Ad, Thamud, 43 Abraham, Lot, 44 Midian. Moses too was called a liar. I gave the disbelievers time, but in the end I punished them. How I condemned them! 45 How many towns steeped in wrongdoing We have destroyed and left in total ruin; how many deserted wells; how many lofty palaces! 46 Have these people [of Mecca] not travelled through the land with hearts to understand and ears to hear? It is not people’s eyes that are blind, but their hearts within their breasts. 47 They will challenge you [Prophet] to hasten the punishment. God will not fail in His promise— a Day with your Lord is like a thousand years by your reckoning. 48 To many a town steeped in wrongdoing I gave more time and then struck them down: they all return to Me in the end. 49 Say [Prophet], ‘People, I am sent only to give you clear warning.’ 50 Those who believe and do good deeds will be forgiven and have a generous reward, 51 but those who strive to oppose Our messages and try in vain to defeat Us are destined for the Blaze. 52 We have never

sent any messenger or prophet before you [Muhammad] into whose wishes Satan did not insinuate something, but God removes a what Satan insinuates and then God affirms His message. God is all a The basic meaning of nasakha is ‘removed’ rather than ‘abrogated’ (al-Mu_jam al-Wasit). 212 The Qur_an 22: 38 knowing and wise: 53 He makes Satan’s insinuations a temptation only for the sick at heart and those whose hearts are hardened— the evildoers are profoundly opposed [to the Truth]— 54 and He causes those given knowledge to realize that this Revelation is your Lord’s Truth, so that they may believe in it and humble their hearts to Him: God guides the faithful to the straight path. 55 The disbelievers will remain in doubt about it until the Hour suddenly overpowers them or until torment descends on them on a Day devoid of all hope. 56 On that Day control will belong to God: He will judge between them. Those who believe and do good deeds will be admitted to Gardens of Delight, 57 while those who disbelieve and reject Our revelations will receive a humiliating torment. 58 He will give a generous provision to those who migrated in God’s way and were killed or died. He is the Best Provider. 59 He will admit them to a place that will please them: God is all knowing and most forbearing. 60 So it will be. God will help those who retaliate against an aggressive act merely with its like and are then wronged again: God is pardoning and most forgiving. 61 So it will be, because God makes night pass into day, and day into night, and He is all hearing and all seeing. 62 So it will be, because it is God alone who is the Truth, and whatever else they invoke is sheer falsehood: it is God who is the Most High, the Most Great. 63 Have you [Prophet] not considered how God sends water down from the sky and the next morning the earth becomes green? God is

truly most subtle, all aware; 64 everything in the heavens and earth belongs to Him; God alone is self-sufficient, worthy of all praise. 65 Have you not considered how God has made everything on the earth of service to you? That ships sail the sea at His command? That He keeps the heavens from falling down on the earth without His permission? God is most compassionate and most merciful to mankind— 66 it is He who gave you [people] life, will cause you to die, then will give you life again— but man is ungrateful. 67 We have appointed acts of devotion for every community to observe, so do not let them argue with you [Prophet] about this matter. Call them to your Lord— you are on the right path— 68 and if they argue with you, say, ‘God is well aware of what you are doing.’ 69 On the Day of Resurrection, God will judge between you regarding your differences. 70 Are you [Prophet] not aware that God knows 22: 70 The Pilgrimage 213 all that is in the heavens and earth? All this is written in a Record; this is easy for God. 71 Yet beside God they serve that for which He has sent no authority and of which they have no knowledge:^a the evildoers will have no one to help them. 72 [Prophet], you can see the hostility on the faces of the disbelievers when Our messages are recited clearly to them: it is almost as if they are going to attack those who recite Our messages to them. Say, ‘Shall I tell you what is far worse than what you feel now? The Fire that God has promised the disbelievers! What a dismal end!’ 73 People, here is an illustration, so listen carefully: those you call on beside God could not, even if they combined all their forces, create a fly, and if a fly took something away from them, they would not be able to retrieve it. How feeble are the petitioners and how feeble are those they petition! 74 They have no grasp of God’s

true measure: God is truly most strong and mighty. 75 God chooses messengers from among the angels and from among men. God is all hearing, all seeing: 76 He knows what lies before and behind them. All matters return to Him. 77 Believers, bow down, prostrate yourselves, worship your Lord, and do good so that you may succeed. 78 Strive hard for God as is His due: He has chosen you and placed no hardship in your religion, the faith of your forefather Abraham. God has called you Muslims^b—both in the past and in this [message]—so that the Messenger can bear witness about you and so that you can bear witness about other people. So keep up the prayer, give the prescribed alms, and seek refuge in God: He is your protector—an excellent protector and an excellent helper. ^a i.e. ‘scriptural knowledge’. ^b i.e. ‘devoted to God’. 214 The Qur’an 22: 71 23. THE BELIEVERS A Meccan sura which stresses that the believers are the ones who will succeed, whereas the disbelievers will be punished for their arrogance and derision. Several proofs are given of God’s Oneness and His power, and the inevitability of the Resurrection is emphasized. In the name of God, the Lord of Mercy, the Giver of Mercy 1 [How] prosperous are the believers! 2 Those who pray humbly, 3 who shun idle talk, 4 who pay the prescribed alms, 5 who guard their chastity 6 except with their spouses or their slaves^a—with these they are not to blame, 7 but anyone who seeks more than this is exceeding the limits—8 who are faithful to their trusts and pledges 9 and who keep up their prayers, 10 will rightly be given 11 Paradise as their own,^b there to remain. 12 We created man from an essence of clay, 13 then We placed him as a drop of fluid in a safe place, 14 then We made that drop into a

clinging form, and We made that form into a lump of flesh, and We made that lump into bones, and We clothed those bones with flesh, and later We made him into other forms^c—glory be to God, the best of creators!—15 then you will die 16 and then, on the Day of Resurrection, you will be raised up again. 17 We created seven levels^d above you: We are never unmindful of Our creation. 18 We sent water down from the sky in due measure and lodged it in the earth—We have the power to take it all away if We so wish—19 with it We produced for you gardens of date palms and vines, with many fruits there for you to eat, 20 and a tree, growing out of Mount Sinai, that produces oil and seasoning for your food. 21 There is a lesson for you in livestock: We produce milk for you to drink from their bellies. And they have many other benefits: you eat them 22 and you ride on them, as you do in ships. ^a Cf. 4: 25. ^b Literally ‘will be the heirs to “inherit” Paradise’, but they do not inherit from anyone who dies. ^c Razi quotes Ibn ‘Abbas to explain ‘other forms’ as referring to all the various stages of infancy, childhood, and maturity—cf. 22: 5; 40: 67. ^d Tara‘iq: ‘levels (of heaven)’ or ‘highways’ (Razi). 23 We sent Noah to his people. He said, ‘My people, serve God, for He is your only god. Will you not heed Him?’ 24 But the leading disbelievers among his people said, ‘He is merely a mortal like you, trying to gain some superiority over you. God would have sent down angels if He had wished; besides, we never heard of anything like this from our forefathers. 25 He is just a madman, so let’s wait and see what happens to him.’ 26 Noah said, ‘My Lord, help me! They call me a liar,’ 27 and so We revealed to him: ‘Build the Ark under Our watchful eye and according to Our revelation. When Our command comes and water gushes up out of the earth,^a take pairs of every species on board, and your family, except for

those on whom the sentence has already been passed— do not plead with me for the evildoers: they will be drowned— 28 and when you and your companions are settled on the Ark, say, “Praise be to God, who delivered us from the wicked people,” 29 and say, “My Lord, let me land with Your blessing: it is You who provide the best landings.” 30 There are signs in all this: We have always put [people] to the test. 31 Then We raised another generation after them, 32 and sent one of their own as a messenger: ‘Serve God, for He is your only god. Will you not heed Him?’ 33 But the leading disbelievers among his people, who denied the Meeting in the Hereafter, to whom We had granted ease and plenty in this life, said, ‘He is just a mortal like you— he eats what you eat and drinks what you drink— 34 and you will really be losers if you obey a mortal like yourselves. 35 How can he promise you that after you die and become dust and bones you will be brought out alive? 36 What you are promised is very farfetched. 37 There is only the life of this world: we die, we live, b but we will never be resurrected. 38 He is just a man making lies up about God. We will never believe in him.’ 39 The prophet said, ‘My Lord, help me! They call me a liar,’ 40 and so God said, ‘Soon they will be filled with regret.’ 41 The blast justly struck them and We swept them away like scum. Away with the evildoers! 42 We raised other generations after them— 43 no community can advance or delay its time— 44 and We sent Our messengers in succession: whenever a messenger came to a community they invariably called him a liar, so We a Literally ‘the furnace boils over’. b Razi interprets this order to mean successive generations. 216 The Qur’an 23: 23 destroyed them one after the other and made them into cautionary tales. Away with the disbelievers! 45 Then We sent Moses and his brother Aaron, with Our signs and

clear authority, 46 to Pharaoh and his prominent leaders, but they responded with arrogance: they were a haughty people. 47 They said, ‘Are we to believe in two mortals like us? And their people are our servants?’ 48 and so they called them both liars: they became another ruined people. 49 We gave Moses the Scripture, so that theya might be rightly guided. 50 We made the son of Mary and his mother a sign; We gave them shelter on a peaceful hillside with flowing water. b 51 Messengers, eat good things and do good deeds: I am well aware of what you do. 52 This community of yours is one— and I am your Lord: be mindful of Me— 53 but they have split their community into sects, each rejoicing in their own. 54 So [Muhammad] leave them for a while steeped [in their ignorance]. 55 Do they reckon that, by giving them wealth and sons, 56 We race to give them good things? They really have no idea! 57 Those who stand in awe of their Lord, 58 who believe in His messages, 59 who do not ascribe partners to Him, 60 who always give with hearts that tremble at the thought that they must return to Him, 61 are the ones who race toward good things, and they will be the first to get them. 62 We do not burden any soul with more than it can bear— We have a Record that tells the truth— they will not be wronged. 63 But the disbelievers’ hearts are steeped [in ignorance of] all this; and there are other things besides this that they do. 64 When We bring Our punishment on those corrupted with wealth, they will cry for help: 65 ‘Do not cry out today: you will get no help from Us. 66 Time and time again My messages were recited to you, but you turned arrogantly on your heels, 67 and spent the evening making fun of [the Qur’an].’ 68 Have they not contemplated the Word of God? Has something come to them that did not come to their forefathers? 69 Do they not recognize their Messenger? So why do they reject him? 70 Why do

they say he is possessed? He has brought them the truth and most of them hate it, 71 but if the truth were in accordance with their desires, the heavens, the earth, and everyone in them would disintegrate. We have brought them their Reminder and they turn away from it. a ‘His people’—Moses was given the Scripture later, so ‘they’ only refers to the children of Israel. b Where Mary gave birth; see 19: 22–6. 23: 71 The Believers 217 72 Do you [Prophet] ask them for any payment? Your Lord’s is the best payment: He is the Best of Providers. 73 You call them to a straight path 74 and those who do not believe in the Hereafter turn away from that path. 75 Even if We were to show them mercy and relieve them of distress, they would blindly persist in their transgression. 76 We have already afflicted them, yet they did not submit to their Lord: they will not humble themselves 77 until We open a gate to severe torment for them— then they will be plunged into utter despair. 78 It is God who endowed you with hearing, sight, and hearts— how seldom you are grateful! 79 It is He who made you multiply on earth. It is to Him that you will be gathered: 80 it is He who gives life and death; the alternation of night and day depends on Him; will you not use your minds? 81 But, like others before them, 82 they say, ‘What? When we die and turn to dust and bones, shall we really be resurrected? 83 We have heard such promises before, and so did our forefathers. These are just ancient fables.’ 84 Say [Prophet], ‘Who owns the earth and all who live in it, if you know [so much]?’ 85 and they will reply, ‘God.’ Say, ‘Will you not take heed?’ 86 Say, ‘Who is the Lord of the seven heavens? Who is the Lord of the Mighty Throne?’ 87 and they will reply, ‘God.’ Say, ‘Will you not be mindful?’

88 Say, 'Who holds control of everything in His hand? Who protects, while there is no protection against Him, if you know [so much]?' 89 and they will reply, 'God.' Say, 'Then how can you be so deluded?' 90 The fact is, We brought them the truth and they are lying. 91 God has never had a child. Nor is there any god beside Him— if there were, each god would have taken his creation aside and tried to overcome the others. May God be exalted above what they describe! 92 He knows what is not seen as well as what is seen; He is far above any partner they claim for Him. 93 Say, 'Lord, if You are going to show me the punishment You have promised them, 94 then Lord, do not include me among the evildoers!' 95 We certainly are able to show you the punishment We have promised them. 96 Repel evil with good— We are well aware of what they attribute to Us— 97 and say, 'Lord, I take refuge with You from the goadings of the evil ones; 98 I seek refuge with you, Lord, so that they may not come near me.' 99 When death comes to one of them, he cries, 'My Lord, let me return 100 so as to make amends for the things I neglected.' Never! This will not go beyond his words: a barrier stands behind such people until the very Day they are resurrected. 101 On that Day when 218 The Qur'an 23: 72 the Trumpet is blown, the ties between them will be as nothing and they will not ask about each other: 102 those whose good deeds weigh heavy will be successful, 103 but those whose balance is light will have lost their souls for ever and will stay in Hell— 104 the Fire will scorch their faces and their lips will be twisted in pain. 105 'Were My messages not recited over and over to you and still you rejected them?' 106 They will say, 'Lord, our waywardness overcame us and we

went astray. 107 Lord, take us away from this and if we go back to our old ways, then we shall really be evildoers.' 108 He will say, 'Away with you! In you go! Do not speak to Me! 109 Among My servants there were those who said, "Lord, We believe. Forgive us and have mercy on us: You are the most merciful of all." 110 But you kept on laughing at them: so intent were you on laughing at them that it made you forget My warning. 111 Today I have rewarded them for their patience: it is they who will succeed.' 112 He will say, 'How many years were you on earth?' 113 and they will reply, 'We stayed a day or a part of a day, but ask those who keep count.' 114 He will say, 'You stayed but a little, if you had only known. 115 Did you think We had created you in vain, and that you would not be brought back to Us?' 116 Exalted be God, the true King, there is no god but Him, the Lord of the Glorious Throne! 117 Whoever prays to another god alongside Him— a god for whose existence he has no evidence— will face his reckoning with his Lord. Those who reject the truth will not prosper. 118 Say [Prophet], 'Lord, forgive and have mercy: You are the most merciful of all.' 23: 118 The Believers 219 24. LIGHT This Medinan sura clarifies several regulations for the Muslim community, mainly to do with marriage, modesty, obedience to the Prophet, and appropriate behaviour in the household. The initial context is the false rumour against A_isha, the Prophet's wife, who was left behind unwittingly by her travelling companions after wandering away in search of a dropped necklace. She was escorted back to Medina by a Muslim man coming later who found her there. The sura is named after the Verse of Light (verses 35–6) where God's light is contrasted to the darkness in which the disbelievers find themselves engulfed. In the name of God, the Lord of Mercy, the Giver of Mercy

1 This is a sura We have sent down and made obligatory: We have sent down clear revelations in it, so that you may take heed. 2 Strike the adulteress and the adulterer a one hundred times.^b Do not let compassion for them keep you from carrying out God's law—if you believe in God and the Last Day—and ensure that a group of believers witnesses the punishment. 3 The adulterer is only [fit] to marry an adulteress or an idolatress, and the adulteress is only [fit] to marry an adulterer or an idolater: such behaviour is forbidden to believers. 4 As for those who accuse chaste women of fornication, and then fail to provide four witnesses, strike them eighty times, and reject their testimony ever afterwards: they are the lawbreakers, 5 except for those who repent later and make amends—God is most forgiving and merciful. 6 As for those who accuse their own wives of adultery, but have no other witnesses, let each one four times call God to witness that he is telling the truth, 7 and, the fifth time, call God to reject him if he is lying; 8 punishment shall be averted from his wife if she in turn four times calls God to witness that her husband is lying 9 and, the fifth time, calls God to reject her if he is telling the truth. a The crime of zina in Arabic covers all extramarital sexual intercourse between a man and a woman. b Jalada in Arabic means 'hit the skin' with the hand or anything else. There are reports that people used shoes, clothes, etc. (Bukhari, Hudud 4). c This is not an injunction but a statement of fact, emphasizing the guilt of both. There is another opinion that yankihu is used in its original sense of 'copulate'. Whichever translation is used, this is not part of the punishment but a condemnation of the crime.

10 If it were not for God's bounty and mercy towards you, if it were not that God accepts repentance and is wise . . .!a 11 It was a group from among you that concocted the lie—do not consider it a bad thing for you [people]; it was a good thing—and every one of them will be charged with the sin he has earned. He who took the greatest part in it will have a painful punishment. 12When you heard the lie, why did believing men and women not think well of their own people and declare, 'This is obviously a lie'? 13And why did the accusers not bring four witnesses to it? If they cannot produce such witnesses, they are the liars in God's eyes. 14 If it were not for God's bounty and mercy towards you in this world and the next, you would already have been afflicted by terrible suffering for indulging in such talk. 15When you took it up with your tongues, and spoke with your mouths things you did not know [to be true], you thought it was trivial but to God it was very serious. 16When you heard the lie, why did you not say, 'We should not repeat this— God forbid!— It is a monstrous slander'? 17 God warns you never to do anything like this again, if you are true believers. 18 God makes His messages clear to you: God is all knowing, all wise. 19 A painful punishment waits in this world and the next for those who like indecency to spread among the believers: God knows and you do not. 20 If it were not for God's bounty and mercy and the fact that He is compassionate and merciful . . .! 21 Believers, do not follow in Satan's footsteps— if you do so, he will urge you to indecency and evil. If it were not for God's bounty and mercy towards you, not one of you would ever have attained purity. God purifies whoever He will: God is all hearing, all seeing. 22 Those who have been graced with bounty and plenty should not swear that they will [no longer] give to kinsmen, the poor, those who emigrated in God's way:c let them pardon and forgive. Do you

not wish that God should forgive you? God is most forgiving and merciful.
a The statement 'If it were not for God's bounty and mercy' is repeated four times in this context, but the concluding clauses are suspended in verses 10 and 20. This rhetorical suspense works in English and in Arabic. (See verses 14, 20, 21).
b This alludes to the accusation made against _A_isha, the Prophet's wife.
c Abu Bakr, father of _A_isha, who used to support a relative called Mistah, swore, when Mistah participated in spreading the rumour, that he would never support Mistah again.
24: 22 Light 221
23 Those who accuse honourable but unwary believing women are rejected by God, in this life and the next. A painful punishment awaits them 24 on the Day when their own tongues, hands, and feet will testify against them about what they have done— 25 on that Day, God will pay them their just due in full— and they will realize that God is the Truth that makes everything clear. 26Corrupt women are for corrupt men, and corrupt men are for corrupt women; good women are for good men and good men are for good women. The good are innocent of what has been said against them; they will have forgiveness and a generous provision. 27 Believers, do not enter other people's houses until you have asked permission to do so and greeted those inside— that is best for you: perhaps you will bear this in mind. 28 If you find no one in, do not enter unless you have been given permission to do so. If you are told, 'Go away', then do so— that is more proper for you. God knows well what you do. 29You will not be blamed for entering houses where no one lives, and which could provide you with some useful service. God knows everything you do openly and everything you conceal.

30 [Prophet], tell believing men to lower their glances and guard their private parts: that is purer for them. God is well aware of everything they do. 31 And tell believing women that they should lower their glances, guard their private parts, and not display their charms beyond what [it is acceptable] to reveal;a they should let their headscarves fall to cover their necklines and not reveal their charms except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their womenfolk, their slaves, such men as attend them who have no sexual desire, or children who are not yet aware of women's nakedness; they should not stamp their feet so as to draw attention to any hidden charms. Believers, all of you, turn to God so that you may prosper. 32Marry offb the single among you and those of your male and female slaves who are fit [for marriage].c If they are poor, God will
a Literally 'beyond what [ordinarily] shows'. This phrase is ambiguous in Arabic. Recourse is commonly made to the hadith (prophetic tradition), which uses the same verb dhahara in the sense of its being permissible for a woman to show only her face and her hands in front of strangers.
b There is another reading that translates as 'marry'.
c Or 'righteous'.
222 The Qur'an 24: 23 provide for them from His bounty: God's bounty is infinite and He is all knowing. 33 Those who are unable to marry should keep chaste until God gives them enough out of His bounty. If any of your slaves wish to pay for their freedom, make a contract with them accordingly, if you know they have good in them, and give them some of the wealth God has given you. Do not force your slave-girls into prostitution, when they themselves wish to remain honourable, in

your quest for the short-term gains of this world, although, if they are forced, God will be forgiving and merciful to them.

34 We have sent verses down to you [people] clarifying the right path, examples of those who passed away before you, and advice for those who are mindful of God.

35 God is the Light of the heavens and earth. His Light is like this: there is a niche, and in it a lamp, the lamp inside a glass, a glass like a glittering star, fuelled from a blessed olive tree from neither east nor west, whose oil almost gives light even when no fire touches it—light upon light— God guides whoever He will to his Light; God draws such comparisons for people; God has full knowledge of everything— 36 shining out in houses of worship. God has ordained that they be raised high and that His name be remembered in them, with men in them celebrating His glory morning and evening:

37 men who are not distracted, a either by commerce or profit, from remembering God, keeping up the prayer, and paying the prescribed alms, fearing a day when hearts and eyes will turn over.

38 God will reward such people according to the best of their actions, and He will give them more of His bounty: God provides limitlessly for anyone He will.

39 But the deeds of those who disbelieve are like a mirage in a desert: the thirsty person thinks there will be water but, when he gets there, he finds only God, who pays him his account in full— God is swift in reckoning. 40 Or like shadows in a deep sea covered by wave upon wave, with clouds above— layer upon layer of darkness— if he holds out his hand, he is scarcely able to see it. The one to whom God gives no light has no light at all.

41 [Prophet], do you not see that all those who are in the heavens and earth praise God, as do the birds with wings outstretched? Each knows its [own way] of prayer and glorification: God has full

a Cf. 62: 11, which makes reference to worshippers who are distracted by trade.

24: 41 Light 223 knowledge of what they do.

42 Control of the heavens and earth belongs to God: and to God is the final return. 43 Do you not see that God drives the clouds, then gathers them together and piles them up until you see rain pour from their midst? He sends hail down from [such] mountains in the sky, pouring it on whoever He wishes and diverting it from whoever He wishes— the flash of its lightning almost snatches sight away. 44 God alternates night and day— there truly is a lesson in [all] this for those who have eyes to see— 45 and God created each animal out of [its own] fluid: a some of them crawl on their bellies, some walk on two legs, and some on four.

God creates whatever He will; God has power over everything.

46 We have sent verses that clarify the right path: God guides whoever He will to a straight path.

47 They say, 'We believe in God and the Messenger; we obey,' but then some of them turn away: these people are not true believers 48 and when they are summoned to God and His Messenger in order for him to judge between them, some of them turn away. 49 If they were claiming their right, they would come willingly [to the Prophet]. 50 Do they have sickness in their hearts? Are they full of doubts? Do they fear that God and His Messenger might deal with them unjustly? No, it is they who are the unjust ones. 51 When the true believers are summoned to God and His Messenger in order for him to judge between them, they say, 'We hear and we obey.' These are the ones who will prosper: 52 whoever obeys God and His Messenger, stands in awe of God, and keeps his duty to Him will be triumphant. 53 [The others] solemnly swear by God that if you [Prophet] commanded them, they would march out. Tell them, 'Do not swear: it is reasonable obedience that is required,

and God is aware of everything you do.' 54 Say, 'Obey God; obey the Messenger. If you turn away, [know that] he is responsible for the duty placed upon him, and you are responsible for the duty placed upon you. If you obey him, you will be rightly guided, but the Messenger's duty is only to deliver the message clearly.'

55 God has made a promise to those among you who believe and do good deeds: He will make them successors to the land, as He did those who came before them; He will empower the religion He has chosen for them; He will grant them security to replace their fear.

a This ma_ is not 'water', which would have the generic al- (cf. 21: 30), but is for each animal a special, essential fluid, and so each creature is different, as is clear from what follows.

224 The Qur_an 24: 42 'They will worship Me and not join anything with Me.' Those who are defiant after that will be the rebels.— 56 [People], keep up the prayer, pay the prescribed alms, and obey the Messenger, so that you may be given mercy. 57 Do not think [Prophet] that the disbelievers can escape God on earth; the Fire will be their final home, an evil end.

58 Believers, your slaves and any who have not yet reached puberty should ask your permission to come in at three times of day: before the dawn prayer; when you lay your garments aside in the midday heat; and after the evening prayer. These are your three times for privacy; at other times, there is no blame on you or them if you move around each other freely. In this way God makes messages clear: God is all knowing, all wise.

59 When your children reach puberty, they should [always] ask your permission to enter, like their elders do. This is how God makes His messages clear to you: God is all knowing, all wise. 60 No blame will be attached to elderly women who are not hoping for sex, if they take off their outer garments without

flaunting their charms, but it is preferable for them not to do this: God is all hearing, all seeing. 61 No blame will be attached to the blind, the lame, the sick.^a Whether you eat in your own houses, or those of your fathers, your mothers, your brothers, your sisters, your paternal uncles, your paternal aunts, your maternal uncles, your maternal aunts, houses you have the keys for, or any of your friends' houses, you will not be blamed: you will not be blamed whether you eat in company or separately.^b When you enter any house, greet one another with a greeting of blessing and goodness as enjoined by God. This is how God makes His messages clear to you so that you may understand. 62 The true believers are those who believe in God and His Messenger, who, when they are gathered with him on a communal matter, do not depart until they have asked his permission—those who ask your permission [Prophet] are the ones who truly believe in God and His Messenger. When they ask your permission to attend to their private affairs, allow whoever you see fit and ask God to forgive a Commentators state that the blind etc. refrained from eating with the healthy, or that the healthy refused to eat with them, and many link this statement to the following one. ^b Some commentators take this to be a qualification of 4: 29, which was interpreted by some Muslims as a prohibition on eating at each other's houses without invitation. 24: 62 Light 225 them. God is most forgiving and merciful. 63 [People], do not regard the Messenger's summons to you like one of you summoning another—God is well aware of those of you who steal away surreptitiously—and those who go against his order should beware lest a trial afflict them or they receive a painful punishment. 64 Everything in the heavens and earth belongs to God: He knows what state you are in—on the Day when all are returned to Him, He will tell them everything they have done—God has full knowledge of

everything. 226 The Qur'an 24: 63 25. THE DIFFERENTIATOR A Meccan sura that starts with a denunciation of polytheism, then deals with the disbelievers' arguments against the Prophet, the Qur'an, and the Day of Judgement. It warns them of their fate, citing examples of earlier peoples. The sura describes the power and grace of God, and ends with the qualities of true believers (verses 63–76). In the name of God, the Lord of Mercy, the Giver of Mercy 1 Exalted is He who has sent the Differentiator^b down to His servant so that it may be a warning to all people. 2 It is He who has control over the heavens and earth and has no offspring—no one shares control with Him—and who created all things and made them to an exact measure. 3 Yet the disbelievers take as their gods things beneath Him that create nothing, and are themselves created, that can neither harm nor help themselves, and have no control over death, life, or resurrection. 4 The disbelievers say, 'This can only be a lie he has forged with the help of others'—they themselves have done great wrong and told lies—5 and they say, 'It is just ancient fables, which he has had written down: they are dictated to him morning and evening.' 6 Say, 'It was sent down by Him who knows the secrets of the heavens and earth. He is all forgiving, all merciful.' 7 They also say, 'What sort of messenger is this? He eats food and walks about in the marketplaces! Why has no angel been sent down to help him with his warnings? 8 Why has he not been given treasure or a garden to supply his food?' and the evildoers say, 'The man you follow is simply under a spell.' 9 See what they think you are like! They have gone astray and cannot find the right way. 10 Exalted is He who can, if He wishes, give you better things than these: Gardens graced with flowing streams, and

palaces too. 11 It is actually the coming of the Hour that they reject: ^a This meaning of tabarak is supported by Razi and is more appropriate here than 'blessed'. ^b Al-furqan, another name for the Qur'an. The word means 'that which differentiates right from wrong'. We have prepared a blazing fire for those who reject the Hour. 12 When it sees them from a distance, they will hear it raging and roaring, 13 and when they are hurled into a narrow part of it, chained together, they will cry out for death. 14 'Do not cry out this day for one death, but for many.' 15 Say, 'Which is better, this or the lasting Garden that those who are mindful of God have been promised as their reward and journey's end?' 16 There they will find everything they wish for, and there they will stay. [Prophet], this is a binding promise from your Lord. 17 On the Day He gathers them all together with those they worship beside Him, He will say, 'Was it you [false gods] who led these creatures of Mine astray, or did they stray from the path by themselves?' 18 They will say, 'May You be exalted! We ourselves would never take masters other than You! But You granted them and their forefathers pleasures in this life, until they forgot Your Reminder and were ruined.' 19 [God will say], 'Now your gods have denounced what you say as lies: you cannot avoid the punishment; you will not get any help.' If any of you commits such evil, We shall make him taste agonizing torment. 20 No messenger have We sent before you [Muhammad] who did not eat food and walk about in the marketplace. But We have made some of you a means of testing others—will you stand fast? Your Lord is always watching. 21 Those who do not fear to meet Us say, 'Why are the angels not sent down to us?' or 'Why can we not see our Lord?' They are too proud of themselves and too insolent. 22 There will be no good news for the guilty on the Day they see the angels.

The angels will say, 'You cannot cross the forbidden barrier,'^a 23 and We shall turn to the deeds they have done and scatter them like dust. 24 But the companions in the Garden will have a better home on that Day, and a fairer place to rest. 25 On the Day when the sky and its clouds are split apart and the angels sent down in streams, 26 on that Day, true authority belongs to the Lord of Mercy. It will be a grievous Day for the disbelievers. 27 On that Day the evildoer will bite his own hand and say, 'If only I had taken the same path as the Messenger. 28 Woe is me! If only I had not taken so and so as a friend— 29 he led me away from the Revelation after it reached me. Satan has always betrayed mankind.' 30 The Messenger has said, 'Lord, my people treat this Qur'an a Cf. 23: 100. 228 The Qur'an 25: 12 as something to be shunned,' 31 but We have always appointed adversaries from the wicked, for every prophet: Your Lord is sufficient guide and helper. 32 The disbelievers also say, 'Why was the Qur'an not sent down to him all at once?' We sent it in this way to strengthen your heart [Prophet]; We gave it to you in gradual revelation. 33 They cannot put any argument to you without Our bringing you the truth and the best explanation. 34 It is those driven [falling], on their faces,^a to Hell who will be in the worst place— they are the furthest from the right path. 35 We gave Moses the Book and appointed his brother Aaron to help him. 36 We said, 'Go, both of you, to the people who have rejected Our signs.' Later We destroyed those people utterly. 37 The people of Noah, too: when they rejected their messengers, We drowned them and made them an example to all people. We have prepared a painful torment for the evildoers, 38 as We did for the people of Ad, Thamud, and al-Rass, and many generations in between. 39 To each of them We gave warnings, and each of them We

destroyed completely. 40 These disbelievers must have passed by the town that was destroyed by the terrible rain^b —did they not see it? Yet they do not expect to be raised from the dead. 41 Whenever they see you [Prophet] they ridicule you: 'Is this the one God has sent as a messenger? 42 He might almost have led us astray from our gods if we had not stood so firmly by them.' When they see the punishment, they will know who is furthest from the path. 43 Think [Prophet] of the man who has taken his own passion as a god: are you to be his guardian? 44 Do you think that most of them hear or understand? They are just like cattle— no, they are further from the path. 45 Do you not see how your Lord lengthens the shade? If He had willed, He could have made it stand still— We made the sun its indicator— 46 but We gradually draw it towards Us, little by little. 47 It is He who made the night a garment for you, and sleep a rest, and made the day like a resurrection. 48 It is He who sends the winds as heralds of good news before His Mercy.^c We send down pure water from the sky, 49 so that We can revive a dead land with it, and We give it as a drink to many animals and people We have created. 50 Many times We have repeated this to people so that they might take heed, but most persist in their ingratitude. 51 If it had been Our will, We a Cf. 67: 22. b See 15: 74, 76. c The rain. 25: 51 The Differentiator 229 would have sent a warner to every town, 52 so do not give in to the disbelievers: strive hard against them with this Qur'an. 53 It is He who released the two bodies of flowing water, one sweet and fresh and the other salty and bitter, and put an insurmountable barrier between them. 54 It is He who creates human beings from fluid, then makes them kin by blood and marriage: your Lord is all

powerful! 55 Yet instead of God they worship things that can neither benefit nor harm them: the disbeliever has always turned his back on his Lord. 56 We sent you only to give good news and warning. 57 Say, 'I am not asking for any reward for it, but anyone who wishes should take a path to his Lord.' 58 Put your trust in the Living [God] who never dies, and celebrate His praise. He knows the sins of His servants well enough: 59 it is He who created the heavens and earth and what is between them in six Days,^a and then established Himself on the throne— He is the Lord of Mercy; He is the Best Informed.^b 60 Yet when they are told, 'Bow down before the Lord of Mercy,' they say, 'What is the Lord of Mercy? Should we bow down before anything you command?' and they turn even further away. 61 Exalted is He who put constellations in the heavens, a radiant light, and an illuminating moon— 62 it is He who made the night and day follow each other— so anyone who wishes may be mindful or show gratitude. 63 The servants of the Lord of Mercy are those who walk humbly on the earth, and who, when the foolish address them, reply, 'Peace'; 64 those who spend the night bowed down or standing, worshipping their Lord, 65 who plead, 'Our Lord, turn away from us the suffering of Hell, for it is a dreadful torment to suffer! 66 It is an evil home, a foul resting place!' 67 They are those who are neither wasteful nor niggardly when they spend, but keep to a just balance; 68 those who never invoke any other deity beside God, nor take a life, which God has made sacred, except in the pursuit of justice, nor commit adultery. (Whoever does these things will face the penalties: 69 their torment will be doubled on the Day of Resurrection, and they will remain in torment, disgraced, 70 except those who repent, believe,

a Cf. 41: 9–12.

b Other readings of this phrase include ‘ask someone who knows’ or ‘ask anyone how well informed He is’, but the expression *fas_al*, ‘ask someone’, at the beginning of the phrase is a rhetorical device suggesting the truth of the statement and need not be translated literally. 230 The Qur’an 25: 52 and do good deeds: God will change the evil deeds of such people into good ones. He is most forgiving, most merciful. 71 People who repent and do good deeds truly return to God.)

72 [The servants of the Lord of Mercy are] those who do not give false testimony, and who, when they see some frivolity, pass by with dignity; 73 who, when reminded of their Lord’s signs, do not turn a deaf ear and a blind eye to them; 74 those who pray, ‘Our Lord, give us joy in our spouses and offspring. Make us good examples to those who are aware of You’. 75 These servants will be rewarded with the highest place in Paradise for their steadfastness. There they will be met with greetings and peace. 76 There they will stay— a happy home and resting place! 77 [Prophet, tell the disbelievers], ‘What are you to my Lord without your supplication? But since you have written off the truth as lies, the inevitable will happen.’^a

a The punishment (cf. 4: 147). 25: 77 The Differentiator 231

26. THE POETS

A Meccan sura which takes its name from the reference to poets in verse 224. It talks about the disbelievers who belittle the Qur’an, and gives examples of God’s power and grace in nature. It recounts several stories of earlier prophets, the reactions of their people, and punishments that afflicted them, ending by confirming the divine origin of the Qur’an. It is not something brought down

by the jinn, nor is it poetry. In the name of God, the Lord of Mercy, the Giver of Mercy 1 Ta Sin Mim

2 These are the verses of the Scripture that makes things clear:

3 [Prophet], are you going to worry yourself to death because they will not believe? 4 If We had wished, We could have sent them down a sign from heaven, at which their necks would stay bowed in utter humility. 5 Whenever they are brought a new revelation from the Lord of Mercy, they turn away: 6 they deny it, but the truth of what they scorned will soon hit them. 7 Do they not see the earth, and what noble kinds of thing We grow in it? 8 There truly is a sign in this, though most of them do not believe: 9 your Lord alone is the Almighty, the Merciful. 10 Your Lord called to Moses: ‘Go to those wrongdoers, 11 the people of Pharaoh. Will they not take heed?’ 12 Moses said, ‘My Lord, I fear they will call me a liar, 13 and I will feel stressed and tongue-tied, so send Aaron too; 14 besides, they have a charge against me, and I fear they may kill me.’ 15 God said, ‘No [they will not]. Go, both of you, with Our signs—We shall be with you, listening. 16 Go, both of you, to Pharaoh and say, “We bring a message from the Lord of the Worlds: 17 let the Children of Israel leave with us.” ’ 18 Pharaoh said, ‘Did we not bring you up as a child among us? Did you not stay with us for many years? 19 And then you committed that crime of yours: you were so ungrateful.’ 20 Moses replied, ‘I was

a Cf. 28: 15–20.

misguided when I did it 21 and I fled from you in fear; later my Lord gave me wisdom and made me one of His messengers. 22 And is this— that you have enslaved the Children of Israel— the favour with which you reproach me?’ 23 Pharaoh asked, ‘What is this “Lord of the Worlds”?’ 24 Moses replied, ‘He is the Lord of the heavens and earth and everything between them. If you would only have faith!’ 25 Pharaoh said to those present, ‘Do you hear what he says?’ 26 Moses said, ‘He is your Lord and the Lord of your forefathers.’ 27 Pharaoh said, ‘This messenger who has been sent to you is truly possessed.’ 28 Moses continued, ‘Lord of the East and West and everything between them. If you

would only use your reason!’ 29 But Pharaoh said [to him], ‘If you take any god other than me, I will throw you into prison,’ 30 and Moses asked, ‘Even if I show you something convincing?’ 31 ‘Show it then,’ said Pharaoh, ‘if you are telling the truth.’ 32 So Moses threw down his staff and— lo and behold!— it became a snake for everyone to see. 33 Then he drew out his hand and— lo and behold!— it was white for the onlookers to see. 34 Pharaoh said to the counsellors around him, ‘This man is a learned sorcerer! 35 He means to use his sorcery to drive you out of your land! What do you suggest?’ 36 They

answered, ‘Delay him and his brother for a while, and send messengers to all the cities 37 to bring every accomplished sorcerer to you.’ 38 The sorcerers were [to be] assembled at the appointed time on a certain day 39 and the people were asked, 40 ‘Are you all coming? We may follow the sorcerers if they win!’

41 When the sorcerers came, they said to Pharaoh, ‘Shall we be rewarded if we win?’ 42 and he said, ‘Yes, and you will join my inner court.’ 43 Moses said to them, ‘Throw down whatever you will.’ 44 They threw their ropes and staffs, saying, ‘By Pharaoh’s might, we shall be victorious.’ 45 But Moses threw his staff and— lo and behold!— it swallowed up their trickery 46 and the sorcerers fell down

on their knees, 47 exclaiming, ‘We believe in the Lord of the Worlds, 48 the Lord of Moses and Aaron.’ 49 Pharaoh said, ‘How dare you believe in him before I have given you permission? He must be the master who taught you sorcery! Soon you will see: I will cut off your alternate hands and feet and then crucify the lot of you!’ 50 ‘That will do us no harm,’ they said, ‘for we are sure to return to our a See note to 5: 33.

26: 50 The Poets 233 Lord. 51 We hope that our Lord will forgive us our sins, as we were the first to believe.’

52 Then We revealed Our will to Moses, ‘Leave with My servants

by night, for you will be pursued!’ 53 Pharaoh sent messengers into the cities, proclaiming, 54 ‘These people are a puny band—55 they have enraged us— 56 and we are a large army, on the alert.’ 57 So it was that We made them leave their gardens and their springs, 58 their treasures and their noble dwellings— 59 We gave [such] things [later]a to the Children of Israel. 60 Pharaoh and his people pursued them at sunrise, 61 and as soon as the two sides came within sight of one another, Moses’ followers said, ‘We shall definitely be caught.’ 62 Moses said, ‘No, my Lord is with me: He will guide me,’ 63 and We revealed to Moses: ‘Strike the sea with your staff.’ It parted— each side like a mighty mountain— 64 and We brought the others to that place: 65 We saved Moses and all his companions, 66 and drowned the rest. 67 There truly is a sign in this, though most of them do not believe: 68 your Lord alone is the Almighty, the Merciful. 69 Tell them the story of Abraham, 70 when he asked his father and his people, ‘What do you worship?’ 71 They said, ‘We worship idols, and are constantly in attendance on them.’ 72 He asked, ‘Do they hear you when you call? 73 Do they help or harm you?’ 74 They replied, ‘No, but this is what we saw our fathers doing.’ 75 Abraham said, ‘Those idols you have worshipped, 76 you and your forefathers, 77 are my enemies; not so the Lord of the Worlds, 78 who created me. It is He who guides me; 79 He who gives me food and drink; 80 He who cures me when I am ill; 81 He who will make me die and then give me life again; 82 and He who will, I hope, forgive my faults on the Day of Judgement. 83 My Lord, grant me wisdom; join me with the righteous; 84 give me a good name among later generations; 85 make me one of those given the Garden of Bliss— 86 forgive my father, for he is one of those who have gone astray— 87 and do not disgrace me on the Day when all people are resurrected: 88 the Day

when neither wealth nor children can help, 89 when the only one who will be saved is the one who comes before God with a heart devoted to Him.’ 90 When the Garden is brought near to the righteous 91 and the Fire is placed in full view of the misguided, 92 it will be said to them, a Cf. 7: 137. 234 The Qur’an 26: 51 ‘Where are those you worshipped 93 beside God? Can they help you now, or even help themselves?’ 94 and then they will all be hurled into Hell, together with those that misled them, 95 and all Iblis’s supporters. a 96 There they will say to their gods, as they bicker among themselves, 97 ‘We were clearly misguided 98 when we made you equal with the Lord of the Worlds. 99 It was the evildoers who led us astray, 100 and now we have no intercessor 101 and no true friend. 102 If only we could live our lives again, we would be true believers!’ 103 There truly is a sign in this, though most of them do not believe: 104 your Lord alone is the Almighty, the Merciful. 105 The people of Noah, too, called the messengers liars. 106 Their brother Noah said to them, ‘Will you not be mindful of God? 107 I am a faithful messenger sent to you: 108 be mindful of God and obey me. 109 I ask no reward of you, for my only reward is with the Lord of the Worlds: 110 be mindful of God and obey me.’ 111 They answered, ‘Why should we believe you when the worst sort of people follow you?’ 112 He said, ‘What knowledge do I have of what they used to do? 113 It is for my Lord alone to bring them to account— if only you could see— 114 I will not drive believers away. 115 I am here only to give people a clear warning.’ 116 So they said, ‘Noah, if you do not stop this, you will be stoned.’ 117 He said, ‘My Lord, my people have

rejected me, 118 so make a firm judgement between me and them, and save me and my believing followers.’ 119 So We saved him and his followers in the fully laden ship, 120 and drowned the rest. 121 There truly is a sign in this, though most of them do not believe: 122 your Lord alone is the Almighty, the Merciful. 123 The people of Ad, too, called the messengers liars. 124 Their brother Hud said to them, ‘Will you not be mindful of God? 125 I am a faithful messenger sent to you: 126 be mindful of God and obey me. 127 I ask no reward of you, for my only reward is with the Lord of the Worlds. 128 How can you be so vain that you set up monuments on every high place? 129 Do you build fortresses because you hope to be immortal? 130 Why do you act like tyrants whenever you attack someone? 131 Be mindful of God and obey me; 132 be mindful of Him who has provided you with everything you know— 133 He has given you livestock, sons, 134 gardens, springs— 135 for I truly fear that the torment of a grievous day will overtake you.’ 136 They replied, ‘It makes a See note to 37: 173. 26: 136 The Poets 235 no difference to us whether you warn us or not, 137 for we only do what our forefathers used to do: 138 we shall not be punished.’ 139 They denounced him as a liar, and so We destroyed them. There truly is a sign in this, though most of them do not believe: 140 your Lord alone is the Almighty, the Merciful. 141 The people of Thamud, too, called the messengers liars. 142 Their brother Salih said to them, ‘Will you not be mindful of God? 143 I am a faithful messenger to you: 144 be mindful of God and obey me. 145 I ask no reward from you, for my only reward is with the Lord of the Worlds. 146 [Do you think] you will be left secure for ever in what you have here— 147 gardens, springs, 148 fields, palm trees laden with fruit— 149 carving your fine houses from the mountains?

150 Be mindful of God and obey me: 151 do not obey those who are given to excess 152 and who spread corruption in the land instead of doing what is right.' 153 They said, 'You are bewitched! 154 You are nothing but a man like us. Show us a sign, if you are telling the truth.' 155 He said, 'Here is a camel. She should have her turn to drink and so should you, each on a specified day, 156 so do not harm her, or the punishment of a terrible day will befall you.' 157 But they hamstrung her. In the morning they had cause to regret it: 158 the punishment fell upon them. There truly is a sign in this, though most of them will not believe: 159 your Lord alone is the Almighty, the Merciful.

160 The people of Lot, too, called the messengers liars. 161 Their brother Lot said to them, 'Will you not be mindful of God? 162 I am a faithful messenger to you: 163 be mindful of God and obey me. 164 I ask no reward from you, for my only reward is with the Lord of the Worlds. 165 Must you, unlike [other] people, lust after males 166 and abandon the wives that God has created for you? You are exceeding all bounds,' 167 but they replied, 'Lot! If you do not stop this, you will be driven away.' 168 So he said, 'I loathe what you do: 169 Lord, save me and my family from what they are doing.' 170 We saved him and all his family, 171 except for an old woman who stayed behind, 172 then We destroyed the others, 173 and poured a rain of destruction down upon them. How dreadful that rain was for those who had been forewarned!

174 There truly is a sign in this, though most of them will not believe: 175 your Lord alone is the Almighty, the Merciful.

176 The forest-dwellers, too, called the messengers liars. 177 Shu'ayb said to them, 'Will you not be mindful of God? 178 I am a faithful

236 The Qur'an 26: 137 messenger to you: 179 be mindful of God and obey me. 180 I ask no reward of you, for my only reward is with the Lord of the Worlds. 181 Give full measure: do not sell others short. 182 Weigh with correct scales: 183 do not deprive people of what is theirs. Do not spread corruption on earth. 184 Be mindful of God who created you and former generations,' 185 but they replied, 'You are bewitched! 186 You are nothing but a man like us. In fact we think you are a liar. 187 Make bits of the heavens fall down on us, if you are telling the truth.' 188 He said, 'My Lord knows best what you do.' 189 They called him a liar, and so the torment of the Day of Shadow came upon them— it was the torment of a terrible day. 190 There truly is a sign in this, though most of them will not believe: 191 your Lord alone is the Almighty, the Merciful.

192 Truly, this Qur'an has been sent down by the Lord of the Worlds: 193 the Trustworthy Spirit brought it down 194 to your heart [Prophet], so that you could bring warning 195 in a clear Arabic tongue. 196 This was foretold in the scriptures of earlier religions. 197 Is it not proof enough for them that the learned men of the Children of Israel have recognized it? 198 If We had sent it down to someone who was not an Arab, 199 and he had recited it to them, they still would not have believed in it. 200 So We make it pass straight through the hearts of the guilty: 201 they will not believe in it until they see the grievous torment, 202 which will suddenly hit them when they are not expecting it, 203 and then they will say, 'Can we have more time?' 204 How can they ask that Our punishment be brought to them sooner? 205 Think, if we let them enjoy this life for some years 206 and then the promised torment came upon them, 207 what good would their past enjoyment be to them? 208 Never have We destroyed

a town without sending down messengers to warn it, 209 as a reminder from Us: We are never unjust. 210 It was not the jinn who brought down this Qur'an: 211 it is neither in their interests nor in their power, 212 indeed they are prevented from overhearing it. 213 So [Prophet] do not invoke any gods beside God, or you will incur punishment. 214 Warn your nearest kinsfolk 215 and lower your wing tenderly over the believers who a Generally understood to mean the Angel Gabriel.

b This alludes to the refusal of many Meccan Arabs to believe that revelation could come to a man from among themselves.

c Cf. 72: 8–9; 37: 7–10.

26: 215 The Poets 237 follow you. 216 If they disobey you, say, 'I bear no responsibility for your actions.' 217 Put your trust in the Almighty, the Merciful, 218 who sees you when you stand up [for prayer] 219 and sees your movements among the worshippers: 220 He is the All Hearing, the All Knowing. 221 Shall I tell you who the jinn come down to? 222 They come down to every lying sinner 223 who readily lends an ear to them, and most of them are liars: 224 only those who are lost in error follow the poets. a 225 Do you not see how they rove aimlessly in every valley; 226 how they say what they do not do? b 227 Not so those [poets] who believe, do good deeds, remember God often, and defend themselves after they have been wronged. The evildoers will find out what they will return to.

a The Meccans dismissed the Qur'an as poetry. After the Prophet moved to Medina, the Meccans commissioned poets to satirize the Muslims, and some Muslim poets counter-attacked.

b Poets used to boast and exaggerate in their praise-poems and satires.

238 The Qur'an 26: 216

27. THE ANTS

A Meccan sura which takes its title from the ants mentioned in the Solomon

story (verses 18–19). It both opens and closes by describing the Qur'an as joyful news for the believers and a warning for others. It gives stories of past prophets and the destruction of the communities that disbelieved in them. Illustrations are given of the nature of God's power, contrasted with the total lack of power of the 'partners' they worship beside Him, and descriptions are given of the Day of Judgement for those who deny it.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Ta Sin

These are the verses of the Qur'an—a scripture that makes things clear; 2 a guide and joyful news for the believers 3 who keep up the prayer, pay the prescribed alms, and believe firmly in the life to come. 4 As for those who do not believe in the life to come, We have made their deeds seem alluring to them, so they wander blindly: 5 it is they who will have the worst suffering, and will be the ones to lose most in the life to come. 6You [Prophet] receive the Qur'an from One who is all wise, all knowing. 7 Moses said to his family, 'I have seen a fire. I will bring you news from there, or a burning stick for you to warm yourselves.' 8When he reached the fire, a voice called: 'Blessed is the person near this fire^a and those around it;^b may God be exalted, the Lord of the Worlds. 9Moses, I am God, the Mighty, the Wise. 10Throw down your staff,' but when he saw it moving like a snake, he turned and fled. 'Moses, do not be afraid! The messengers need have no fear in My presence, 11 I am truly most forgiving and merciful to those who do wrong,^c and then replace their evil with good. 12 Put your hand inside your cloak and it will come out white, but unharmed. These are among a Moses or God. Literally 'in this fire' (fi al-nari). Zamakhshari interprets fi as 'near', while Qatada and Zajjaj understand nar 'fire' to mean nur 'light' (Razi).

b The angels.

c Cf. 28: 15. This is an allusion to a man Moses killed in Egypt. the nine signs that you will show Pharaoh and his people; they have really gone too far.'

13 But when Our enlightening signs came to them, they said, 'This is clearly [just] sorcery!' 14 They denied them, in their wickedness and their pride, even though their souls acknowledged them as true. See how those who spread corruption met their end! 15We gave knowledge to David and Solomon, and they both said, 'Praise be to God, who has favoured us over many of His believing servants.' 16Solomon succeeded David. He said, 'People, we have been taught the speech of birds, and we have been given a share of everything: this is a clearly a great favour.' 17Solomon's hosts of jinn, men, and birds were marshalled in ordered ranks before him, 18 and when they came to the Valley of the Ants, one ant said, 'Ants! Go into your homes, in case Solomon and his hosts unwittingly crush you.' 19Solomon smiled broadly at her words and said, 'Lord, inspire me to be thankful for the blessings You have granted me and my parents, and to do good deeds that please You; admit me by Your grace into the ranks of Your righteous servants.' 20Solomon inspected the birds and said, 'Why do I not see the hoopoe? Is he absent? 21 I will punish him severely, or kill him, unless he brings me a convincing excuse for his absence.' 22 But the hoopoe did not stay away long: he came and said, 'I have learned something you did not know: I come to you from Sheba with firm news. 23 I found a woman ruling over the people, who has been given a share of everything— she has a magnificent throne— 24 [but] I found that she and her people worshipped the sun instead of God. Satan has made their deeds seem alluring to them, and diverted them from the right path: they cannot find the right path. 25 Should they not worship

God, who brings forth what is hidden in the heavens and earth and knows both what you people conceal and what you declare? 26 He is God, there is no god but Him, the Lord of the mighty throne.'

27Solomon said, 'We shall see whether you are telling the truth or lying. 28Take this letter of mine and deliver it to them, then withdraw and see what answer they send back.'

29 The Queen of Sheba said, 'Counsellors, a gracious letter has been delivered to me. 30 It is from Solomon, and it says, "In the name of God, the Lord of Mercy, the Giver of Mercy, 31 do not put yourselves above me, and come to me in submission to God."' 32She said, 'Counsellors, give me your counsel in the matter I now face: I 240 The Qur'an 27: 13 only ever decide on matters in your presence.' 33 They replied, 'We possess great force and power in war, but you are in command, so consider what orders to give us.'

34 She said, 'Whenever kings go into a city, they ruin it and humiliate its leaders— that is what they do— 35but I am going to send them a gift, then see what answer my envoys bring back.'

36 When her envoy came to Solomon, Solomon said, 'What! Are you offering me wealth? What God has given me is better than what He has given you, though you rejoice in this gift of yours. 37 Go back to your people: we shall certainly come upon them with irresistible forces, and drive them, disgraced and humbled, from their land.'

38 Then he said, 'Counsellors, which of you can bring me her throne before they come to me in submission?' 39 A powerful and crafty jinn replied, 'I will bring it to you before you can even rise from your place. I am strong and trustworthy enough,' 40but one of them who had some knowledge of the Scripture said, 'I will bring it to you in the twinkling of an eye.'

When Solomon saw it set before him, he said, 'This is a favour from my Lord, to test whether I am grateful or not: if anyone is grateful, it is for his own good, if anyone is ungrateful, then my Lord is self-sufficient and most generous.' 41 Then he said, 'Disguise her throne, and we shall see whether or not she recognizes it.' 42 When she arrived, she was asked, 'Is this your throne?' She replied, 'It looks like it.' [Solomon said], 'We were given knowledge before her, and we devoted ourselves to God; 43 she was prevented by what she worshipped instead of God, for she came from a disbelieving people.' 44 Then it was said to her, 'Enter the hall,' but when she saw it, she thought it was a deep pool of water, and bared her legs. Solomon explained, 'It is just a hall paved with glass,' and she said, 'My Lord, I have wronged myself: I devote myself, with Solomon, to God, the Lord of the Worlds.' 45 To the people of Thamud We sent their brother, Salih, saying, 'Worship God alone,' but they split into two rival factions. 46 Salih said, 'My people, why do you rush to bring [forward] what is bad rather than good? Why do you not ask forgiveness of God, so that you may be given mercy?' 47 They said, 'We see you and your followers as an evil omen.' He replied, 'God will decide on any omen you may see: you people are being put to the test.' 48 There were nine men in the city who spread corruption in the land without making 27: 48 The Ants 241 amends. 49 They said, 'Swear by God: we shall attack this man and his household in the night, then say to his next of kin, "We did not witness the destruction of his household. We are telling the truth."' 50 So they devised their evil plan, but We too made a plan of which they were unaware. 51 See how their scheming ended: We destroyed them utterly, along with all their people. 52 As a result of their evil deeds, their homes are desolate ruins— there truly is a sign in this for those who know— 53 but We saved those who believed and were

mindful of God. 54 We also sent Lot to his people. He said to them, 'How can you commit this outrage with your eyes wide open? 55 How can you lust after men instead of women? What fools you are!' 56 The only answer his people gave was to say, 'Expel Lot's followers from your town! These men mean to stay chaste!' 57 We saved him and his family— except for his wife: We made her stay behind— 58 and We brought rain down on them. How dreadful that rain was for those who had been warned! 59 Say [Prophet], 'Praise be to God and peace on the servants He has chosen.^a Who is better: God, or those they set up as partners with Him? 60 Who created the heavens and earth? Who sends down water from the sky for you— with which We cause gardens of delight to grow: you have no power to make the trees grow in them— is it another god beside God? No! But they are people who take others to be equal with God. 61 Who is it that made the earth a stable place to live? Who made rivers flow through it? Who set immovable mountains on it and created a barrier between the fresh and salt water? Is it another god beside God? No! But most of them do not know. 62 Who is it that answers the distressed when they call upon Him? Who removes their suffering? Who makes you successors in the earth? Is it another god beside God? Little notice you take! 63 Who is it that guides you through the darkness on land and sea? Who sends the winds as heralds of good news before His mercy?^b Is it another god beside God? God is far above the partners they put beside him! 64 Who is it that creates life and reproduces it? Who is it that gives you provision from the heavens and earth? Is it another god beside God?' Say, 'Show me your evidence then, if what you say is true.' ^a As messengers, see e.g. 3: 33. ^b i.e. rain. 242 The Qur'an 27: 49 65 Say, 'No one in the heavens or on earth knows the unseen except

God.' They do not know when they will be raised from the dead: 66 their knowledge cannot comprehend the Hereafter; they are in doubt about it; they are blind to it. 67 So the disbelievers say, 'What! When we and our forefathers have become dust, shall we be brought back to life again? 68 We have heard such promises before, and so did our forefathers. These are just ancient fables.' 69 [Prophet], say, 'Travel through the earth and see how the evildoers ended up.' 70 [Prophet], do not grieve over them; do not be distressed by their schemes. 71 They also say, 'When will this promise be fulfilled if what you say is true?' 72 Say, 'Maybe some of what you seek to hasten is near at hand.' 73 Your Lord is bountiful to people, though most of them are ungrateful. 74 He knows everything their hearts conceal and everything they reveal: 75 there is nothing hidden in the heavens or on earth that is not in a clear Record. 76 Truly, this Qur'an explains to the Children of Israel most of what they differ about, 77 and it is guidance and grace for those who believe. 78 Truly, your Lord will judge between them in His wisdom— He is the Almighty, the All Knowing— 79 so [Prophet], put your trust in God, you are on the path of clear truth. 80 You cannot make the dead hear, you cannot make the deaf listen to your call when they turn their backs and leave, 81 you cannot guide the blind out of their error: you cannot make anyone hear you except those who believe in Our signs and submit [to Us]. 82 When the verdict is given against them, We shall bring a creature out of the earth, which will tell them that people had no faith in Our revelations. 83 The Day will come when We gather from every community a crowd of those who disbelieved in Our signs and they will be led in separate groups 84 until, when they come before Him, He will say, 'Did you deny My messages without even taking them in? Or what were you

doing?’ 85The verdict will be given against them because of their wrongdoing: they will not speak. 86 Did they not see that We gave them the night for rest, and the day for light? There truly are signs in this for those who believe. 87 On the Day the Trumpet sounds, everyone in heaven and on earth will be terrified— except such as God wills— and all will come to Him in utter humility. 88You will see the mountains and think they are firmly fixed, but they will float away like clouds: this is the handiwork of God who has perfected all things. He is fully aware of

27: 88 The Ants 243
what you do: 89whoever comes with a good deed will be rewarded with something better, and be secure from the terrors of that Day, 90but whoever comes with evil deeds will be cast face downwards into the Fire. ‘Are you rewarded for anything except what you have done?’ 91 [Say Prophet], ‘What I am commanded to do is to serve the Sustainer of this town,^a which He has made inviolable. Everything belongs to Him; I am commanded to be one of those devoted to Him; 92 I am commanded to recite the Qur’an.’ Whoever chooses to follow the right path does so for his own good. Say to whoever deviates from it, ‘I am only here to warn.’ 93 Say, ‘Praise belongs to God: He will show you His signs so that you will recognize them.’ Your Lord is never unmindful of what you all do.

a Mecca.
244 The Qur’an 27: 89
28. THE STORY
A Meccan sura which centres on the story of Moses and takes its title from the reference to the story told by Moses in verse 25. Its main theme is the bad end that comes to those who are arrogant and spread corruption, like Pharaoh and Qarun—polytheism is denounced at various points throughout the sura—and a link is made between these and the disbelievers of Mecca. The Prophet is reminded that he cannot make everyone believe (verse 56) and should remain steadfast (verse 87).
In the name of God, the Lord of Mercy, the Giver of Mercy

1Ta Sin Mim
2 These are the verses of the Scripture that makes things clear:
3We recount to you [Prophet] part of the story of Moses and Pharaoh, setting out the truth for people who believe. 4 Pharaoh made himself high and mighty in the land and divided the people into different groups: one group he oppressed, slaughtering their sons and sparing their women—he was one of those who spread corruption—
5but We wished to favour those who were oppressed in that land, to make them leaders, the ones to survive, 6 to establish them in the land, and through them show Pharaoh, Haman, and their armies the very thing they feared.
7We inspired Moses’ mother, saying, ‘Suckle him, and then, when you fear for his safety, put him in the river: do not be afraid, and do not grieve, for We shall return him to you and make him a messenger.’
8 Pharaoh’s household picked him up—later to become an enemy and a source of grief for them: Pharaoh, Haman, and their armies were wrongdoers—9 and Pharaoh’s wife said, ‘Here is a joy to behold for me and for you! Do not kill him: he may be of use to us, or we may adopt him as a son.’ They did not realize what they were doing. 10 The next day, Moses’ mother felt a void in her heart—if We had not strengthened it to make her one of those who believe, she would have revealed everything about him—11 and she said to his sister, ‘Follow him.’ So she watched him from a distance, without a Li here indicates consequence rather than purpose.
them knowing. 12We had ordained that he would refuse to feed from wet nurses. His sister approached them and said, ‘Shall I tell you about a household which could bring him up for you and take good care of him?’ 13We restored him to his mother in this way, so that she might be comforted, not grieve, and know that God’s promise is true, though most of them do not know.

14 When Moses reached full maturity and manhood, We gave him wisdom and knowledge: this is how We reward those who do good.
15 He entered the city, unnoticed by its people, and found two men fighting: one from his own people, the other an enemy. The one from his own people cried out to him for help against the enemy. Moses struck him with his fist and killed him. He said, ‘This must be Satan’s work: clearly he is a misleading enemy.’ 16 He said, ‘Lord, I have wronged myself. Forgive me,’ so He forgave him; He is truly the Most Forgiving, the Most Merciful. 17 He said, ‘My Lord, because of the blessings You have bestowed upon me, I shall never support those who do evil.’
18 Next morning, he was walking in the city, fearful and vigilant, when suddenly the man he had helped the day before cried out to him for help. Moses said, ‘You are clearly a troublemaker.’ 19 As he was about to attack the man who was an enemy to both of them, the man said, ‘Moses, are you going to kill me as you killed that person yesterday? You clearly want to be a tyrant in the land; you do not intend to put things right.’ 20 Then a man came running from the furthest part of the city and said, ‘Moses, the authorities are talking about killing you, so leave— this is my sincere advice.’ 21 So Moses left the city, fearful and wary, and prayed, ‘My Lord, save me from people who do wrong.’
22 As he made his way towards Midian, he was saying, ‘May my Lord guide me to the right way.’
23 When he arrived at Midian’s waters, he found a group of men watering [their flocks], and beside them two women keeping their flocks back, so he said, ‘What is the matter with you two?’ They said, ‘We cannot water [our flocks] until the shepherds take their sheep away: our father is a very old man.’
24He watered their flocks for them, withdrew into the shade, and prayed, ‘My Lord, I am in dire need of whatever good thing You may send me,’ 25 and then one of the two women approached him, walking shyly, and said, ‘My father is asking for you: he wants to

reward you for watering our flocks for us.'

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When Moses came to him and told him his story, the old man said, 'Do not be afraid, you are safe now from people who do wrong.'

26 One of the women said,

'Father, hire him: a strong, trustworthy

man is the best to hire.' 27 The father said, 'I would like to marry you

to one of these daughters of mine, on condition that you serve me for eight years: if you complete ten, it will be of your own free will. I do not intend to make things difficult for you: God willing, you will find I am a fair man.' 28 Moses said, 'Let that be the agreement between us— whichever of the two terms I fulfil, let there be no injustice to me— God is witness to what we say.'

29 Once Moses had fulfilled the term and was travelling with his family, he caught sight of a fire on the side of the mountain and said to his family, 'Wait! I have seen a fire. I will bring you news from there, or a burning stick for you to warm yourselves.' 30 But when he reached it, a voice called out to him from the right-hand side of the valley, from a tree on the blessed ground: 'Moses, I am God, the Lord of the Worlds. 31 Throw down your staff.' When he

saw his staff moving like a snake, he fled in fear and would not return. Again [he was called]: 'Moses! Draw near! Do not be afraid, for you are one of those who are safe. 32 Put your hand inside your shirt and it will come out white but unharmed— hold your arm close to your side, free from all fear. These shall be two signs from your Lord to Pharaoh and his chiefs; they are truly wicked people.' 33 Moses said, 'My Lord, I killed one of their men, and I fear that they may kill me. 34 My brother Aaron is more eloquent than I: send him with me to help me and confirm my words— I fear they may call me a liar.' 35 God said, 'We shall strengthen you through your brother; We shall give you both power

so that they cannot touch you. With Our signs you, and those who

follow you, will triumph.'

36 But when Moses came to them with Our clear signs, they said,

'These are mere conjuring tricks; we never heard this from our forefathers.'

37 Moses said, 'My Lord knows best who comes with guidance from Him and who will have the final Home: wrongdoers will never succeed.' 38 Pharaoh said, 'Counsellors, you have no other

god that I know of except me.

Haman, light me a fire to bake clay bricks, then build me a tall building so that I may climb up to Moses' God: I am convinced that he is lying.'

39 Pharaoh and his armies behaved arrogantly in the land with no

28: 39 The Story 247

right— they thought they would not be brought back to Us— 40 so We seized him and his armies and threw them into the sea. See what became of the wrongdoers! 41 We made them leaders calling

[others] only to the Fire: on the Day of Resurrection they will not be helped.

42 We made Our rejection pursue them in this world, and on the Day of Resurrection they will be among the despised. 43 After We had destroyed the earlier generations, We gave Moses the Scripture to provide insight, guidance, and mercy for people, so that they might take heed.

44 You [Muhammad] were not present on the western side of the mountain when We gave Our command to Moses: you were not there— 45 We have brought into being many generations who lived long lives— you did not live among the people of Midian or recite Our Revelation to them— We have always sent messengers to people— 46 nor were you present on the side of Mount Sinai when We called out to Moses. But you too have been sent as an act of grace

from your Lord, to give warning to a people to whom no warner has come before, so that they may take heed, 47 and may not say, if a disaster should befall them as a result of what they have done with their own hands, 'Lord, if only You had sent us a messenger, we might have followed Your message and become believers.'

48 Even

now that Our truth has come to them, they say, 'Why has he not been

given signs like those given to Moses?' Did they not also deny the

truth that was given to Moses before? They say, 'Two kinds of sorcery,

helping each other,' and, 'We refuse to accept either of them.'

49 Say [Muhammad], 'Then produce a book from God that gives

better guidance than these two and I will follow it, if you are telling

the truth.' 50 If they do not respond to you, you will know that they

follow only their own desires. Who is further astray than the one who follows his own desires with no guidance from God? Truly God does not guide those who do wrong.

51 We have caused Our Word to come to them so that they may be mindful. 52 Those to whom We gave the Scripture before believe in

it, a 53 and, when it is recited to them, say, 'We believe in it, it is the

truth from our Lord. Before it came we had already devoted ourselves

to Him.' 54 They will be given their rewards twice over because they are steadfast, repel evil with good, give to others out of what a The Qur'an.

248 The Qur'an 28: 40

We have provided for them, 55 and turn away whenever they hear frivolous talk, saying, 'We have our deeds and you have yours. Peace

be with you! We do not seek the company of ignorant people.'

56 You [Prophet] cannot guide everyone you love to the truth; it is

God who guides whoever He will: He knows best those who will follow guidance. 57 They say, 'If we were to follow guidance with you

[Prophet], we would be swept from our land.' Have We not established

for them a secure sanctuarya where every kind of produce is brought, as a provision from Us? But most of them do not comprehend.

58 We have destroyed many a community that once revelled in its wanton wealth and easy living: since then their dwelling places have barely been inhabited— We are the only heir. 59 Your Lord

would never destroy towns without first raising a messenger in their midst to recite Our messages to them, nor would We destroy towns unless their inhabitants were evildoers. 60 Whatever things you have been given for the life of this world are merely [temporary] gratification and vanity: that which is with God is better and more lasting— will you not use your reason? 61 Can the person who will see the fulfilment of the good promise We gave him be compared to someone We have given some enjoyments for this worldly life but who, on the Day of Resurrection, will be summoned? 62 The Day will come when God will call them, saying, 'Where now are those you allege are My partners?' 63 and those [ringleaders] against whom the verdict will be passed will say, 'Our Lord, these are the ones we caused to deviate. We caused them to deviate as we ourselves deviated, but now we disown them before You: they did not really serve us.' 64 It will then be said to them, 'Now call those you worshipped as partners,' and they will call them but receive no answer. They will see the suffering and wish they had followed guidance. 65 On that Day He will call them, saying, 'How did you respond to My messengers?' 66 All arguments will seem obscure to them on that Day; they will not be able to consult one another. 67 Yet anyone who has repented, believed, and done good deeds can hope to find himself among the successful. 68 Your Lord creates what He pleases and chooses those He will— they have no choice— so glory be to God, and may He be exalted above the partners they ascribe to Him! 69 Your Lord knows what their hearts
a Mecca. b For punishment.
28: 69 The Story 249
conceal and what they reveal. 70 He is God; there is no god but Him;
all praise belongs to Him in this world and the next; His is the

Judgement; and to Him you shall be returned.
71 Say [Prophet], 'Just think, if God were to cast perpetual night over you until the Day of Resurrection, what god other than He could bring you light? Do you not listen?' 72 Say, 'Just think, if God were to cast perpetual day over you until the Day of Resurrection, what god other than He could give you night in which to rest? Do you not see? 73 In His mercy He has given you night and day, so that you may rest and seek His bounty and be grateful.' 74 The Day will come when He will call out to them, saying, 'Where are the partners you claimed for Me?' 75 We shall call a witness from every community, and say, 'Produce your evidence,' and then they will know that truth belongs to God alone; the gods they invented will forsake them.
76 Qarun was one of Moses' people, but he oppressed them. We had given him such treasures that even their keys would have weighed down a whole company of strong men. His people said to him, 'Do not gloat, for God does not like people who gloat. 77 Seek the life to come by means of what God has granted you, but do not neglect your rightful share in this world. Do good to others as God has done good to you. Do not seek to spread corruption in the land, for God does not love those who do this,' 78 but he answered, 'This wealth was given to me on account of the knowledge I possess.' Did he not know that God had destroyed many generations before him, who had greater power than him and built up greater wealth? The guilty will not be questioned about their sins. 79 He went out among his people in all his pomp, and those whose aim was the life of this world said, 'If only we had been given something like what Qarun has been given: he really is a very fortunate man,' 80 but those who were given knowledge said, 'Alas for you! God's reward is better

for those who believe and do good deeds: only those who are steadfast will attain this.' 81 We caused the earth to swallow him and his home: he had no one to help him against God, nor could he defend himself. 82 The next day, those who had, the day before, wished to be
a There are a number of interpretations of this verse, the most likely, according to Razi, being that the guilty will not be granted the privilege of being questioned about their sins, nor will they be given the opportunity to provide excuses.
250 The Qur'an 28: 70
in his place exclaimed, 'Alas [for you, Qarun]! It is God alone who gives what He will, abundantly or sparingly, to whichever He will of His creatures: if God had not been gracious to us, He would have caused the earth to swallow us too.' Alas indeed! Those who deny the truth will never prosper.
83 We grant the Home in the Hereafter to those who do not seek superiority on earth or spread corruption: the happy ending is awarded to those who are mindful of God. 84 Whoever comes before God with a good deed will receive a better reward; whoever comes with an evil deed will be punished only for what he has done. 85 He who has made the Qur'an binding on you [Prophet] will bring you back home. 86 So say, 'My Lord knows best who has brought true guidance and who is blatantly astray.' 86 You yourself could not have expected the Scripture to be sent to you; it came only as a mercy from your Lord. So give no help to the disbelievers. 87 Do not let them turn you away from God's revelations after they have been revealed to you. Call people to your Lord. Never become one of those who ascribe partners to God. 88 Do not call out to any other god beside God, for there is no god but Him. Everything will perish except His Face. His is the Judgement and to Him you shall all be brought back.
a To Him. Cf. verse 83. Various commentators take this to refer to Mecca or to the life to come.
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29. THE SPIDER

A Meccan sura that takes its title from the illustration of the spider in verse 41. The sura stresses that believers will be tested and that they should

remain steadfast. The misconceptions of disbelievers regarding the nature of revelation and the Prophet are addressed. References are made to earlier prophets and details given of the punishments brought on those who denied them.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Alif Lam Mim

2 Do people think they will be left alone after saying 'We believe' without being put to the test? 3 We tested those who went before them: God will certainly mark out which ones are truthful and which are lying. 4 Do the evildoers think they can escape us? How ill they judge! 5 But as for those who strive for their meeting with God, God's appointed time is bound to come; He is the All Seeing, the All Knowing. 6 Those who exert themselves do so for their own benefit—God does not need His creatures—7 We shall certainly blot out the misdeeds of those who believe and do good deeds, and We

shall reward them according to the best of their actions. 8 We have commanded people to be good to their parents, but do not obey them

if they strive to make you serve, beside Me, anything of which you have no knowledge: you will all return to Me, and I shall inform you

of what you have done. 9 We shall be sure to admit those who believe

and do good deeds to the ranks of the righteous.

10 There are some people who say, 'We believe in God,' but, when

they suffer for His cause, they think that human persecution is as

severe as God's punishment—yet, if any help comes to you [Prophet] from your Lord, they will say, 'We have always been with you'. Does God not know best what is in everyone's hearts?

11 God

will be sure to mark out which ones are the believers, and which the

hypocrites. 12 Those who disbelieve say to the believers, 'Follow our path and we shall bear [the consequences for] your sins,' yet they will

not do so—they are liars. 13 They will bear their own burdens and others besides: they will be questioned about their false assertions on the Day of Resurrection.

14 We sent Noah out to his people. He lived among them for fifty years short of a thousand but when the Flood overwhelmed them

they were still doing evil. 15 We saved him and those with him on the

Ark. We made this a sign for all people.

16 We also sent Abraham. He said to his people, 'Serve God and be mindful of Him: that is better for you, if only you knew. 17 What you worship instead of God are mere idols; what you invent is nothing but falsehood. Those you serve instead of God have no power to give

you provisions, so seek provisions from God, serve Him, and give

Him thanks: you will all be returned to Him. 18 If you say this is a lie,

[be warned that] other communities before you said the same. The messenger's only duty is to give clear warning.'

19 Do they not see that God brings life into being and reproduces

it? Truly this is easy for God. 20 Say, 'Travel throughout the earth

and see how He brings life into being: and He will bring the next life

into being. God has power over all things. 21 He punishes whoever

He will and shows mercy to whoever He will. You will all be returned to Him. 22 You cannot escape Him on earth or in the

heavens; you will have no one to protect or help you besides God.'

23 Those who deny God's Revelation and their meeting with Him

have no hope of receiving My grace: they will have a grievous torment.

24 The only answer Abraham's people gave was, 'Kill him or burn

him!' but God saved him from the Fire: there truly are signs in this for people who believe.

25 Abraham said to them, 'You have chosen idols instead of God but your love for them will only last for the present life: on the Day of Resurrection, you will disown and reject

one another. Hell will be your home and no one will help you.'

26 Lot

believed him, and said, 'I will flee to my Lord: He is the Almighty, the All Wise.'

27 We gave Isaac and Jacob to Abraham, and placed

prophethood and Scripture among his offspring. We gave him his rewards in this world, and in the life to come he will be among the righteous.

28 And Lot: when He said to his people, 'You practise outrageous acts that no people before you have ever committed. 29 How can you

lust after men, waylay travellers, and commit evil in your gatherings?'

the only answer his people gave was, 'Bring God's punishment

29: 29 The Spider 253

down on us, if what you say is true.' 30 So he prayed, 'My Lord, help

me against these people who spread corruption.' 31 When Our messengers

brought the good news [of the birth of a son] to Abraham,^a

they told him, 'We are about to destroy the people of that town.

They are wrongdoers.' 32 Abraham said, 'But Lot lives there.' They

answered, 'We know who lives there better than you do. We shall save

him and his household, except for his wife: she will be one of those

who stay behind.' 33 When Our messengers came to Lot, he was

troubled and distressed on their account. They said, 'Have no fear or

grief: we shall certainly save you and your household, except for your

wife—she will be one of those who stay behind—34 and we shall send

a punishment from heaven down on the people of this town

because

they violate [God's order].'

35 We left some [of the town] there as a clear sign for those who use their

reason.

36 To the people of Midian We sent their brother Shu_ayb. He said,

'My people, serve God and think ahead to the Last Day. Do not commit evil and spread corruption in the land.' 37 They rejected him and so the earthquake overtook them. When morning came, they were lying dead in their homes. 38 [Remember] the tribes of _Ad and Thamud: their history is made clear to you by [what is left of] their dwelling places. Satan made their foul deeds seem alluring to them and barred them from the right way, though they were capable of seeing. 39 [Remember] Qarun and Pharaoh and Haman: Moses brought them clear signs, but they behaved arrogantly on earth. They could not escape Us 40 and We punished each one of them for their sins: some We struck with a violent storm; some were overcome by a sudden blast; some We made the earth swallow; and some We drowned. It was not God who wronged them; they wronged themselves. 41 Those who take protectors other than God can be compared to spiders building themselves houses— the spider's is the frailest of all houses— if only they could understand. 42 God knows what things they call upon beside Him: He is the Mighty, the Wise. 43 Such are the comparisons We draw for people, though only the wise can grasp them. 44 God has created the heavens and earth for a true purpose. There truly is a sign in this for those who believe. 45 [Prophet], recite what has been revealed to you of the Scripture; keep up the prayer: prayer restrains outrageous and unacceptable a Cf. e.g. 51: 28. 254 The Qur_an 29: 30 behaviour. Remembering God is greater: God knows everything you are doing. 46 [Believers], argue only in the best way with the People of the Book, except with those of them who act unjustly. Say, 'We believe in what was revealed to us and in what was revealed to you; our God and your God are one [and the same]; we are devoted to Him.' 47 This is the way We sent the Scripture to you [Muhammad]. Those to whom We had already given Scripture believe in [the Qur_an] and so do some of these people. No one refuses to

acknowledge Our revelations but the defiant. 48 You never recited any Scripture before We revealed this one to you; you never wrote one down with your hand. If you had done so, those who follow falsehood might have had cause to doubt. 49 But no, [this Qur_an] is a revelation that is clear to the hearts of those endowed with knowledge. No one refuses to acknowledge Our revelations but the evildoers. 50 They say, 'Why have no miracles been sent to him by his Lord?' Say, 'Miracles lie in God's hands; I am simply here to warn you plainly.' 51 Do they not think it is enough that We have sent down to you the Scripture that is recited to them? There is a mercy in this and a lesson for believing people. 52 Say, 'God is sufficient witness between me and you: He knows what is in the heavens and earth. Those who believe in false deities and deny God will be the losers.' 53 They challenge you to hasten the punishment: they would already have received a punishment if God had not set a time for it, and indeed it will come to them suddenly and catch them unawares. 54 They challenge you to hasten the punishment: Hell will encompass all those who deny the truth, 55 on the Day when punishment overwhelms them from above and from below their very feet, and they will be told, 'Now taste the punishment for what you used to do.' 56 My believing servants! My earth is vast, so worship Me and Me alone. 57 Every soul will taste death, then it is to Us that you will be returned. 58 We shall lodge those who believed and did good deeds in lofty dwellings, in the Garden graced with flowing streams, there to remain. How excellent is the reward of those who labour, 59 those who are steadfast, those who put their trust in their Lord! 60 How many are the creatures who do not store their sustenance! a According to some commentators this refers to those Jews and Christians at the

time of the Prophet who believed in him. 29: 60 The Spider 255 God sustains them and you: He alone is the All Hearing, the All Knowing. 61 If you ask the disbelievers who created the heavens and earth and who harnessed the sun and moon, they are sure to say, 'God.' Then why do they turn away from Him? 62 It is God who gives abundantly to whichever of His servants He will, and sparingly to whichever He will: He has full knowledge of everything. 63 If you ask them, 'Who sends water down from the sky and gives life with it to the earth after it has died?' they are sure to say, 'God.' Say, 'Praise belongs to God!' Truly, most of them do not use their reason. 64 The life of this world is merely an amusement and a diversion; the true life is in the Hereafter, if only they knew. 65 Whenever they go on board a ship they call on God, and dedicate their faith to Him alone, but once He has delivered them safely back to land, see how they ascribe partners to Him! 66 Let them show their ingratitude for what We have given them; let them take their enjoyment— soon they will know. 67 Can they not see that We have made [them] a secure sanctuary though all around them people are snatched away? Then how can they believe in what is false and deny God's blessing? 68 Who could be more wicked than the person who invents lies about God, or denies the truth when it comes to him? Is Hell not the home for the disbelievers? 69 But We shall be sure to guide to Our ways those who strive hard for Our cause: God is with those who do good. a Mecca. 256 The Qur_an 29: 61 30. THE BYZANTINES A Meccan sura which opens with a reference to the defeat of the Byzantines at the hands of the Persians (613–14 ce) in Syria, and the subsequent victory of the Byzantines in 624 ce. The sura urges people to reflect on the creation of themselves, the heavens and earth, and all God's wonders. God's power to give

life to a barren land is repeated as an indication both of His ability to raise the dead and of His mercy to mankind. The disbelievers are warned to believe before it is too late; the Prophet is urged to persevere and to ignore the taunts of the disbelievers. In the name of God, the Lord of Mercy, the Giver of Mercy
1 Alif Lam Mim
2 The Byzantines have been defeated 3 in a nearby land. They will reverse their defeat with a victory 4 in a few years' time^a —God is in command, first and last. On that day, the believers will rejoice 5 at God's help. He helps whoever He pleases: He is the Mighty, the Merciful. 6 This is God's promise: God never breaks His promise, but most people do not know; 7 they only know the outer surface of this present life and are heedless of the life to come. 8 Have they not thought about their own selves? b God did not create the heavens and earth and everything between them without a serious purpose and an appointed time, yet many people deny that they will meet their Lord. 9 Have they not travelled through the land and seen how their predecessors met their end? They were mightier than them: they cultivated the earth more and built more upon it. Their own messengers also came to them with clear signs: God did not wrong them; they wronged themselves. 10 Later the evildoers met a terrible end for rejecting and [repeatedly] mocking God's revelations. 11 God brings creation into being; in the end He will reproduce it and it is to Him you will be recalled. 12 On the Day the Hour arrives, the guilty will despair 13 and they will have no intercessors among those partners they ascribed to a When fortunes were reversed and the Byzantines won a victory, this was to please the believers. This was also the year of the Muslim victory at Badr. The earlier defeat of the Byzantines had been viewed by the Meccan pagans as a victory for paganism. b Or 'within' themselves. See also 41: 53.

God— they will deny these partners. 14 When the Hour arrives, on that Day people will be separated: 15 those who believed and did good deeds will delight in a Garden, 16 while those who disbelieved and denied Our messages and the meeting of the Hereafter will be brought for punishment. 17 So celebrate God's glory in the evening, in the morning— 18 praise is due to Him in the heavens and the earth— in the late afternoon, and at midday. 19 He brings the living out of the dead and the dead out of the living. He gives life to the earth after death, and you will be brought out in the same way. 20 One of His signs is that He created you from dust and— lo and behold!— you became human and scattered far and wide. 21 Another of His signs is that He created spouses from among yourselves for you to live with in tranquillity: He ordained love and kindness between you. There truly are signs in this for those who reflect. 22 Another of His signs is the creation of the heavens and earth, and the diversity of your languages and colours. There truly are signs in this for those who know. 23 Among His signs are your sleep, by night and by day, and your seeking His bounty. There truly are signs in this for those who can hear. 24 Among His signs, too, are that He shows you the lightning that terrifies and inspires hope; that He sends water down from the sky to restore the earth to life after death. There truly are signs in this for those who use their reason. 25 Among His signs, too, is the fact that the heavens and the earth stand firm by His command. In the end, you will all emerge when He calls you from the earth. 26 Everyone in the heavens and earth belongs to Him, and all are obedient to Him. 27 He is the One who originates creation and will do it again— this is even easier for Him. He is above all comparison in the heavens and earth; He is

the Almighty, the All Wise. 28 He gives you this example, drawn from your own lives: do you make your slaves full partners with an equal share in what We have given you? Do you fear them as you fear each other? This is how We make Our messages clear to those who use their reason. 29 And still the idolaters follow their own desires without any knowledge. Who can guide those God leaves to stray, who have no one to help them? 30 So [Prophet] as a man of pure faith, stand firm and true in your devotion to the religion. This is the natural disposition God a Literally 'set your face to'. 258 The Qur'an 30: 14 instilled in mankind— there is no altering God's creation— and this is the right religion, though most people do not realize it. 31 Turn to Him alone, all of you. Be mindful of Him; keep up the prayer; do not join those who ascribe partners to God, 32 those who divide their religion into sects, with each party rejoicing in their own. 33 When something bad happens to people, they cry to their Lord and turn to Him for help, but no sooner does He let them taste His blessing than— lo and behold!— some of them ascribe partners to their Lord, 34 showing no gratitude for what We have given them. 'Take your pleasure! You will come to know.' 35 Did We send them down any authority that sanctions the partners they ascribe to God? 36 When We give people a taste of Our blessing, they rejoice, but when something bad happens to them— because of their own actions— they fall into utter despair. 37 Do they not see that God gives abundantly to whoever He will and sparingly [to whoever He will]? There truly are signs in this for those who believe. 38 So give their due to the near relative, the needy, and the wayfarer— that is best for those whose goal is God's approval: a these are the ones who will prosper. 39 Whatever you lend out in usury to gain value through other people's wealth will not increase in God's eyes, but whatever

you give in charity, in your desire for God's approval, will earn multiple rewards. 40 It is God who created you and provided for you, who will cause you to die and then give you life again. Which of your 'partners' can do any one of these things? Glory be to God, and exalted be He above the partners they attribute to Him.

41 Corruption has flourished on land and sea as a result of people's actions and He will make them taste the consequences of some of their own actions so that they may turn back. 42 Say, 'Travel through the land, and see how those before you met their end— most of them were idolaters.' 43 [Prophet], stand firm in your devotion to the upright religion, before an irresistible Day comes from God. On that Day, mankind will be divided: 44 those who rejected the truth will bear the burden of that rejection, and those who did good deeds will have made good provision for themselves. 45 From His bounty God will reward those who believe and do good deeds; He does not like those who reject the truth.

a Literally 'face'.

30: 45 The Byzantines 259

46 Another of His signs is that He sends out the winds bearing good news, giving you a taste of His grace, making the ships sail at His command, enabling you to [journey in] search of His bounty so that you may be grateful. 47 Before you [Muhammad], We sent messengers, each to their own people: they brought them clear proofs and then We punished the evildoers. We make it Our duty to help the believers. 48 It is God who sends out the winds; they stir up the clouds; He spreads them over the skies as He pleases; He makes them break up and you see the rain falling from them. See how they rejoice when He makes it fall upon whichever of His servants He wishes, 49 though before it is sent they may have lost all hope. 50 Look,

then, at the imprints of God's mercy, how He restores the earth to life after death: this same God is the one who will return people to life after death— He has power over all things. 51 Yet they will continue in their disbelief, even if We send a [scorching] wind and they see their crops turn yellow. 52 You [Prophet] cannot make the deaf hear and you cannot make the deaf hear your call when they turn their backs and leave; 53 you cannot lead the blind out of their error: the only ones you can make hear you are those who believe in Our revelations and devote themselves [to Us]. 54 It is God who creates you weak, then gives you strength, then weakness after strength, together with your grey hair: He creates what He will; He is the All Knowing, the All Powerful. 55 On the Day the Hour comes, the guilty will swear they lingered no more than an hour— they have always been deluded— 56 but those endowed with knowledge and faith will say, 'In accordance with God's decree, you actually lingered till the Day of Resurrection: this is the Day of Resurrection, yet you did not know.' 57 On that Day the evildoers' excuses will be of no use to them: they will not be allowed to make amends. 58 In this Qur'an We have set every kind of illustration before people, yet if you [Prophet] brought them a miracle, the disbelievers would still say, 'You [prophets] deal only in falsehood.' 59 In this way God seals the hearts of those who do not know, 60 so be patient, for God's promise is true: do not let those with no firm beliefs discourage you.

260 The Qur'an 30: 46

31. LUQMAN

A Meccan sura that takes its title from Luqman the Wise, whose counsel to his son is related in verses 13–19. The sura opens with a description of the believers, and it condemns those who attempt to lead others away from guidance. It extols God's power and warns the disbelievers of the consequences of their actions. The Prophet is told not to be saddened by their disbelief.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Alif Lam Mim

2 These are the verses of the wise Scripture, 3 [with] guidance and mercy for those who do good, 4 who keep up the prayer, pay the prescribed alms, and are certain of the Hereafter: 5 these are rightly guided by their Lord, and it is they who will prosper. 6 But there is the sort of person who pays for distracting tales, intending, without any knowledge, to lead others from God's way, and to hold it up to ridicule.^a There will be humiliating torment for him! 7 When Our verses are recited to him, he turns away disdainfully as if he had not heard them, as if there were heaviness in his ears. Tell him that there will be a painful torment! 8 But for those who believe and do righteous deeds, there will be Gardens of bliss 9 where they will stay: that is God's true promise, and He is the Almighty, the All Wise. 10 He created the heavens without any visible support, and He placed firm mountains on the earth—in case it should shake under you—and He spread all kinds of animals around it. We sent down water from the sky, with which We made every kind of good plant grow on earth: 11 all this is God's creation. Now, show Me what your other gods have created. No, the disbelievers are clearly astray. 12 We endowed Luqman with wisdom: 'Be thankful to God: whoever gives thanks benefits his own soul, and as for those who are thankless—God is self-sufficient, worthy of all praise.' 13 Luqman counselled his son, 'My son, do not attribute any partners to God: attributing partners to Him is a terrible wrong.'

a Understood to refer to al-Nadr ibn al-Harith, who bought some ancient Persian stories to distract the people of Quraysh from listening to the Qur'an.

14 We have commanded people to be good to their parents: their mothers carried them, with strain upon strain, and it takes two years to wean them. Give thanks to Me and to your parents— all will

return to Me. 15 If they strive to make you associate with Me anything about which you have no knowledge,^a then do not obey them. Yet keep their company in this life according to what is right, and follow the path of those who turn to Me. You will all return to Me in the end, and I will tell you everything that you have done. 16[And Luqman continued], 'My son, if even the weight of a mustard seed were hidden in a rock or anywhere in the heavens or earth, God would bring it [to light], for He is all subtle and all aware. 17Keep up the prayer, my son; command what is right; forbid what is wrong; bear anything that happens to you steadfastly: these are things to be aspired to. 18 Do not turn your nose up at people, nor walk about the place arrogantly, for God does not love arrogant or boastful people. 19 Go at a moderate pace and lower your voice, for the ugliest of all voices is the braying of asses.' 20 [People], do you not see how God has made what is in the heavens and on the earth useful to you, and has lavished His blessings on you both outwardly and inwardly? Yet some people argue about God, without knowledge or guidance or an illuminating scripture. 21 When they are told, 'Follow what God has sent down,' they say: 'We shall follow what we saw our forefathers following.' What! Even if Satan is calling them to the suffering of the Blazing Flame? 22Whoever directs himself wholly to God and does good work has grasped the surest handhold, for the outcome of everything is with God. 23 As for those who refuse to do this, do not let their refusal sadden you [Prophet]— they will return to Us and We shall tell them what they have done: God knows all that hearts contain— 24We let them enjoy themselves for a little while, but We shall drive them to a harsh torment. 25 If you ask them who created the heavens and earth, they are sure to say, 'God.' Say, 'Praise belongs to God,' but

most of them do not understand. 26Everything in the heavens and earth belongs to God. God is self-sufficient and worthy of all praise. 27 If all the trees on earth were pens and all the seas, with seven more seas besides, [were ink,] still God's words would not run out: God is almighty and all wise. 28 Creating and resurrecting all of you is only a i.e. scriptural proof. b Literally 'his face'. 262 The Qur'an 31: 14 like creating or resurrecting a single soul: God is all hearing and all seeing. 29 [Prophet], do you not see that God causes the night to merge into day and the day to merge into night; that He has subjected the sun and the moon, each to run its course for a stated term; that He is aware of everything you [people] do? 30 This is because God is the Truth, and what they invoke beside Him is false. He is the Most High, Most Great. 31 [Prophet], do you not see that ships sail through the sea, by the grace of God, to show you [people] some of His wonders? Truly there are signs in this for every steadfast, thankful person. 32 When the waves loom over those on board like giant shadows they call out to God, devoting their religion entirely to Him. But, when He has delivered them safely to land, some of them waver— only a treacherous, thankless person refuses to acknowledge Our signs. 33People, be mindful of your Lord and fear a day when no parent will take the place of their child, nor a child take the place of their parent, in any way. God's promise is true, so do not let the present life delude you, nor let the Deceiver delude you about God. 34Knowledge of the Hour [of Resurrection] belongs to God; it is He who sends down the relieving rain and He who knows what is hidden in the womb. No soul knows what it will reap tomorrow, and no soul knows in what land it will die; it is God who is all knowing and all aware. 31: 34 Luqman 263 32. BOWING DOWN IN WORSHIP A Meccan sura which takes its title from the bowing down of true believers in

worship in verse 15. The truth of the Qur'an is emphasized at the beginning of the sura, and the Prophet is urged at the end of the sura to pay no attention to the disbelievers who cannot see the significance of God's signs. In the name of God, the Lord of Mercy, the Giver of Mercy 1 Alif Lam Mim 2 This scripture, free from all doubt, has been sent down from the Lord of the Worlds. 3Yet they say, 'Muhammad has made it up.' No indeed! It is the Truth from your Lord for you [Prophet], to warn a people who have had no one to warn them before, so that they may be guided. 4 It is God who created the heavens and the earth and everything between them in six Days. Then He established Himself on the Throne. You [people] have no one but Him to protect you and no one to intercede for you, so why do you not take heed? 5 He runs everything, from the heavens to the earth, and everything will ascend to Him in the end, on a Day that will measure a thousand years in your reckoning. 6Such is He who knows all that is unseen as well as what is seen, the Almighty, the Merciful, 7 who gave everything its perfect form. He first created man from clay, 8 then made his descendants from an extract of underrated fluid.^a 9Then He moulded him; He breathed from His Spirit into him; He gave you hearing, sight, and minds. How seldom you are grateful! 10 They say, 'What? When we have disappeared into the earth, shall we really be created anew?' In fact, they deny the meeting with their Lord. 11 Say, 'The Angel of Death put in charge of you will reclaim you, and then you will be brought back to your Lord.' 12 [Prophet], if only you could see the wrongdoers hang their heads before their Lord: 'Our Lord, now that we have seen and heard, send us back and we shall do good. [Now] we are convinced.' 13 'If it had been Our will, We could certainly have given every soul its true guidance, but My words have come true. "I shall be sure to

a Semen.
fill Hell with jinn and men together.” 14 So since you ignored the meeting on this Day of yours, now We shall ignore you: taste the lasting suffering for all you have done.’
15 The only people who truly believe in Our messages are those who, when they are reminded of them, bow down in worship, celebrate their Lord’s praises, and do not think themselves above this.
16 Their sides shun their beds in order to pray to their Lord in fear and hope; they give to others some of what We have given them.
17 No soul knows what joy is kept hidden in store for them as a reward for what they have done.
18 So, is someone who believes equal to someone who defies God? No, they are not equal. 19 Those who believe and do good deeds will have Gardens awaiting them as their home and as a reward for what they have done. 20 As for those who defy God, their home will be the Fire. Whenever they try to escape it, they will be driven back into it, and they will be told, ‘Taste the torment of the Fire, which you persistently denied.’ 21 We shall certainly make them taste a nearer torment [in this life] prior to the greater torment, so that perhaps they may return [to the right path].
22 Who does more wrong than someone who, when messages from his Lord are recited to him, turns away from them? We shall inflict retribution on the guilty.
23 We gave Moses the Scripture—so [Muhammad] do not doubt that you are receiving it— and We made it a guide for the Children of Israel. 24 When they became steadfast and believed firmly in Our messages, We raised leaders among them, guiding them according to Our command. 25 [Prophet], it is your Lord who will judge between them on the Day of Resurrection concerning their differences.
26 Is it not a lesson for them [to see] how many generations We destroyed before them, in whose homes they now walk? There truly

are signs in this— do they not hear? 27 Do they not consider how We drive rain to the barren land, and with it produce vegetation from which their cattle and they themselves eat? Do they not see? 28 And they say, ‘When will this Decision be, if you are telling the truth?’ 29 Say, ‘On the Day of Decision it will be no use for the disbelievers to believe; they will be granted no respite.’ 30 So [Prophet], turn away from them and wait: they too are waiting.
32: 30 Bowing down in Worship 265
33. THE JOINT FORCES
A Medinan sura which gets its title from the incident of the Battle of the Trench in ah 5/627 ce (verses 9–27), when the joint forces of various tribes of disbelievers besieged Medina. The believers dug a ditch, which the disbelievers were unable to cross, and eventually the enemy retreated in disarray. This is mentioned in order to remind the believers of God’s goodness to them, so that they may obey the numerous instructions given in the sura, starting with the regulation of adoption and including proper conduct towards the Prophet and his wives. The hypocrites are warned to stop their bad behaviour.
In the name of God, the Lord of Mercy, the Giver of Mercy
1 Prophet, be mindful of God and do not give in to the disbelievers and the hypocrites: God is all knowing, all wise. 2 Follow what your Lord reveals to you: God is well aware of all your actions. 3 Put your trust in God: God is enough to trust. 4 God does not put two hearts within a man’s breast. He does not turn the wives you reject and liken to your mothers’ backs^a into your real mothers; nor does He make your adopted sons into real sons. These are only words from your mouths, while God speaks the truth and guides people to the right path.
5 Name your adopted sons after their real fathers: this is more equitable in God’s eyes—if you do not know who their fathers are [they are your] ‘brothers-in-religion’ and protégés.^b You will not be

blamed if you make a mistake, only for what your hearts deliberately intend; God is most forgiving and merciful. 6 The Prophet is more protective towards the believers than they are themselves, while his wives are their mothers.^c In God’s Scripture, blood-relatives have a stronger claim than other believers and emigrants, though you may still bestow gifts on your protégés. All this is written in the Scripture.
^a In pre-Islamic Arabia the husband sometimes said to his wife, ‘From now on, you are to me like my mother’s back,’ by which he meant that he refused to have further conjugal relations with her, yet did not divorce her and so give her the freedom to remarry (see 58: 1–4).
^b Mawla in Arabic has many meanings, including ‘protégé’, ‘client’, ‘companion’.
^c The Prophet’s wives were given the title ‘Mothers of the Believers’. Cf. verse 53.
7 We took a solemn pledge from the prophets— from you [Muhammad], from Noah, from Abraham, from Moses, from Jesus, son of Mary— We took a solemn pledge from all of them: 8 God will question [even] the truthful about their sincerity, and for those who reject the truth He has prepared a painful torment.
9 You who believe, remember God’s goodness to you when mighty armies massed against you: We sent a violent wind and invisible forces against them. God sees all that you do. 10 They massed against you from above and below; your eyes rolled [with fear], your hearts rose into your throats, and you thought [ill] thoughts of God.
11 There the believers were sorely tested and deeply shaken: 12 the hypocrites and the sick at heart said, ‘God and His Messenger promised us nothing but delusions!’ 13 Some of them said, ‘People of Yathrib,^a you will not be able to withstand [the attack], so go back!’
Some of them asked the Prophet’s permission to leave, saying, ‘Our houses are exposed,’ even though they were not— they just wanted

to run away: 14 had the city been invaded from all sides, and the enemy invited them to rebel, they would have done so almost without hesitation. 15 Yet they had already promised God that they would not turn tail and flee, and a promise to God will be answered for.

16 [Prophet], say, 'Running away will not benefit you. If you manage to escape death or slaughter, you will only be permitted to enjoy [life] for a short while.' 17 Say, 'If God wishes to harm you, who can protect you? If God wishes to show you mercy, who can prevent Him?' They will find no one but God to protect or help them.

18 God knows exactly who among you hinder others, who [secretly] say to their brothers, 'Come and join us,' who hardly ever come out to fight, 19 who begrudge you [believers] any help. When fear comes, b you [Prophet] see them looking at you with eyes rolling like someone in their death throes; when fear has passed, they attack you with sharp tongues and begrudge you any good. Such men do not believe, and God brings their deeds to nothing— that is all too easy for God. 20 They think the joint forces have not gone, and if the joint forces did come again they would wish they were in the desert, wandering among the Bedouin and seeking news about you [from a safe distance]. Even if they were with you [believers], they would a The pre-Islamic name for Medina.

b This specifically refers to fear felt in battle in this context (al-Mu_jam al-Wasit).

33: 20 The Joint Forces 267 hardly fight at all. 21 The Messenger of God is an excellent model for those of you who put your hope in God and the Last Day and remember Him often.

22 When the believers saw the joint forces, they said, 'This is what God and His Messenger promised us: the promise of God and His Messenger is true,' and this only served to increase their faith and

submission to God. 23 There are men among the believers who honoured their pledge to God: some of them have fulfilled it by death, and some are still waiting. They have not changed in the least. 24 [Such trials are ordained] so that God may reward the truthful for their honesty and punish the hypocrites, if He so wills, or He may relent towards them, for God is forgiving and merciful. 25 God sent back the disbelievers a along with their rage— they gained no benefit— and spared the believers from fighting. He is strong and mighty. 26 He brought those People of the Book who supported them down from their strongholds and put panic into their hearts. Some of them you [believers] killed and some you took captive. 27 He passed on to you their land, their houses, their possessions, and a land where you had not set foot: God has power over everything.

28 Prophet, say to your wives, b 'If your desire is for the present life and its finery, then come, I will make provision for you and release you with kindness, 29 but if you desire God, His Messenger, and the Final Home, then remember that God has prepared great rewards for those of you who do good.'

30 Wives of the Prophet, if any of you does something clearly outrageous, she will be doubly punished— that is easy for God— 31 but if any of you is obedient to God and His Messenger and does good deeds, know that We shall give her a double reward and have prepared a generous provision for her.

32 Wives of the Prophet, you are not like any other woman. If you are truly mindful of God, do not speak too softly in case the sick at heart should lust after you, but speak in an appropriate manner; 33 stay at home, and do not flaunt your finery as they used to in the pagan past; keep up the prayer, give the prescribed alms, and obey God and His

Messenger. God wishes to keep uncleanness away from you, people of the [Prophet's] House, and to purify you thoroughly.

34 Remember a This refers to the sandstorm that caused the disbelievers to go back without success.

b Some of the Prophet's wives decided to ask him for more provision, seeing that he had become leader of a new state.

268 The Qur_an 33: 21 what is recited in your houses of God's revelations and wisdom, for God is all subtle, all aware.

35 For men and women who are devoted to God— believing men and women, obedient men and women, truthful men and women, steadfast men and women, humble men and women, charitable men and women, fasting men and women, chaste men and women, men and women who remember God often— God has prepared forgiveness and a rich reward.

36 When God and His Messenger have decided on a matter that concerns them, it is not fitting for any believing man or woman to claim freedom of choice in that matter: whoever disobeys God and His Messenger is far astray.

37 When you [Prophet] said to the man who had been favoured by God and by you, 'Keep your wife and be mindful of God,' you hid in your heart what God would later reveal: you were afraid of people, but it is more fitting that you fear God. When Zayd no longer wanted her, a We gave her to you in marriage so that there might be no fault in believers marrying the wives of their adopted sons after they no longer wanted them. God's command must be carried out: 38 the Prophet is not at fault for what God has ordained for him. This was God's practice with those who went before— God's command must be fulfilled— 39 [and with all] those who deliver God's messages and fear only Him and no other: God's reckoning is enough. 40 Muhammad is not the father of any one of you men; he is God's Messenger and the seal of the prophets: God

knows everything. 41 Believers, remember God often 42 and glorify Him morning and evening: 43 it is He who blesses you, as do His angels, in order to lead you out of the depths of darkness into the light. He is ever merciful towards the believers— 44 when they meet Him they will be greeted with ‘Peace’— and He has prepared a generous reward for them. 45 Prophet, We have sent you as a witness, as a bearer of good news and warning, 46 as one who calls people to God by His leave, as a light-giving lamp. 47 Give the believers the good news that great bounty awaits them from God. 48 Do not give in to the disbelievers and the hypocrites: ignore the harm they cause you and put your trust in God. God is enough to trust.

a The Prophet married Zayd, his adopted son, to Zaynab, his own cousin. Zayd later divorced her and the Prophet took her as his own wife. This sura shows the marriage to be lawful since adoption does not create blood relations that preclude marriage.

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49 Believers, you have no right to expect a waiting period when you marry believing women and then divorce them before you have touched them: make provision for them and release them in an honourable way. 50 Prophet, We have made lawful for you the wives whose bride gift you have paid, and any slaves God has assigned to you through war, and the daughters of your uncles and aunts on your father’s and mother’s sides, who migrated with you. Also any believing woman who has offered herself to the Prophet and whom the Prophet wishes to wed— this is only for you [Prophet] and not the rest of the believers: We know exactly what We have made obligatory for them concerning their wives and slave-girls— so you should not be blamed: God is most forgiving, most merciful. 51 You may make any of [your women] wait and receive any of them as you wish, but you will not be at fault if you invite one whose turn you have previously set aside: this way it is more likely that they will be satisfied and will not be distressed

and will all be content with what you have given them. God knows what is in your hearts: God is all knowing, forbearing. 52 You [Prophet] are not permitted to take any further wives, nor to exchange the wives you have for others, even if these attract you with their beauty. But this does not apply to your slave-girls: God is watchful over all. 53 Believers, do not enter the Prophet’s apartments for a meal unless you are given permission to do so; do not linger until [a meal] is ready. When you are invited, go in; then, when you have taken your meal, leave. Do not stay on and talk, for that would offend the Prophet, though he would shrink from asking you to leave. God does not shrink from the truth. When you ask his wives for something, do so from behind a screen: this is purer both for your hearts and for theirs. It is not right for you to offend God’s Messenger, just as you should never marry his wives after him: that would be grievous in God’s eyes. 54 God has full knowledge of all things, whether you reveal them or not. 55 The Prophet’s wives are not to blame [if they are seen by] their fathers, their sons, their brothers, their brothers’ sons, their sisters’ sons, their women, or their slaves. [Wives of the Prophet], be mindful of God. God observes everything. 56 God and His angels bless the Prophet— so, you who believe, bless him too and give him greetings of peace. 57 Those who insult God and His Messenger will be rejected by God in this world and the next— He has prepared a humiliating torment for them— 58 and those who undeservedly insult believing men and women will bear the guilt of slander and flagrant sin. 59 Prophet, tell your wives, your daughters, and women believers to make their outer garments hang low over thema so as to be recognized and not insulted: God is most forgiving, most merciful. 60 If the hypocrites, the sick at heart, and those who spread lies in the city do not desist, We shall rouse you [Prophet] against them, and then they will only be your neighbours in this city for a short while. 61 They

will be rejected. Wherever they are found, they will be arrested and put to death. 62 This has been God’s practice with those who went before. You will find no change in God’s practices. 63 People ask you about the Hour. Say, ‘God alone has knowledge of it.’ How could you [Prophet] know? The Hour may well be near. 64 God has rejected the disbelievers and prepared a blazing fire for them. 65 There they will stay permanently, with no one to befriend or support them. 66 On the Day when their faces are being turned about in the Fire, they will say, ‘If only we had obeyed God and the Messenger,’ 67 and ‘Lord! We obeyed our masters and our chiefs, and they led us astray. 68 Lord! Give them a double punishment and reject them completely.’ 69 Believers, do not be like those who insulted Moses— God cleared him of their allegations and he was highly honoured in God’s eyes. 70 Believers, be mindful of God, speak in a direct fashion and to good purpose, 71 and He will put your deeds right for you and forgive you your sins. Whoever obeys God and His Messenger will truly achieve a great triumph. 72 We offered the Trust to the heavens, the earth, and the mountains, yet they refused to undertake it and were afraid of it; mankind undertook it— they have always been inept and foolish. 73 God will punish the hypocrites and the idolaters, both men and women, and turn with mercy to the believers, both men and women: God is most forgiving, most merciful.

a The Arabic idiom *adna al-jilbab* means ‘make it hang low’, not ‘wrap around’ as other translators have assumed (*al-Mu_jam al-Wasit*).

b [Of reason and moral responsibility]

c The meaning of *dhalama* is ‘put something out of its place’.

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34. SHEBA

A Meccan sura that takes its name from the people of Sheba who were blessed,

and then punished for their ingratitude (verses 15–21). The Prophet is first encouraged through references to David and Solomon and how God favoured them. The disbelievers of Mecca are warned through a description of the punishment that awaits them on the Day of Resurrection. Two references are made to their accusing the Prophet of madness (verses 8 and 46) and this charge is thoroughly refuted.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Praise be to God, to whom belongs all that is in the heavens and earth, and praise be to Him in the life to come. He is the All Wise, the All Aware. 2 He knows all that goes into the earth and all that comes out of it; He knows all that comes down from the heavens and all that goes up to them. He is the Merciful, the Forgiving. 3 Still, the disbelievers say, 'The Last Hour will never come upon us.' Say, 'Yes, by my Lord, [it will], by Him who knows the unseen! Not even the weight of a speck of dust in the heavens or earth escapes His knowledge, nor anything smaller or greater. It is all recorded in a clear Record 4 so that He can reward those who believe and do good deeds: they will have forgiveness and generous provision.' 5 But as for those who work against Our Revelations, seeking to undermine them, there will be a torment of painful suffering.

6 [Prophet], those who have been given knowledge can see that what has been sent to you from your Lord is the truth, and that it leads to the path of the Almighty, worthy of all praise. 7 But the disbelievers say, 'Shall we show you a man who claims that, when you have been utterly torn to pieces, you will be raised in a new creation? 8 Has he invented a lie about God? Is he mad?' No! It is those who do not believe in the life to come who will suffer torment, for they are in gross error. 9 Do they not think about what is in front of them and behind them in the heavens and earth? If We wished,

We could make the earth swallow them, or make fragments from the heavens fall down upon them. There truly is a sign in this for every servant who turns back to God in repentance.

10 We graced David with Our favour. We said, 'You mountains, echo God's praises together with him, and you birds, too.' We softened iron for him, 11 saying, 'Make coats of chain mail and measure the links well.' 'Do good, all of you, for I see everything you do.' 12 And [We subjected] the wind for Solomon. Its outward journey took a month, and its return journey likewise. We made a fountain of molten brass flow for him, and some of the jinn worked under his control with his Lord's permission. If one of them deviated from Our command, We let him taste the suffering of the blazing flame. 13 They made him whatever he wanted—palaces,^a statues, basins as large as water troughs, fixed cauldrons. We said, 'Work thankfully, family of David, for few of my servants are truly thankful.' 14 Then, when We decreed Solomon's death, nothing showed the jinn he was dead, but a creature of the earth eating at his stick: when he fell down they realized— if they had known what was hidden they would not have continued their demeaning labour.

15 There was a sign for the people of Sheba, too, in their dwelling place: two gardens, one on the right, one on the left: 'Eat from what your Lord has provided for you and give Him thanks, for your land is good, and your Lord most forgiving.' 16 But they paid no heed, so We let loose on them a flood from the dam and replaced their two gardens with others that yielded bitter fruit, tamarisk bushes, and a few lote trees.^b 17 In this way We punished them for their ingratitude— would We punish anyone but the ungrateful? 18 Also, We had placed, between them and the towns We had blessed, other towns within sight of one another to which they could travel easily— 'Travel safely in this land by night and by day'— 19 but [still] they complained, 'Our

Lord has made the distance between our staging posts so long!'^c

They wronged themselves and, in the end, We made their fate a byword, and scattered them in countless fragments. There truly are signs in this for every patient, thankful person. 20 Satan was proved right in his opinion of them, for they all followed him— except for a group of believers— 21 even though he had no authority over them.

^a Mihrab refers to a number of fine edifices, including palaces (al-Mu_jam al-Wasit).

^b Lote tree: a thorny tree, also known as Christ-thorn, with edible fruit.

^c For this reading see A. H. Omar and A. S. Makram, Mu_jam al-Qira_at al-Qur_aniiyya (Tehran, 1999), under this verse reference. This seems to make better sense than the other reading 'Lord, make our journeys further apart'.

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But [We aim] to distinguish those who believe in the life to come from those who doubt it: [Prophet], your Lord observes everything.

22 Say, 'Pray to your so-called gods besides God: they do not control even the weight of a speck of dust in heaven or earth, nor do they have any share in them, nor are any of them any help to God. 23 Intercession will not work with Him, except by those to whom He gives permission.' They will be asked, after the terror is lifted from their hearts [on the Day of Judgement], 'What did your Lord speak?' and they will answer, 'The Truth. He is the Most High, the Most Great.'

24 Say [Prophet], 'Who gives you sustenance from the heavens and earth?' Say, 'God does,' and '[One party of us] must be rightly guided and the other clearly astray.' 25 Say, 'You will not be questioned about our sins, nor will we be questioned about what you do.'

26 Say, 'Our Lord will gather us together, then He will judge justly between us; He alone is the All Knowing Judge.' 27 Say, 'Show me those you joined to Him as partners. No indeed! He alone is God,

the Almighty, the All Wise.' 28We have sent you [Prophet] only to bring good news and warning to all people, but most of them do not understand. 29 And they say, 'If what you say is true, when will this promise be fulfilled?' 30 Say, 'You have an appointment for a Day which you cannot put off nor bring forward, even by a single moment.'^a 31 The disbelievers say, 'We will believe neither this Qur'an nor the Scriptures that came before it.' If only you could see [Prophet] how the wrongdoers will be made to stand before their Lord, hurling reproaches at one another. Those who were oppressed will say to the oppressors, 'If it were not for you, we would have been believers.' 32 The oppressors will say to them, 'Was it we who prevented you from following right guidance after it had reached you? No! You yourselves were sinners.' 33 The oppressed will say to them, 'No, it was your scheming, night and day, ordering us to disbelieve in God and set up rivals to Him.' When they see the punishment, they will fall silent with regret, and We shall put iron collars on the disbelievers' necks. Why should they be rewarded for anything other than what they have done? 34Never have We sent a warner to a community without those among them who were corrupted by a Not 'an hour' (al-Mu'jam al-Wasit). 274 The Qur'an 34: 22 wealth saying, 'We do not believe in the message you have been sent with.' 35They would say, 'We have greater wealth and more children than you, and we shall not be punished.' 36 Say [Prophet], 'My Lord gives in abundance to whoever He will and sparingly to whoever He will, though most people do not understand. 37 Neither wealth nor children will bring you nearer to Us, but those who believe and do good deeds will have multiple rewards for what they have done, and will live safely in the lofty dwellings of Paradise, 38 whereas those who

work against Our messages, seeking to undermine them, will be summoned to punishment.' 39 Say, 'My Lord gives in abundance to whoever of His servants He will, and sparingly to whoever He will; He will replace whatever you give in alms; He is the best of providers.' 40 On the Day He gathers them all together, He will say to the angels, 'Was it you these people worshipped?' 41 They will reply, 'May You be exalted! You are our supporter against them! Really, they worshipped the jinn— most of them believed in them.' 42 'So today neither of you has any power to benefit or harm the other,' We shall tell the evildoers, 'Taste the torment of the fire which you called a lie.' 43When Our messages are recited to them, clear as they are, they say, 'This is only a man who wants to turn you away from what your forefathers worshipped,' and, 'This [Qur'an] is nothing but lies he has made up.' When the Truth comes to the disbelievers, they say, 'This is just plain sorcery,' 44though We have not given them any books to study nor sent any warner before you. 45 Those who lived before them also denied the truth— these people have not attained even a tenth of what We gave their predecessors— they, too, rejected My messengers, and how terrible My condemnation was! 46 Say [Prophet], 'I advise you to do one thing only: stand before God, in pairs or singly, and think: there is no sign of madness in your companion [the Prophet]— he is only warning you before severe suffering arrives.' 47 Say, 'If I have asked you for any reward, you can keep it. It is God alone who will reward me: He is witness to everything.' 48 Say, 'My Lord hurls the Truth down [before you]. He has full knowledge of all that is unseen.' 49 Say, 'The Truth has come; falsehood is powerless.'^a 50 Say, 'If I go astray, that is my loss, and if I

^a The Arabic expression *la yubdi wa-la yu'id* is an idiom meaning 'powerless'. See Zamakhshari, *Asas al-Balagha*. 34: 50 Sheba 275 am rightly guided, it is through what my Lord has revealed to me. He is all hearing, and ever near.' 51 [Prophet], if you could only see their terror!^a There will be no escape when they are seized from a nearby place; 52 they will say, 'Now we believe in it,'^b but how can they reach it from such a distant place— 53 they denied it all in the past, and threw conjecture^c from a far-off place— when a barrier has been placed between them and what they desire,^d just as was done with their kind before? They were deep in doubt and suspicion. ^a On the Day of Resurrection. ^b The Truth. ^c About God and the Hereafter. ^d To be allowed to go back to the world and believe and do good deeds, cf. 35: 37. 276 The Qur'an 34: 51 35. THE CREATOR A Meccan sura that affirms God's power and Creation and contrasts this with the powerlessness and uselessness of the 'partners' set up by the idolaters. The sura warns the idolaters of their punishment and comforts the Prophet through mention of previous messengers who were also rejected as liars. The great rewards that await believers are described. In the name of God, the Lord of Mercy, the Giver of Mercy 1 Praise be to God, Creator of the heavens and earth, who made angels messengers with two, three, four [pairs of] wings. He adds to creation as He will: God has power over everything. 2No one can withhold the blessing God opens up for people, nor can anyone but Him release whatever He withholds: He is the Almighty, the All Wise. 3People, remember God's grace towards you. Is there any creator other than God to give you sustenance from the heavens and earth? There is no god but Him. How can you be so deluded? 4 If they call you a liar [Prophet], many messengers before you were also called liars: it is to God that all things will be returned. 5People! God's promise is true, so do not let the present life deceive

you. Do not let the Deceiver deceive you about God: 6 Satan is your enemy—so treat him as an enemy—and invites his followers only to enter the blazing fire. 7 Those who disbelieve will be punished severely; those who believe and do good deeds will be forgiven, and richly rewarded. 8 What about those whose evil deeds are made alluring to them so that they think they are good? God leaves whoever He will to stray and guides whoever He will. [Prophet], do not waste your soul away with regret for them: God knows exactly what they do. 9 It is God who sends forth the winds; they raise up the clouds; We drive them to a dead land and with them revive the earth after its death: such will be the Resurrection. 10 If anyone desires power, all power belongs to God; good words rise up to Him and He lifts up the righteous deed, but a severe torment awaits those who plot evil and their plotting will come to nothing. 11 It is God who created you from dust and later from a drop of fluid; then He made you into two sexes; no female conceives or gives birth without His knowledge; no person grows old or has his life cut short, except in accordance with a Record: all this is easy for God. 12 The two bodies of water are not alike— one is palatable, sweet, and pleasant to drink, the other salty and bitter— yet from each you eat fresh fish and extract ornaments to wear, and in each you see the ships ploughing their course so that you may seek God's bounty and be grateful. 13 He makes the night merge into the day and the day into the night; He has subjected the sun and the moon— each runs for an appointed term. Such is God your Lord: all control belongs to Him. Those you invoke beside Him do not even control the skin of a

date stone; 14 if you call them they cannot hear you; if they could hear, they could not answer you; on the Day of Resurrection they will disown your idolatry. None can inform you [Prophet] like the One who is all aware. 15 People, it is you who stand in need of God— God needs nothing and is worthy of all praise— 16 if He wills, He can do away with you and bring in a new creation, 17 that is not difficult for God. 18 No burdened soul will bear the burden of another: even if a heavily laden soul should cry for help, none of its load will be carried, not even by a close relative. But you [Prophet] can only warn those who fear their Lord, though they cannot see Him, and keep up the prayer— whoever purifies himself does so for his own benefit— everything returns to God. 19 The blind and the seeing are not alike, 20 nor are darkness and light; 21 shade and heat are not alike, 22 nor are the living and the dead. God makes anyone He wills hear [His message]: you cannot make those in their graves hear. 23 You are only here to warn them— 24 We have sent you with the Truth as a bearer of good news and warning— every community has been sent a warner. 25 If they call you a liar, their predecessors did the same: messengers came to them with clear signs, scriptures, and enlightening revelation 26 and afterwards I seized the disbelievers— how terrible My punishment was! 27 Have you [Prophet] not considered how God sends water down from the sky and that We produce with it fruits of varied colours; that there are in the mountains layers of white and red of various hues, and jet black; 28 that there are various colours among human beings, wild animals, and livestock too? It is those of His servants who have knowledge who stand in true awe of God. God is almighty, 278 The Qur'an 35: 12 most forgiving. 29 Those who recite God's scripture, keep up the prayer, give secretly and openly from what We have provided for them, may hope for a trade that will never decline: 30 He will repay

them in full, and give them extra from His bounty. He is most forgiving, most appreciative. 31 The Scripture We have revealed to you [Prophet] is the Truth and confirms the scriptures that preceded it. God is well informed about His servants, He sees everything. 32 We gave the Scripture as a heritage to Our chosen servants: some of them wronged their own souls, some stayed between [right and wrong], and some, by God's leave, were foremost in good deeds. That is the greatest favour: 33 they will enter lasting Gardens where they will be adorned with bracelets of gold and pearls, where they will wear silk garments. 34 They will say, 'Praise be to God, who has separated us from all sorrow! Our Lord is truly most forgiving, most appreciative: 35 He has, in His bounty, settled us in the everlasting Home where no toil or fatigue will touch us.' 36 But those who reject the truth will stay in Hellfire, where they will neither be finished off by death, nor be relieved from Hell's torment: this is how We reward hardened disbelievers. 37 They will cry out loud in Hell, 'Lord, let us out, and we will do righteous deeds, not what we did before!'— Did We not give you a life long enough to take warning if you were going to? The warner came to you, now taste the punishment.' The evildoers will have nobody to help them. 38 God knows all that is hidden in the heavens and earth; He knows the thoughts contained in the heart; 39 it is He who made you [people] successors to the land. Those who deny the truth will bear the consequences: their denial will only make them more odious to their Lord, and add only to their loss. 40 Say, 'Consider those "partners" of yours that you call upon beside God. Show me! What part of the earth did they create? What share of the heavens do they possess?' Have We given them a book that contains clear evidence? No indeed! The idolaters promise each other only delusion. 41 God keeps the heavens and earth from vanishing; if they did

vanish, no one else could stop them. God is most forbearing, most forgiving. 42 [The idolaters] swore their most solemn oath that, if someone came to warn them, they would be more rightly guided than any [other] community, but when someone did come they turned 35: 42 The Creator 279 yet further away, 43 became more arrogant in the land, and intensified their plotting of evil– the plotting of evil only rebounds on those who plot. Do they expect anything but what happened to earlier people? You will never find any change in God's practice; you will never find any deviation there. 44 Have they not travelled in the land and seen how those before them met their end, although they were superior to them in strength? God is not to be frustrated by anything in the heavens or on the earth: He is all knowing, all powerful. 45 If God were to punish people [at once] for the wrong they have done, there would not be a single creature left on the surface of the earth. He gives them respite for a stated time and, whenever their time comes, God has been watching His servants. 280 The Qur_an 35: 43 36. YA SIN A Meccan sura that emphasizes the divine source of the Qur_an and defends it from the charge of being poetry made by man (verses 5–6, 69–70). It warns of the fate of men who are stubborn and always mock God's revelations. They are reminded of the punishment that befell earlier generations, and of God's power as shown in His Creation. The end of the sura gives strong arguments for the reality of the Resurrection. In the name of God, the Lord of Mercy, the Giver of Mercy 1 Ya Sin 2 By the wise a Qur_an, 3 you [Muhammad] are truly one of the messengers sent 4 on a straight path, 5 with a revelation from the Almighty, the Lord of Mercy, 6 to warn a people whose forefathers were not warned, and so they are unaware. 7 The verdict has been passed against most of them, for they refuse to believe. 8 [It is as if]

We had placed [iron] collars around their necks, right up to their chins so that their heads are forced up 9 and set barriers before and behind them, blocking their vision: they cannot see. 10 It is all the same to them whether you warn them or not: they will not believe. 11 You can warn only those who will follow the Qur_an and hold the Merciful One in awe, though they cannot see Him: give such people the glad news of forgiveness and a noble reward. 12 We shall certainly bring the dead back to life, and We record what they send ahead of them as well as what they leave behind: We keep an account of everything in a clear Record. 13 Give them the example of the people to whose town messengers came. 14 We sent two messengers but they rejected both. Then We reinforced them with a third. 15 They said, 'Truly, we are messengers to you,' 16 but they answered, 'You are only men like ourselves. The Lord of Mercy has sent nothing; you are just lying.' They said, 'Our Lord knows that we have been sent to you. 17 Our duty is only to deliver the message to you,' 18 but they answered, 'We think you are a See note to 10: 1. an evil omen. If you do not stop, we shall stone you, and inflict a painful torment on you.' 19 The messengers said, 'The evil omen is within yourselves. Why do you take it as an evil omen when you are reminded of the Truth? You are going too far!' 20 Then, from the furthest part of the city, a man came running. He said, 'My people, follow the messengers. 21 Follow them: they are not asking you to reward them and they are rightly guided. 22 Why should I not worship the One who created me? It is to Him that you will be returned. 23 How could I take besides Him any other gods, whose intercession will not help me and who would not be able to save me if the Lord of

Mercy wished to harm me? 24 Then I would clearly be in the wrong. 25 I believe in your Lord, so listen to me.' 26 He was told, 'Enter the Garden,'^a so he said, 'If only my people knew 27 how my Lord has forgiven me and set me among the highly honoured.' 28 After him We did not send any army from heaven against his people, nor were We about to: 29 there was just one blast, and they fell down lifeless. 30 Alas for human beings! Whenever a messenger comes to them they ridicule him. 31 Do they not see how many generations We have destroyed before them, none of whom will ever come back to them?^b 32 [Yet] all of them will be brought before Us. 33 There is a sign for them in the lifeless earth: We give it life and We produce grain from it for them to eat; 34 We have put gardens of date palms and grapes in the earth, and We have made springs of water gush out of it 35 so that they could eat its fruit. It was not their own hands that made all this. How can they not give thanks? 36 Glory be to Him who created all the pairs^c of things that the earth produces, as well as themselves and other things they do not know about. 37 The night is also a sign for them: We strip the daylight from it, and– lo and behold!– they are in darkness. 38 The sun, too, runs its determined course laid down for it by the Almighty, the All Knowing. 39 We have determined phases for the moon until finally it becomes like an old date-stalk. 40 The sun cannot overtake the moon, nor can the night outrun the day: each floats in [its own] orbit. 41 Another sign for them is that We carried their seed in the laden a The implication may be that he was martyred, as his people die after him. b Another interpretation of this phrase is 'none of them can trace [their genealogies]

back to them', i.e. God wiped out the entire line.
 c Or 'varieties'.
 282 The Qur'an 36: 19 Ark, 42 and We have made similar things for them to ride in. 43 If We wished, We could drown them, and there would be no one to help them: they could not be saved. 44 Only by Our mercy could they be reprieved to enjoy life for a while. 45 Yet when they are told, 'Beware of what lies before and behind you, so that you may be given mercy,' 46 they ignore every single sign that comes to them from their Lord, 47 and when they are told, 'Give to others out of what God has provided for you,' the disbelievers say to the believers, 'Why should we feed those that God could feed if He wanted? You must be deeply misguided.' 48 And they say, 'When will this promise be fulfilled, if what you say is true?' 49 But all they are waiting for is a single blast that will overtake them while they are still arguing with each other. 50 They will have no time to make bequests, nor will they have the chance to return to their own people. 51 The Trumpet will be sounded and— lo and behold!— they will rush out to their Lord from their graves. 52 They will say, 'Alas for us! Who has resurrected us from our resting places?' [They will be told], 'This is what the Lord of Mercy promised, and the messengers told the truth.' 53 It was just one single blast and then— lo and behold!— they were all brought before Us. 54 'Today, no soul will be wronged in the least: you will only be repaid for your deeds. 55 The people of Paradise today are happily occupied— 56 they and their spouses— seated on couches in the shade. 57 There they have fruit and whatever they ask for. 58 "Peace," a word from the Lord of Mercy. 59 But step aside today, you guilty ones. 60 Children of Adam, did I not command you not to serve Satan, for he was your sworn enemy, 61 but to serve Me? This is the straight path. 62 He has led great numbers of you

astray. Did you not use your reason? 63 So this is the Fire that you were warned against. 64 Enter it today, because you went on ignoring [my commands].'
 65 On that Day We shall seal up their mouths, but their hands will speak to Us, and their feet bear witness to everything they have done. 66 If it had been Our will, We could have taken away their sight. They would have struggled to find the way, but how could they have seen it? 67 If it had been Our will, We could have paralysed them where they stood, so that they could not move forward or backward. 68 If We extend anyone's life, We reverse his development. Do they not use their reason?
 36: 68 Ya Sin 283
 69 We have not taught the Prophet poetry,^a nor could he ever have been a poet. 70 This is a revelation, an illuminating Qur'an to warn anyone who is truly alive, so that God's verdict may be passed against the disbelievers. 71 Can they not see how, among the things made by Our hands, We have created livestock they control, 72 and made them obedient, so that some can be used for riding, some for food, 73 some for other benefits, and some for drink? Will they not give thanks? 74 Yet they have taken other gods besides God to help them, 75 though these could not do so even if they called a whole army of them together! 76 So [Prophet] do not be distressed at what they say: We know what they conceal and what they reveal. 77 Can man not see that We created him from a drop of fluid? Yet— lo and behold!— he disputes openly, 78 producing arguments against Us, forgetting his own creation. He says, 'Who can give life back to bones after they have decayed?' 79 Say, 'He who created them in the first place will give them life again: He has full knowledge of every act of creation. 80 It is He who produces fire for you out of the green tree— lo and behold!— and from this you kindle fire. 81 Is He

who created the heavens and earth not able to create the likes of these people? Of course He is! He is the All Knowing Creator: 82 when He wills something to be, His way is to say, "Be"— and it is! 83 So glory be to Him in whose Hand lies control over all things. It is to Him that you will all be brought back.'

a Some of the Arabs dismissed the Qur'an as poetry.
 b This is a classical meaning of *yanbaghi*.
 284 The Qur'an 36: 69
 37. RANGED IN ROWS
 The central point of this Meccan sura is the unity of God (verses 4 and 180–2) and the refutation of the pagan belief that the angels were daughters of God and worthy of worship. The angels themselves are quoted to refute this (verses 164–6). The prophethood of Muhammad, is affirmed, as is the Hereafter.

There are two supporting sections: the scenes in the Hereafter (verses 19–68) and the stories of earlier prophets (verses 75–148).

In the name of God, the Lord of Mercy, the Giver of Mercy
 1 By those [angels] ranged in rows, 2 who rebuke reproachfully 3 and recite God's word, 4 truly your God is One, 5 Lord of the heavens and earth and everything between them, Lord of every sunrise. 6 We have adorned the lowest heaven with stars, 7 and made them a safeguard against every rebellious devil: 8 they cannot eavesdrop on the Higher Assembly^b—pelted from every side, 9 driven away, they will have perpetual torment—10 if any [of them] stealthily snatches away a fragment,^c he will be pursued by a piercing flame.
 11 So [Prophet], ask the disbelievers: is it harder to create them than other beings We have created?^d We created them from sticky clay. 12 You marvel as they scoff, 13 take no heed when they are warned, 14 and resort to ridicule when they see a sign, 15 saying, 'This is no more than blatant sorcery.' 16 What! After we have died and become dust and bones, shall we really be raised up again, 17 along

with our forefathers?' 18 Say, 'Yes indeed, and you will be humiliated.'

19 Just one blast and—lo and behold!—they will look 20 and say,

'Woe to us! This is the Day of Judgement.' 21 [It will be said], 'This is

the Day of Decision, which you used to deny. 22 [Angels], gather together those who did wrong, and others like them, as well as whatever

they worshipped 23 beside God, lead them all to the path of Hell, 24 and halt them for questioning: 25 "Why do you not support each other now?"' —26 no indeed! They will be in complete

submission on that Day—27 and they will turn on one another accusingly.

a Cf. 37: 165–6; 78: 38. b Of angels.

c Of something he overheard. d Cf. 40: 57.

28 They will say, 'You came to us from a position of power.' a 29 They will say, 'No! It was you who would not believe— 30 we had no power over you— and you were already exceeding all limits. 31 Our Lord's sentence on us is just and we must all taste the punishment.

32 We led you astray as we ourselves were astray.' 33 On that Day they will all share the torment: 34 this is how We deal with the guilty.

35 Whenever it was said to them, 'There is no deity but God,' they became arrogant,

36 and said, 'Are we to forsake our gods for a mad poet?' 37 'No: he brought the truth and confirmed the earlier messengers;

38 you will taste the painful torment, 39 and be repaid only according to your deeds.'

40 Not so God's true servants. 41 They will have familiar provisions b

—42 fruits— and will be honoured 43 in gardens of delight;

44 seated on couches, facing one another. 45 A drink will be passed round among them from a flowing spring: 46 white, delicious to those

who taste it, 47 causing no headiness or intoxication. 48 With them will

be spouses— modest of gaze and beautiful of eye— 49 like protected eggs. c

50 They will turn to one another with questions: 51 one will say, 'I had a close companion on earth 52 who used to ask me, "Do you really

believe that 53 after we die and become dust and bone, we shall be brought for judgement?"' 54 Then he will say, 'Shall we look for him?' 55 He will look down and see him in the midst of the Fire, 56 and say to him, 'By God, you almost brought me to ruin! 57 Had it not been for the grace of my Lord, I too would have been taken to Hell.'

58 Then he will say [to his blessed companions], 'Are we never to die again after our earlier death? 59 Shall we never suffer? 60 This truly is

the supreme triumph!' 61 Everyone should strive to attain this. 62 Is this the better welcome, or the tree of Zaqqum, 63 which we have made a test for the evildoers? 64 This tree grows in the heart of the blazing Fire, d 65 and its fruits are like devils' heads. 66 They will fill their bellies eating from it; 67 then

drink scalding water on top of it; a The Arabic expression 'from the right-hand side' conveys the meaning of being in the right or approaching from the most honourable angle, or with power and influence (see verse 30).

b See 2: 25. c Arabs described beautiful women as being as precious as the ostrich eggs they protected from the dust with feathers. d The disbelievers said, scornfully, 'How can there be a tree in the Fire?' 286 The Qur'an 37: 28

68 then return to the blazing Fire. 69 They found their forefathers astray, 70 and rushed to follow in their footsteps— before the disbelievers

[of Mecca], 71 most men in the past went astray, 72 even though We sent messengers to warn them. 73 See how those who were

warned met their end! 74 Not so the true servants of God. 75 Noah cried to Us, and how excellent was Our response! 76 We saved him and his people from great distress, 77 We let his offspring

remain on the earth, 78 We let him be praised by later generations: 286 The Qur'an 37: 28

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remain on the earth, 78 We let him be praised by later generations:

79 'Peace be upon Noah among all the nations!' 80 This is how We reward those who do good: 81 he was truly one of Our faithful servants. 82 We drowned the rest. 83 Abraham was of the same faith: 84 he came to his Lord with a devoted heart. 85 He said to his father and his people, 'What are you

worshipping? 86 How can you choose false gods instead of the true

God? 87 So what is your opinion about the Lord of all the Worlds?' 88 then he looked up to the stars.

89 He said, 'I am sick,' 90 so [his people] turned away from him and left. 91 He turned to their gods

and said, 92 'Do you not eat? Why do you not speak?' 93 then he turned and struck them with his right arm. 94 His people hurried towards him, 95 but he said, 'How can you worship things you carve with your own hands, 96 when it is

God who has created you and all your handiwork?' 97 They said, 'Build a pyre and throw him into the blazing fire.'

98 They wanted to harm him, but We humiliated them.

99 He said, 'I will go to my Lord: He is sure to guide me. 100 Lord, grant me a righteous son,' 101 so We gave him the good news that he

would have a patient son. 102 When the boy was old enough to work

with his father, Abraham said, 'My son, I have seen myself sacrificing you in a dream. What do you think?' He said, 'Father, do as you are commanded and, God willing, you will find me steadfast.'

103 When they had both submitted to God, and he had laid his son

down on the side of his face, 104 We called out to him, 'Abraham,

105 you have fulfilled the dream.'

This is how We reward those who do good— 106 it was a test to prove [their true characters]—

107 We

ransomed his son with a momentous sacrifice, 108 and We let him be

praised by succeeding generations: 109 'Peace be upon Abraham!'

110 This is how We reward those who do good: 111 truly he was one of

Our faithful servants.

112 We gave Abraham the good news of Isaac— a prophet and a

righteous man– 113 and blessed him and Isaac too: some of their 37: 113 Ranged in Rows 287 offspring were good, but some clearly wronged themselves. 114We also bestowed Our favour on Moses and Aaron: 115We saved them and their people from great distress; 116We helped them, so they were the ones to succeed; 117We gave them the Scripture that makes things clear; 118We guided them to the right path; 119We let them be praised by succeeding generations: 120 'Peace be upon Moses and Aaron!' 121 This is how We reward those who do good: 122 truly they were among Our faithful servants. 123 Elijah too was one of the messengers. 124 He said to his people, 'Have you no fear of God? 125How can you invoke Baal and forsake the Most Gracious Creator, 126 God, your Lord and the Lord of your forefathers?' 127but they rejected him. They will be brought to punishmenta as a consequence; 128 not so the true servants of God. 129We let him be praised by succeeding generations: 130 'Peace be to Elijah!' 131 This is how We reward those who do good: 132 truly he was one of Our faithful servants. 133 Lot was also one of the messengers. 134We saved him and all his family– 135 except for an old woman who stayed behind– 136and We destroyed the rest. 137You [people] pass by their ruins morning 138 and night: will you not take heed? 139 Jonah too was one of the messengers. 140He fled to the overloaded ship. 141 They cast lots, he suffered defeat, 142 and a great fish swallowed him, for he had committed blameworthy acts. 143 If he had not been one of those who glorified God, 144 he would have stayed in its belly until the Day when

all are raised up, 145but We cast him out, sick, on to a barren shore, 146 and made a gourd tree grow above him. 147We sent him to a hundred thousand people or more. 148 They believed, so We let them live out their lives.b 149Now [Muhammad], ask the disbelievers: is it true that your Lord has daughters, while they choose sons for themselves?c 150Did We create the angels as females while they were watching? 151No indeed! It is one of their lies when they say, 152 'God has begotten.' How they lie! 153 Did He truly choose daughters in preference to sons? 154What is the matter with you? How do you form your a It is inaccurate to say 'brought to account', since this would apply to everyone, including the true servants of God. b One of the classical meanings of matta_a is 'to give long life'. c The pagan Arabs were ashamed to have daughters themselves, yet attributed daughters to God. 288 The Qur_an 37: 114 judgements? 155Do you not reflect? 156Do you perhaps have clear authority? 157 Bring your scriptures, if you are telling the truth. 158 They claim that He has kinship with the jinn, yet the jinn themselves know that they will be brought before Him. 159 God is far above what they attribute to Him– 160 the true servants of God do not do such things– 161 and neither you nor what you worship 162 can lure away from God any 163 except those who will burn in Hell. 164 [The angels say], 'Every single one of us has his appointed place: 165we are ranged in ranks. 166We glorify God.'a 167 [The disbelievers] used to say, 168 'If only we had a scripture like previous people, 169we would be true servants of God,' 170 yet now they reject [the Qur_an]. They will soon realize. 171Our word has already been given to Our servants the messengers: 172 it is they who will be helped, 173 and the ones who supportb Our cause will be the

winners. 174 So [Prophet] turn away from the disbelievers for a while. 175Watch them: they will soon see. 176 Do they really wish to hasten Our punishment? 177 When it descends on their courtyards, how terrible that morning will be for those who were warned! 178 [Prophet], turn away from the disbelievers for a while. 179Watch them: they will soon see. 180Your Lord, the Lord of Glory, is far above what they attribute to Him. 181Peace be upon the messengers 182 and praise be to God the Lord of all the Worlds. a This is the rebuke by the angels referred to in verse 2. b In classical Arabic jund means 'supporters', not just 'armies'. 37: 182 Ranged in Rows 289 38. SAD This Meccan sura mentions previous prophets in support and encouragement for Muhammad, and makes a clear link between the arrogance displayed by the disbelievers of Mecca, previous generations, and Iblis, the original rebel. The first and last verses assert the truth and nobility of the Qur_an. In the name of God, the Lord of Mercy, the Giver of Mercy 1Sad By the Qur_an with its reminding . . .!a 2Yet the disbelievers are steeped in arrogance and hostility. 3How many generations We have destroyed before them! They all cried out, once it was too late, for escape. 4 The disbelievers think it strange that a prophet of their own people has come to warn them: they say, 'He is just a lying sorcerer. 5How can he claim that all the gods are but one God? What an astonishing thing [to claim]!' 6 Their leaders depart, saying, 'Walk away! Stay faithful to your gods! That is what you must do. 7We did not hear any such claim in the last religion:b it is all an invention. 8Was the message sent only to him out of all of us?' In fact they doubt My warning; in fact they have not tasted My punishment yet. 9 Do they possess the treasures of your Lord's bounty, the Mighty, the All Giving? 10 Do they control the heavens

and earth and everything between? Let them climb their ropes:^c 11 their armed alliance is weak and will be crushed. 12 The people of Noah, ^dAd, and firmly-supported^d Pharaoh rejected their prophets before them. 13Thamud, the people of Lot, and the Forest-Dwellers each formed opposition [against theirs]. 14 They all rejected the messengers and they were deservedly struck by My punishment: 15 all the disbelievers here are waiting for is a single blast that cannot be a The complement of this oath is understood to be 'There is only one God' (see 50: 1–2). b An allusion to the Christian Trinity. c Cf. note to 22: 15. d Dhu'l-awtad literally means 'with his pegs', but is understood here metaphorically, to indicate something firmly fixed; cf. its use with reference to mountains in 78: 7. postponed. 16 They say, 'Our Lord! Advance us our share of punishment before the Day of Reckoning!' 17 Bear their words patiently [Prophet]. Remember Our servant David, a man of strength who always turned to Us: 18We made the mountains join him in glorifying Us at sunset and sunrise; 19 and the birds, too, in flocks, all echoed his praise. 20We strengthened his kingdom; We gave him wisdom and a decisive way of speaking. 21Have you heard the story of the two litigants who climbed into his private quarters? 22 When they reached David, he took fright, but they said, 'Do not be afraid. We are two litigants, one of whom has wronged the other: judge between us fairly— do not be unjust— and guide us to the right path. 23 This is my brother. He had ninety-nine ewes and I just the one, and he said, "Let me take charge of her," and overpowered me with his words.' 24David said, 'He has done you wrong by demanding to add your ewe to his flock. Many partners treat each other unfairly. Those who

sincerely believe and do good deeds do not do this, but these are very few.' [Then] David realized that We had been testing him,^a so he asked his Lord for forgiveness, fell down on his knees, and repented: 25We forgave him [his misdeed]. His reward will be nearness to Us, a good place to return to. 26 'David, We have given you mastery over the land. Judge fairly between people. Do not follow your desires, lest they divert you from God's path: those who wander from His path will have a painful torment because they ignore the Day of Reckoning.' 27 It was not without purpose that We created the heavens and the earth and everything in between. That may be what the disbelievers assume— how they will suffer from the Fire!— 28but would We treat those who believe and do good deeds and those who spread corruption on earth as equal? Would We treat those who are aware of God and those who recklessly break all bounds in the same way? 29 This is a blessed Scripture which We sent down to you [Muhammad], for people to think about its messages, and for those with understanding to take heed. 30We gave David Solomon. He was an excellent servant who a This is allegedly an allusion to David's acquisition of another man's wife to add to his own numerous wives. 38: 30 Sad 291 always turned to God. 31When well-bred light-footed horses were paraded before him near the close of day, 32 he kept saying, 'My love of fine things is part of my remembering my Lord!' until [the horses] disappeared from sight— 33 'Bring them back!' [he said] and started to stroke their legs and necks.^a 34We certainly tested Solomon, reducing him to a mere skeleton on his throne.^b 35 He turned to Us and prayed: 'Lord forgive me! Grant me such power as no one after me will have— You are the Most Generous Provider.' 36So We gave him power over the wind, which at his request ran gently wherever he willed, 37 and the jinnc —every kind of builder and diver 38 and

others chained in fetters. 39 'This is Our gift, so give or withhold as you wish without account.' 40 His reward will be nearness to Us, and a good place to return to. 41 Bring to mind Our servant Job who cried to his Lord, 'Satan has afflicted me with weariness and suffering.' 42 'Stamp your foot! Here is cool water for you to wash in and drink,' 43and We restored his family to him, with many more like them: a sign of Our mercy and a lesson to all who understand. 44 'Take a small bunch of grass in your hand, and strike [her] with that so as not to break your oath.'^d We found him patient in adversity; an excellent servant! He, too, always turned to God. 45Remember Our servants Abraham, Isaac, and Jacob, all men of strength and vision. 46We caused them to be devoted to Use through their sincere remembrance of the Final Home: 47 with Us they will be among the elect, the truly good. 48 And remember Our servants Ishmael, Elisha, and Dhu 'l-Kifl,^f each of them truly good. 49 This is a lesson. The devout will have a good place to return to: 50Gardens of lasting bliss with gates wide open. 51 They will be comfortably a Some say that the horses distracted Solomon from remembering his Lord and that he slaughtered the horses in anger at his having forgotten the afternoon prayer. b According to Razi, quoting linguistic usage in Arabic, this is interpreted to mean that Solomon became so ill that he was like a walking skeleton. c See 34: 12–13. d Qur_anic commentators explain that, when his wife blasphemed, Job swore that if he recovered from his illness, he would beat her with one hundred lashes. When he recovered, however, he regretted his hasty oath, so God gave him this instruction. e Alternatively, 'We made them pure'. f See note to 21: 85. 292 The Qur_an 38: 31 seated; they will call for abundant fruit and drink; 52 they will have well-matched [wives] with modest gaze. 53 'This is what you are

promised for the Day of Reckoning: 54 Our provision for you will never end.' 55 But the evildoers will have the worst place to return to: 56 Hell to burn in, an evil place to stay— 57 all this will be theirs: let them taste it— a scalding, dark, foul fluid, 58 and other such torments. 59 [It will be said], 'Here is another crowd of people rushing headlong to join you.' [The response will be], 'They are not welcome! They will burn in the Fire.' 60 They will say to them, 'You are not welcome! It was you who brought this on us, an evil place to stay,' 61 adding, 'Our Lord, give double punishment to those who brought this upon us.' 62 They will say, 'Why do we not see those we thought were bad 63 and took as a laughing-stock? Have our eyes missed them?' 64 This is how it will really be: the inhabitants of the Fire will blame one another in this way. 65 [Prophet] say, 'I am only here to give warning. There is no god but God the One, the All Powerful, 66 Lord of the heavens and earth and everything between, the Almighty, the Most Forgiving.' 67 Say, 'This message is a mighty one, 68 yet you ignore it. 69 I have no knowledge of what those on high discuss: a 70 it is only revealed to me that I am here to give clear warning.' 71 Your Lord said to the angels, 'I will create a man from clay. 72 When I have shaped him and breathed from My Spirit into him, bow down before him.' 73 The angels all bowed down together, 74 but not Iblis, who was too proud. He became a rebel. 75 God said, 'Iblis, what prevents you from bowing down to the man I have made with My own hands? Are you too high and mighty?' 76 Iblis said, 'I am better than him: You made me from fire, and him from clay.' 77 'Get out of here! You are rejected: 78 My rejection will follow you till the Day of Judgement!' 79 but Iblis said, 'My Lord, grant me respite until

the Day when they are raised from the dead,' 80 so He said, 'You have respite 81 till the Appointed Day.' 82 Iblis said, 'I swear by Your might! I will tempt all 83 but Your true servants.' 84 God said, 'This is the truth— I speak only the truth— 85 I will fill Hell with you and all those that follow you.' a Cf. 2: 30. 38: 85 Sad 293 86 [Prophet], say, 'I ask no reward from you for this, nor do I claim to be what I am not: 87 this is only a warning for all people. 88 In time you will certainly come to know its truth.' 294 The Qur'an 38: 86 39. THE THRONGS A Meccan sura, whose title is taken from its concluding verses. The main focus of the sura is the contrast between those who follow the true faith, and those who ascribe partners to God. The sura emphasizes that people are free to choose whether to believe or disbelieve (verse 41), but urges them in the strongest possible terms to turn to the right path while there is still time to repent (verses 53–61). In the name of God, the Lord of Mercy, the Giver of Mercy 1 This Scripture is sent down from God the Mighty, the Wise. 2 It is We who sent down the Scripture to you [Prophet] with the Truth, so worship God with your total devotion: 3 true devotion is due to God alone. [As for] those who choose other protectors beside Him, saying, 'We only worship them because they bring us nearer to God,' God Himself will judge between them regarding their differences. God does not guide any ungrateful liar. 4 God could have chosen any of His creation He willed for offspring, but He is far above this! He is the One, the Almighty. 5 He created the heavens and earth for a true purpose; He wraps the night around the day and the day around the night; He has subjected the sun and moon to run their courses for an appointed time; He is truly the Mighty, the Forgiving.

6 He created you all from a single being, from which He made its mate; He gave you a four kinds of livestock in pairs; b He creates you in your mothers' wombs, in one stage after another, in threefold depths of darkness. Such is God, your Lord; He holds control, there is no god but Him. How can you turn away? 7 If you are ungrateful, remember God has no need of you, yet He is not pleased by ingratitude in His servants; if you are grateful, He is pleased [to see] it in you. No soul will bear another's burden. You will return to your Lord in the end and He will inform you of what you have done: He knows well what is in the depths of [your] hearts. 8 When man suffers some affliction, he prays to his Lord and turns a Literally 'sent down', i.e. in the Scripture, cf. 6: 142–4. b There has been some confusion over numbering here, leading some translators to render this passage 'eight pairs'. In fact, the correct translation is either 'eight head' or 'four pairs'. Cf. 6: 143–4. to Him, but once he has been granted a favour from God, he forgets the One he had been praying to and sets up rivals to God, to make others stray from His path. Say, 'Enjoy your ingratitude for a little while: you will be one of the inhabitants of the Fire.' 9 What about someone who worships devoutly during the night, bowing down, standing in prayer, ever mindful of the life to come, hoping for his Lord's mercy? Say, 'How can those who know be equal to those who do not know?' Only those who have understanding will take heed. 10 Say, '[God says], believing servants, be mindful of your Lord! Those who do good in this world will have a good reward— God's earth is wide a —and those who persevere patiently will be given a full and unstinting reward.' 11 Say, 'I have been commanded to serve God, dedicating my worship entirely to Him. 12 I have been commanded to be the first to submit.' 13 Say, 'I fear the torment of a terrible Day if I disobey my Lord.' 14 Say, 'It is God I serve, dedicating

my worship entirely to Him— 15 you may serve whatever you please beside Him.’ Say, ‘The true losers are the ones who will lose themselves and their people on the Day of Resurrection: that is the most obvious loss. 16 They will have layers of Fire above them and below.’ This is how God puts fear into His servants: My servants, beware of Me. 17 There is good news for those who shun the worship of false gods and turn to God, so [Prophet] give good news to My servants 18 who listen to what is said and follow what is best. These are the ones God has guided; these are the people of understanding. 19 What about the one who has been sentenced to punishment? Can you [Prophet] rescue those already in the Fire? 20 But those who are mindful of their Lord will have lofty dwellings built for them, one above the other, graced with flowing streams. This is a promise from God: God does not break His promise. 21 Have you not considered that God sends water down from the sky, guides it along to form springs in the earth, and then, with it, brings forth vegetation of various colours, which later withers, turns yellow before your eyes, and is crumbled to dust at His command? There is truly a reminder in this for those who have understanding. 22 What about the one whose heart God has opened in devotion to a See 29: 56–60. 296 The Qur’an 39: 9 Him, so that he walks in light from his Lord? Alas for those whose hearts harden at the mention of God! They have clearly lost their way. 23 God has sent down the most beautiful of all teachings: a Scripture that is consistent and draws comparisons; that causes the skins of those in awe of their Lord to shiver. Then their skins and their hearts soften at the mention of God: such is God’s guidance. He guides with it whoever He will; no one can guide those God leaves to stray. 24 What about the one who will only have his bare face to protect

him from his terrible suffering on the Day of Resurrection? It will be said to the evildoers, ‘Taste what you have earned.’ 25 Others before them also disbelieved, and the punishment fell on them unawares: 26 God gave them the punishment of disgrace in this world to taste; the punishment will be even harder in the Hereafter, if only they knew. 27 In this Qur’an, We have put forward all kinds of illustration for people, so that they may take heed— 28 an Arabic Qur’an, free from any distortion— so that people may be mindful. 29 God puts forward this illustration: can a man who has for his masters several partners at odds with each other be considered equal to a man devoted wholly to one master? All praise belongs to God, though most of them do not know. 30 You [Prophet] will certainly die, and so will they, 31 and, on the Day of Resurrection, you will dispute with one another in the presence of your Lord. 32 So who could be more wrong than the person who invents a lie about God and rejects the truth when it comes to him? Is there not ample punishment for the disbelievers in Hell? 33 It is the one who brings the truth and the one who accepts it as true who are mindful of God: 34 they will have everything they wish for with their Lord. Such is the reward of those who do good: 35 God will absolve them even of their worst deeds and will reward them according to their best. 36 Is God not enough for His servant? Yet they threaten you [Prophet] with those they worship other than Him. If God allows someone to stray he has no one to guide him; 37 if God guides someone no one can lead him astray. Is God not mighty and capable of retribution? 38 If you [Prophet] ask them, ‘Who created the heavens and earth?’ they are sure to answer, ‘God,’ so say, ‘Consider those you invoke beside Him: if God wished to harm me, could they undo that 39: 38 The Throngs 297

harm? If God wished to show me mercy, could they withhold that mercy?’ Say, ‘God is enough for me: all those who trust should put their trust in Him.’ 39 Say, ‘My people, do whatever is in your power— and so will I. You will find out 40 who will suffer humiliation, a and on whom a lasting torment will descend.’ 41 We have sent the Scripture down to you [Prophet] with the Truth for people. Whoever follows the guidance does so for his own benefit, whoever strays away from it does so at his own peril: you are not in charge of them. 42 God takes the souls of the dead and the souls of the living while they sleep— He keeps hold of those whose death He has ordained and sends the others back until their appointed time— there truly are signs in this for those who reflect. 43 Yet they take intercessors besides God! Say, ‘Even though these have no power or understanding?’ 44 Say, ‘All intercession belongs to God alone; He holds control of the heavens and the earth; in the end you will all return to Him.’ 45 Whenever God is mentioned on His own, the hearts of those who do not believe in the Hereafter shrink with aversion, but they rejoice when gods other than Him are mentioned. 46 Say, ‘God! Creator of the heavens and earth! Knower of all that is hidden and all that is open, You will judge between Your servants regarding their differences.’ 47 If the evildoers possessed the earth’s assets twice over they would offer them to ransom themselves from the terrible suffering on the Day of Resurrection: God will show them something they had not reckoned with, 48 the evil of their deeds will become plain to them, and they will be overwhelmed by that at which they used to laugh. 49 When man suffers some affliction, he cries out to Us, but when We favour him with Our blessing, he says, ‘All this has been given to

me because of my knowledge'— it is only a test, though most of them do not know it. 50 Those who lived before them said the same. What they did was of no use to them; 51 they suffered its evil effects. Today's wrongdoers will also suffer the evil effects of their deeds: they will not escape. 52 Do they not know that God provides abundantly for anyone He will and gives sparingly to anyone He will? There truly are signs in this for those who believe. 53 Say, '[God says], My servants who have harmed yourselves by a In this world; the lasting torment will be in the Hereafter. 298 The Qur'an 39: 39 your own excess, do not despair of God's mercy. God forgives all sins: He is truly the Most Forgiving, the Most Merciful. 54 Turn to your Lord. Submit to Him before the punishment overtakes you and you can no longer be helped. 55 Follow the best teaching sent down to you from your Lord, before the punishment suddenly takes you, unawares, 56 and your soul says, "Woe is me for having neglected what is due to God, and having been one of those who scoffed!" 57 Or it says, "If God had guided me, I would have joined the righteous!" 58 Or, faced by punishment, it says, "If only I could have another chance, I would join those who do good!" 59 No indeed! My messages came to you and you rejected them: you were arrogant and rejected the truth.' 60 On the Day of Resurrection, you [Prophet] will see those who told lies against God, their faces darkened. Is there not ample punishment for the arrogant in Hell? 61 But God will deliver those who took heed of Him to their place of safety: no harm will touch them, nor will they grieve. 62 God is the Creator of all things; He has charge of everything; 63 the keys of the heavens and earth are His. Those who have rejected the revelations of God will be the losers.

64 Say, 'Do you order me to worship someone other than God, you foolish people?' 65 It has already been revealed to you [Prophet] and to those before you: 'If you ascribe any partner to God, all your work will come to nothing: you will be one of the losers. 66 No! Worship God alone and be one of those who are grateful to Him.' 67 These people have no grasp of God's true measure. On the Day of Resurrection, the whole earth will be in His grip. The heavens will be rolled up in His right hand— Glory be to Him! He is far above the partners they ascribe to Him!— 68 the Trumpet will be sounded, and everyone in the heavens and earth will fall down senseless except those God spares. It will be sounded once again and they will be on their feet, looking on. 69 The earth will shine with the light of its Lord; the Record of Deeds will be laid open; the prophets and witnesses will be brought in. Fair judgement will be given between them: they will not be wronged 70 and every soul will be repaid in full for what it has done. He knows best what they do. 71 Those who rejected the Truth will be led to Hell in their throngs. When they arrive, its gates will open and its keepers will say to them, 'Were you not sent your own messengers to recite the revelations of your Lord to you and warn you that you would meet this Day?' and 39: 71 The Throngs 299 they will say, 'Yes indeed we were.' But the sentence of punishment will have been passed against those who rejected the truth. 72 It will be said, 'Enter the gates of Hell: there you will remain. How evil is the abode of the arrogant!' 73 Those who were mindful of their Lord will be led in throngs to the Garden. When they arrive, they will find its gates wide open, and its keepers will say to them, 'Peace be upon you. You have been good.

Come in: you are here to stay,' 74 and they will say, 'Praise be to God who has kept His promise to us and given us this land as our own. Now we may live wherever we please in the Garden.' How excellent is the reward of those who labour! 75 You [Prophet] will see the angels surrounding the Throne, glorifying their Lord with praise. True judgement will have been passed between them, and it will be said, 'Praise be to God, the Lord of the Worlds.' 300 The Qur'an 39: 72

40. THE FORGIVER

A Meccan sura with two recurring themes: disputing God's truth (verses 4, 35, 69) and calling upon Him (verses 14, 49, 50, 60, 65, 73). In the opening verses God is described as the Forgiver, and the Acceptor of repentance, yet severe in punishment, and this dual aspect is exemplified in the sura. The central section of the sura deals with the story of Pharaoh and Moses (verses 23–54): the destruction of one and victory of the other are stated in verses 45 and 51. The Prophet is, in his turn, urged to be steadfast and to ignore the taunts of the disbelievers (verses 55 and 77). In the name of God, the Lord of Mercy, the Giver of Mercy

1 Ha Mim

2 This Scripture is sent down from God, the Almighty, the All Knowing, 3 Forgiver of sins and Acceptor of repentance, severe in punishment, infinite in bounty. There is no god but Him; to Him is the ultimate return. 4 It is only the disbelievers who dispute God's revelations. [Prophet], do not be dazzled by their movements back and forth across the land.^a 5 Before them the people of Noah rejected the truth and so did those who formed opposition after them: every community schemed to destroy its messenger and strove to refute truth with falsehood; but it was I who destroyed them. How terrible My punishment was! 6 In this way your Lord's sentence was passed against the disbelievers that they would be the inhabitants of the Fire. 7 Those [angels] who carry the Throne and those who surround it

celebrate the praise of their Lord and have faith in Him. They beg forgiveness for the believers: 'Our Lord, You embrace all things in mercy and knowledge, so forgive those who turn to You and follow Your path. Save them from the pains of Hell 8 and admit them, Lord, to the lasting Gardens You have promised to them, together with their righteous ancestors, b spouses, and offspring: You alone are the Almighty, the All Wise. 9 Protect them from all evil deeds: those You

a Making wealth by trading.
b The word aba_ includes male and female ancestors. Father and mother are called abawan.
protect on that Day from [the punishment for] evil deeds will receive
Your mercy— that is the supreme triumph.' 10 But those who disbelieved will be told, 'When you were called to the faith and rejected it, God's disgust with you was even greater than the self-disgust you feel [today].' 11 They will say, 'Our Lord, twice You have caused us to be lifeless and twice You have brought us to life. Now we recognize our sins. Is there any way out?' 12 [They will be told], 'This is all because when God alone was invoked you rejected this, yet when others were associated with Him you believed [in them].'
Judgement belongs to God the Most High, the Most Great.
13 It is He who shows you [people] His signs and sends water down from the sky to sustain you, though only those who turn to God will take heed. 14 So call upon God and dedicate your religion to Him alone, however hateful this may be to the disbelievers: 15 He is exalted in rank, the Lord of the Throne. He sends revelations with His teachings to whichever of His servants He will, in order to warn of the Day of Meeting, 16 the Day when they will come out and nothing about them will be concealed from God. 'Who has control today?' 'God, the One, the All Powerful. 17 Today each soul will be rewarded

for whatever it has done; today no injustice will be done. God is swift in reckoning.'

18 Warn them [Prophet] of the ever-approaching Day, when hearts are at throats, choking them. The evildoer will have no friends, nor any intercessor to be heeded. 19 God is aware of the most furtive of glances, and of all that hearts conceal: 20 God will judge with truth, while those they invoke besides Him will not judge at all. God is the All Hearing, the All Seeing. 21 Have they not travelled through the land and seen how those who lived before them met their end? They were stronger than them and made a more impressive mark on the land, yet God destroyed them for their sins— they had no one to defend them against Him— 22 because messengers repeatedly came to them with clear signs and still they rejected them. God destroyed them: He is truly full of strength, severe in punishment. a Literally 'dead', leading some commentators to interpret this as referring to one's initial death, followed shortly thereafter by a second 'death' after questioning in the grave. The more generally accepted view, however, is that earthly life is both preceded and succeeded by a state of lifelessness. The two acts of giving life therefore refer to birth and resurrection. 302 The Qur'an 40: 10
23 We sent Moses with Our signs and clear authority 24 to Pharaoh, Haman, and Korah and they said, 'Sorcerer! Liar!' 25 When he brought the truth to them from Us, they said, 'Kill the sons of those who believe with him; spare only their women'— the scheming of those who reject the truth can only go wrong— 26 and Pharaoh said, 'Leave me to kill Moses— let him call upon his Lord!— for I fear he may cause you to change your religion, or spread disorder in the land.' 27 Moses said, 'I seek refuge with my Lord and yours from every tyrant who refuses to believe in the Day of Reckoning.' 28 A secret believer from Pharaoh's family said, 'How can you kill a

man just for saying, "My Lord is God"? He has brought you clear signs from your Lord— if he is a liar, on his own head be it— and if he is truthful, then at least some of what he has threatened will happen to you. God does not guide any rebellious, outrageous liar. 29 My people, as masters in the land you have the power today, but who will help us against God's might if it comes upon us?' But Pharaoh said, 'I have told you what I think; I am guiding you along the right path.' 30 The believer said, 'My people, I fear your fate will be the fate of those others who opposed [their prophets]: 31 the fate of the people of Noah, _Ad, Thamud, and those who came after them— God never wills injustice on His creatures. 32 My people, I fear for you on the Day you will cry out to one another, 33 the Day you will turn tail and flee with no one to defend you from God! Whoever God leaves to stray will have no one to guide him. 34 Joseph came to you before with clear signs, but you never ceased to doubt the message he brought you. When he died, you said, "God will not send another messenger." In this way God leaves the doubting rebels to stray— 35 those who dispute God's messages, with no authority given to them, are doing something that is loathed by God and by those who believe. In this way God seals up the heart of every arrogant tyrant. 36 Pharaoh said, 'Haman, build me a tall tower so that I may reach the ropesa that lead 37 to the heavens to look for this God of Moses. I am convinced that he is lying.' In this way the evil of Pharaoh's deed was made alluring to him and he was barred from the right path— his scheming led only to ruin. 38 The believer said, 'My people, follow me! I will guide you to a Cf. 22: 15, where sabab has the meaning 'rope'. 40: 38 The Forgiver 303 the right path. 39 My people, the life of this world is only a brief enjoyment; it is the Hereafter that is the lasting home. 40 Whoever

does evil will be repaid with its like; whoever does good and believes, be it a man or a woman, will enter Paradise and be provided for without measure. 41 My people, why do I call you to salvation when you call me to the Fire? 42 You call me to disbelieve in God and to associate with Him things of which I have no knowledge; I call you to the Mighty, the Forgiving One. 43 There is no doubt that what you call me to serve is not fit to be invoked either in this world or the Hereafter: our return is to God alone, and it will be the rebels who will inhabit the Fire. 44 [One Day] you will remember what I am saying to you now, so I commit my case to God: God is well aware of His servants.' 45 So God saved him from the harm they planned. A terrible punishment engulfed Pharaoh's people; 46 they will be brought before the Fire morning and evening.^a On the Day the Hour comes, it will be said, 'Throw Pharaoh's people into the worst torment.' 47 In the Fire they will quarrel with one another: the weak will say to the haughty, 'We were your followers, so can you now relieve us from some share of the Fire?' 48 but they will say, 'We are all in this together. God has judged between His creatures.' 49 Those in the Fire will say to the keepers of Hell, 'Ask your Lord to lessen our suffering for one day,' 50 but they will say, 'Did your messengers not come to you with clear evidence of the truth?' They will say, 'Yes they did,' and the keeper will say, 'You can plead, then, but the pleas of disbelievers will always be in vain.' 51 We support Our messengers and the believers, in the present life and on the Day when witnesses arise. 52 On the Day when excuses will not profit the evildoers, their fate will be rejection and they will have the worst of homes. 53 We gave Moses guidance and passed down the Scripture to the Children of Israel, 54 as a guide and a reminder to people of understanding. 55 So be patient, Prophet, for

what God has promised is sure to come. Ask forgiveness for your sins; praise your Lord morning and evening.^b 56 As for those who, with no authority to do so, dispute God's messages, there is nothing in their hearts but a thirst for a greatness they will never attain. Seek refuge in God, for He is the All Hearing, the All Seeing. ^a 'Morning and evening' can convey a sense of 'all the time'. ^b See preceding note. 304 The Qur'an 40: 39 57 The creation of the heavens and earth is greater by far than the creation of mankind, though most people do not know it. 58 The blind and the sighted are not equal, just as those who believe and do good works and those who do evil are not equal: how seldom you reflect! 59 The Final Hour is sure to come, without doubt, but most people do not believe. 60 Your Lord says, 'Call on Me and I will answer you; those who are too proud to serve Me will enter Hell humiliated.' 61 It is God who has given you the night in which to rest and the day in which to see. God is truly bountiful to people, but most people do not give thanks. 62 Such is God your Lord, the Creator of all things: there is no god but Him. How can you be so deluded? 63 This is how deluded those who deny God's messages are. 64 It is God who has given you the earth for a dwelling place and the heavens for a canopy. He shaped you, formed you well, and provided you with good things. Such is God your Lord, so glory be to Him, the Lord of the Worlds. 65 He is the Living One and there is no god but Him, so call on Him, and dedicate your religion entirely to Him. Praise be to God, the Lord of the Worlds. 66 Say [Prophet], 'Since clear evidence has come to me from my Lord I am forbidden to serve those you call upon besides God: I am commanded to submit to the Lord of the Worlds.' 67 It is He who created you from dust, then from a drop of fluid, then from a tiny, clinging form, then He brought you forth as infants, then He allowed you to reach maturity, then He let you grow old— though some of

you die sooner— and reach your appointed term so that you may reflect. 68 It is He who gives life and death, and when He ordains a thing, He says only 'Be' and it is. 69 [Prophet], do you see how deluded those who dispute God's messages are— 70 those who reject the Scripture and the messages We have sent through Our messengers? They will find out 71 when, with iron collars and chains around their necks, they are dragged 72 into scalding water, and then burned in the Fire, 73 and asked, 'Where now are those you called upon 74 besides God?' They will say, 'They have abandoned us: those we called upon before were really nothing at all.' 'This is how God lets disbelievers go astray, 75 all because on earth you revelled in untruth and ran wild. 76 Enter the gates of Hell, there to remain— an evil home for the arrogant.' 77 So be patient [Prophet], for God's promise is sure: whether We 40: 77 The Forgiver 305 show you part of what We have promised them in this life or whether We take your soul back to Us first, it is to Us that they will be returned. 78 We have sent other messengers before you— some We have mentioned to you and some We have not— and no messenger could bring about a sign except with God's permission. When [the Day] God ordained comes, just judgement will be passed between them: there and then, those who followed falsehood will be lost. 79 It is God who provides livestock for you, some for riding and some for your food; 80 you have other benefits in them too. You can reach any destination you wish on them: they carry you, as ships carry you [on the sea]. 81 He shows you His signs: which of God's signs do you still ignore? 82 Have they not travelled through the land and seen how those who lived before them met their end? They were more numerous than them, stronger than them, and made a more impressive mark

on the land, yet what they achieved was of no use to them at all.

83 When messengers came to them with clear signs, they revelled in the knowledge they had, and so they were engulfed by the very punishment they mocked: 84 when they saw Our punishment, they said, 'We believe in God alone; we reject any partner we ascribed to Him,' 85but believing after seeing Our punishment did not benefit them at all— this has always been God's way of dealing with His creatures— there and then the disbelievers were lost.

a The disbelievers.

306 The Qur'an 40: 78

41. [VERSES] MADE DISTINCT

This Meccan sura deals with the obduracy of the disbelievers, the truthfulness of the Qur'an, the unity of God, and the inevitability of Resurrection. The title

refers to a term used to describe the Qur'an in verse 3 and again in verse 44. The sura makes several references to the senses (verses 5, 20–2, 44) which

the disbelievers shut off from perceiving the Truth in this world, and which will then testify against their 'owners' on the Day of Resurrection, and it describes the arrogance displayed by people when all is well, contrasted with

their humility and despair when difficulties strike (verses 49–51). In the name of God, the Lord of Mercy, the Giver of Mercy

1Ha Mim

2 A revelation from the Lord of Mercy, the Giver of Mercy; 3 a Scripture whose verses are made distinct as a Qur'an in Arabic for people who understand, 4 giving good news and warning. Yet most of

them turn away and so do not hear. 5 They say, 'Our hearts are encased against [the faith] you call us to; our ears are heavy; there is a barrier between us and you. So you do whatever you want, and so shall we.' 6 Say [Prophet], 'I am only a mortal like you, [but] it has been revealed to me that your God is One. Take the straight path to Him and seek His forgiveness. Woe to the idolaters, 7 who do not pay the prescribed alms and refuse to believe in the world to come!

8 Those who believe and do good deeds will have a reward that never fails.'

9 Say, 'How can you disregard the One who created the earth in two Days?^a How can you set up other gods as His equals? He is the Lord of all the worlds!' 10 He placed solid mountains on it, blessed it, measured out its varied provisions for all who seek them— all in four

Days. 11 Then He turned to the sky, which was smoke—He said to it and the earth, 'Come into being, willingly or not,' and they said, 'We

come willingly'—12 and in two Days He formed seven heavens, and assigned an order to each. We have made the nearest one beautifully

a Commentators include these two days in the four mentioned in verse 10, so that the total is six days; see 32: 4. God's Days are not like ours; see 22: 47. illuminated and secure. Such is the design of the Almighty, the All Knowing.

13 If they turn away, say, 'I have warned you about a blast like the one which struck 'Ad and Thamud: 14 when their messengers came to them, from all angles,^a saying, "Serve no one but God," they said,

"If our Lord had wished, He would have sent down angels. We do not believe in the message with which you have been sent." 15The people of 'Ad behaved arrogantly throughout the land without any right, saying, "Who could be stronger than us?" Did they not realize

that God, who created them, was stronger than them?' They continued to reject Our message, 16so We let a roaring wind loose on them for a few disastrous days to make them taste the punishment of

shame in this world; more shameful still will be the punishment of the life to come, and they will not be helped. 17 As for Thamud, We gave them guidance but they preferred blindness, so they were struck by a blast of humiliating punishment for their misdeeds. 18We

saved those who believed and were mindful of God.

19 On the Day when God's enemies are gathered up for the Fire and driven onward, 20 their ears, eyes, and skins will, when they reach it, testify against them for their misdeeds. 21 They will say to their skins, 'Why did you testify against us?' and their skins will reply, 'God, who gave speech to everything, has given us speech—it was

He who created you the first time and to Him you have been returned— 22 yet you did not try to hide yourselves from your ears, eyes, and skin to prevent them from testifying against you. You thought that God did not know about much of what you were doing,

23 so it was the thoughts you entertained about your Lord that led to

your ruin, and you became losers.' 24 The Fire will still be their home, even if they resign themselves to patience, and if they pray to be allowed to make amends, they will not be given permission to do so. 25We have appointed, for the disbelievers, companions^b who make their past and present seem fair and right to them, but the sentence

has already been passed on them, along with generations of jinn and men before them: they were losers. 26 The disbelievers say, 'Do not

listen to this Qur'an; drown it in frivolous talk: you may gain the a Literally 'from before and from behind', i.e. using all angles of argument. The messengers tried every method to persuade their people of the truth of their message.

b See 43: 36; 50: 27 ff.

308 The Qur'an 41: 13 upper hand.' 27We shall certainly give the disbelievers a taste of severe punishment. We shall repay them according to their worst

deeds— 28 that is the reward of the enemies of God— the Fire will be their lasting home, a payment for their rejection of Our revelations. 29 The disbelievers will say, 'Our Lord, show us those jinn and men who misled us and we shall trample them underfoot, so that they

may be among the lowest of the low.' 30 As for those who say, 'Our Lord is God,' and take the straight path towards Him, the angels come down to them and say, 'Have no fear or grief, but rejoice in the good news of Paradise, which you have been promised. 31 We are your allies in this world and in the world to come, where you will have everything you desire and ask for 32 as a welcoming gift from the Most Forgiving, Most Merciful One.' 33 Who speaks better than someone who calls people to God, does what is right, and says, 'I am one of those devoted to God'? 34 Good and evil cannot be equal. [Prophet], repel evil with what is better and your enemy will become as close as an old and valued friend, 35 but only those who are steadfast in patience, only those who are blessed with great righteousness, will attain to such goodness. 36 If a prompting from Satan should stir you, seek refuge with God: He is the All Hearing and the All Knowing. 37 The night, the day, the sun, the moon, are only a few of His signs. Do not bow down in worship to the sun or the moon, but bow down to God who created them, if it is truly Him that you worship. 38 If the disbelievers are too arrogant, [remember, Prophet, that] those who are with your Lord glorify Him tirelessly night and day. 39 Another of His signs is this: you see the earth lying desolate, but when We send water down on to it, it stirs and grows. He who gives it life will certainly give life to the dead. He has power over everything. 40 Those who distort the meaning of Our message are not hidden from Us. Is he who is hurled into the Fire better, or he who comes through safely on the Day of Resurrection? Do whatever you want, God certainly sees everything you do. 41 Those who reject the Qur'an

when it comes to them— though it is an unassailable Scripture 42 which falsehood cannot touch from any angle, a Revelation sent down from the Wise One, Worthy of All Praise— 43 [should remember that] you [Prophet] are not told anything that the previous messengers were not told: your Lord is a Lord of forgiveness, but also of painful punishment. 44 If We had made it a foreign 41: 44 [Verses] Made Distinct 309 Qur'an, they would have said, 'If only its verses were clear! What? Foreign speech to an Arab?' Say, 'It is guidance and healing for those who have faith, but the ears of the disbelievers are heavy, they are blind to it, it is as if they are being called from a distant place.' 45 We gave the Scripture to Moses but disputes arose about it— if it were not for a decree that had already been issued from your Lord, they would already have been judged— and still they are doubtful and suspicious of it. 46 Whoever does good does it for his own soul and whoever does evil does it against his own soul: your Lord is never unjust to His creatures. 47 Knowledge of the Hour belongs solely to Him and no crop comes out of its sheath, nor does any female conceive or give birth, without His knowledge. On the Day He asks them, 'Where are My partners?' they will answer, 'We admit to You that none of us can see [them]': 48 the gods they invoked before will have vanished away; they will know that there is no escape. 49 Man never tires of asking for good, but if evil touches him he loses all hope and becomes despondent. 50 Whenever We let him taste some of Our mercy after he has been afflicted, he is sure to say, 'This is all my own doing: I do not think the Hour will ever come, but even if I were to be taken back to my Lord, the best reward would await me with Him.' We shall most certainly inform the disbelievers of what they have done and give them a taste of severe torment. 51 Whenever We are gracious to man, he goes away haughtily, but, as soon as evil touches him, he turns to prolonged prayer. 52 Say

[Prophet], 'Have you ever thought, what if this revelation really is from God and you still reject it? Who could be more astray than someone who cuts himself off so far [from God]?' 53 We shall show them Our signs in every region of the earth and in themselves, until it becomes clear to them that this is the Truth. Is it not enough that your Lord witnesses everything? 54 Truly, they doubt that they will meet their Lord; truly He encompasses everything. a This is muhit, a metaphor in Arabic for having full knowledge and full power over everything. 310 The Qur'an 41: 45 42. CONSULTATION A Meccan sura that takes its name from verse 38, where the practice of consultation (shura) is listed as one characteristic of the Muslim community. The sura discusses man's habit of creating division and disharmony in matters of religion, and God's all-prevailing power, wisdom, and final decision. The unity of religion is stressed (verse 13) as is the continuity of the prophets (verse 3). The Prophet is reminded that he cannot compel people to believe, that they will be judged according to their deeds, and that he is only there to deliver the message. The nature of revelation is described in verses 51–3. In the name of God, the Lord of Mercy, the Giver of Mercy 1 Ha Mim 2 _Ayn Sin Qaf 3 This is how God, the Mighty, the Wise, sends revelation to you [Prophet] as He did to those before you. 4 All that is in the heavens and earth belongs to Him: He is the Exalted, the Almighty. 5 The heavens are almost broken apart from above as the angels proclaim the praises of their Lord and ask forgiveness for those on earth. God is indeed the Most Forgiving, the Most Merciful. 6 As for those who take protectors other than Him, God is watching them; you are not responsible for them. 7 So We have revealed an Arabic Qur'an to you, in order that you may warn the capital citya and all who live nearby. And warn [especially] about the Day of Gathering, of which there is no doubt, when

some shall be in the Garden and some in the blazing Flame. 8 If God had so pleased, He could have made them a single community, but He admits to His mercy whoever He will; the evildoers will have no one to protect or help them. 9 How can they take protectors other than Him? God alone is the Protector; He gives life to the dead; He has power over all things. 10 Whatever you may differ about is for God to judge. [Say], 'Such is God, my Lord. In Him I trust and to Him I turn, 11 the Creator of the heavens and earth.' He made mates for you from among yourselves—and for the animals too—so that a Literally 'the mother of cities', Mecca. you may multiply. There is nothing like Him: He is the All Hearing, the All Seeing. 12 The keys of the heavens and the earth are His; He provides abundantly or sparingly for whoever He will; He has full knowledge of all things. 13 In matters of faith, He has laid down for you [people] the same commandment that He gave Noah, which We have revealed to you [Muhammad] and which We enjoined on Abraham and Moses and Jesus: 'Uphold the faith and do not divide into factions within it'—what you [Prophet] call upon the idolaters to do is hard for them; God chooses whoever He pleases for Himself and guides towards Himself those who turn to Him. 14 They divided, out of rivalry, only after knowledge had come to them, and, if it had not been for a decree already passed by your Lord to reprieve them until an appointed time, they would already have been judged. Those after them, who inherited the Scripture, are in disquieting doubt about it. 15 So [Prophet] call people to that faith and follow the straight path as you have been commanded. Do not go by what they desire, but say, 'I believe in whatever Scripture God has sent down. I am commanded to bring justice between you. God is our Lord and your Lord— to us our deeds and to you yours, so let there be no argument

between us and you— God will gather us together, and to Him we shall return.' 16 As for those who argue about God after He has been acknowledged, their argument has no weight with their Lord: anger will fall upon them and agonizing torment awaits them. 17 It is God who has sent down the Scripture with Truth and the Balance.^a How can you tell? The Last Hour may well be near: 18 those who do not believe in it seek to hasten it, but the believers stand in awe of it. They know it to be the Truth; those who argue about the Hour are far, far astray. 19 God is most subtle towards His creatures; He provides [bountifully] for whoever He will; He is the Powerful, the Almighty. 20 If anyone desires a harvest in the life to come, We shall increase it for him; if anyone desires a harvest in this world, We shall give him a share of it, but in the Hereafter he will have no share. 21 How can they believe in others who ordain for them things which God has not sanctioned in the practice of their faith? If it were not for God's a The balance of justice and of nature; cf. verse 27. 312 The Qur'an 42: 12 decree concerning the final Decision, judgement would already have been made between them. The evildoers will have a grievous punishment— 22 you will see them fearful because of what they have done: punishment is bound to fall on them— but those who believe and do good deeds will be in the flowering meadows of the Gardens. They will have whatever they wish from their Lord: this is the great bounty; 23 it is of this that God gives good news to His servants who believe and do good deeds. Say [Prophet], 'I ask no reward from you for this, only the affection due to kin.'^a If anyone does good, We shall increase it for him; God is most forgiving and most appreciative. 24 How can they say, 'He has invented a lie about God'? If God so willed, He could seal your heart and blot out lies: God confirms the Truth with His words.

He has full knowledge of what is in the heart— 25 it is He who accepts repentance from His servants and pardons bad deeds— He knows everything you do. 26 He responds to those who believe and do good deeds, and gives them more of His bounty; agonizing torment awaits the disbelievers. 27 If God were to grant His plentiful provision to [all] His creatures, they would act insolently on earth, but He sends down in due measure whatever He will, for He is well aware of His servants and watchful over them: 28 it is He who sends relief through rain after they have lost hope, and spreads His mercy far and wide. He is the Protector, Worthy of All Praise. 29 Among His signs is the creation of the heavens and earth and all the living creatures He has scattered throughout them: He has the power to gather them all together whenever He will. 30 Whatever misfortune befalls you [people], it is because of what your own hands have done— God forgives much— 31 you cannot escape Him anywhere on earth: you have no protector or helper other than God. 32 Among His signs are the ships, sailing like floating mountains: 33 if He willed, He could bring the wind to a standstill and they would lie motionless on the surface of the sea— there truly are signs in this for anyone who is steadfast and thankful— 34 or He could cause them to be wrecked on account of what their passengers have done— God pardons much— 35 to let those who argue about Our messages know that there is no escape for them. 36 What you have been given is only the fleeting enjoyment of a Or 'I only do this out of affection for you as kin!' 42: 36 Consultation 313 this world. Far better and more lasting is what God will give to those who believe and trust in their Lord; 37 who shun great sins and gross indecencies; who forgive when they are angry; 38 respond to their Lord; keep up the prayer; conduct their affairs by mutual

consultation; give to others out of what We have provided for them; 39 and defend themselves when they are oppressed. 40 Let harm be requited by an equal harm, though anyone who forgives and puts things right will have his reward from God Himself— He does not like those who do wrong. 41 There is no cause to act against anyone who defends himself after being wronged, 42but there is cause to act against those who oppress people and transgress in the land against all justice— they will have an agonizing torment— 43 though if a person is patient and forgives, this is one of the greatest things. 44Anyone God allows to stray will have no one else to protect him: you [Prophet] will see the wrongdoers, when they face the punishment, exclaiming, 'Is there any way of going back?' 45You will see them exposed to the Fire, abject in humiliation, glancing furtively, while those who believed exclaim, 'The losers are the ones who have lost themselves and their people on the Day of Resurrection.' Truly the evildoers will remain in lasting torment; 46 they will have no allies to help them against God. There is no way [forward] for those God allows to stray. 47 So [people] respond to your Lord before there comes a Day that cannot, against God's will, be averted— you will have no refuge on that Day, and no possibility of denying [your sins]. If they still turn away [remember that] 48We have not sent you [Prophet] to be their guardian: your only duty is to deliver the message. When We give man a taste of Our mercy, he rejoices in it, but if some harm befalls him on account of what he has done with his own hands, then he is ungrateful. 49 God has control of the heavens and the earth; He creates whatever He will— He grants female offspring to whoever He will, 50 male to whoever He will, or both male and female, and He makes whoever He will barren: He is all knowing and all powerful. 51 It is not granted to any mortal that God should speak to him

except through revelation or from behind a veil, or by sending a messenger to reveal by His command what He will: He is exalted and wise. 52So We have revealed a spirit to you [Prophet] by Our command: you knew neither the Scripture nor the faith, but We 314 The Qur'an 42: 37 made it a light, guiding with it whoever We will of Our servants. You give guidance to the straight path, 53 the path of God, to whom belongs all that is in the heavens and earth: truly everything will return to God. a The Scripture or the Qur'an. 42: 53 Consultation 315 43. ORNAMENTS OF GOLD A Meccan sura named after the gold ornaments mentioned in verse 35, and alluded to again in verse 53: in both instances God is refuting the claim of the disbelievers that a true prophet would be rich. The fact that the angels are not God's daughters but His obedient servants is emphasized again and again (cf. verses 15–20, 60). Similarly, the idea that Jesus could be the son of God is clearly denied (verses 57–9). In the name of God, the Lord of Mercy, the Giver of Mercy 1Ha Mim 2 By the Scripture that makes things clear, 3We have made it a Qur'an in Arabic so that you [people] may understand. 4 It is truly exalted in the Source of Scripturea kept with Us, and full of wisdom. 5Should We ignore you and turn this revelation away from you because you are insolent people? 6We have sent many a prophet to earlier people 7 and they mocked every one of them, 8so We have destroyed mightier people than [the disbelievers of Mecca] and their example has gone down in history. 9 If you [Prophet] ask them, 'Who created the heavens and earth?' they are sure to say, 'They were created by the Almighty, the All Knowing.' 10 It is He who smoothed out the earth for you and traced out routes on it for you to find your way, 11 who sends water down from the sky in due measure—We resurrect dead land with it, and likewise you will be resurrected from

the grave—12 who created every kind of thing, who gave you ships and animals to ride on 13 so that you may remember your Lord's grace when you are seated on them and say, 'Glory be to Him who has given us control over this; we could not have done it by ourselves. 14Truly it is to our Lord that we are returning.' 15Yet they assign some of His own servants to Him as offspring!b Man is clearly ungrateful! 16 Has He taken daughters for Himself and favoured you with sons? 17When one of them is given news of the a Literally 'mother of Scripture', identified with the 'Preserved Tablet'. Cf. 13: 39; 85: 22. b The Meccan pagans considered the angels to be daughters of God, yet they were dismissive of their own daughters. birth of a daughter, such as he so readily ascribes to the Lord of Mercy, his face grows dark and he is filled with gloom— 18 'Someone who is brought up amongst trinkets, who cannot put together a clear argument?'a 19 They consider the angels— God's servants— to be female. Did they witness their creation? Their claim will be put on record and they will be questioned about it. 20 They say, 'If the Lord of Mercy had willed it, we would not have worshipped them,' but they do not know that— they are only guessing— 21 or have We perhaps given them a book before this one, to which they hold fast? 22 No indeed! They say, 'We saw our fathers following this tradition; we are guided by their footsteps.' 23Whenever We sent a messenger before you to warn a township, those corrupted by wealth said, in the same way, 'We saw our fathers following this tradition; we are only following in their footsteps.' 24 The messenger said, 'Even though I bring you a truer religion than what you saw your fathers following?' and they replied, 'But we do not believe the message you bring.' 25We punished them: think about how those who rejected the Truth met their end. 26Abraham said to

his father and his people, 'I renounce what you worship. 27 I worship only Him who created me, and it is He who will guide me,' 28 and he bequeathed these words to his descendants so that they might return [to God]. 29 I have let these people and their fathers enjoy long lives, and now I have given them the Truth and a messenger to make things clear— 30 yet when the Truth came to them, they said, 'This is sorcery. We do not believe in it,' 31 and they said, 'Why was this Qur'an not sent down to a distinguished man, from either of the two cities?'^b 32 Are they the ones who share out your Lord's grace? We are the ones who give them their share of livelihood in this world and We have raised some of them above others in rank, so that some may take others into service: your Lord's grace is better than anything they accumulate. 33 If it were not that all mankind might have become a single nation [of disbelievers], We could have given all those who disbelieve in the Lord of Mercy houses with roofs of silver, sweeping staircases to ascend, 34 massive gates, couches to sit on, 35 and golden ornaments. All of these are mere enjoyments of this life; your Lord a This was the pre-Islamic opinion. One poet boasted that he was inspired by a male, rather than a female, shaytan. ^b Mecca or Ta'if, the two main cities of the region. 43: 35 Ornaments of Gold 317 reserves the next life for those who take heed of Him. 36 We assign an evil one as a comrade for whoever turns away from the revelations of the Lord of Mercy: 37 evil ones bar people from the right path, even though they may think they are well guided. 38 When such a person comes to Us, he will say [to his comrade], 'If only you had been as far away from me as east is from west. What an evil comrade!' 39 [It will be said to them], 'You have done wrong. Having partners in punishment will not console you today.'

40 Can you [Prophet] make the deaf hear? Or guide either the blind or those who are in gross error? 41 Either We shall take you away and punish them— indeed We will— 42 or We shall let you witness the punishment We threatened them with; We have full power over them. 43 Hold fast to what has been revealed to you— you truly are on the right path— 44 for it is a reminder^a for you and your people: you will all be questioned. 45 Ask the prophets We sent before you: 'Did We ever appoint any gods to be worshipped besides the Lord of Mercy?' 46 We sent Moses to Pharaoh and his courtiers and he said, 'I am truly a messenger from the Lord of the Worlds,' 47 but when he presented Our signs to them, they laughed, 48 even though each sign We showed them was greater than the previous one. We inflicted torment on them so that they might return to the right path. 49 They said, 'Sorcerer, call on your Lord for us, by virtue of His pledge to you: we shall certainly accept guidance,' 50 but as soon as We relieved their torment they broke their word. 51 Pharaoh proclaimed to his people, 'My people, is the Kingdom of Egypt not mine? And these rivers that flow at my feet, are they not mine? Do you not see? 52 Am I not better than this contemptible wretch who can scarcely express himself? 53 Why has he not been given any gold bracelets? Why have no angels come to accompany him?' 54 In this way he moved his people to accept and they obeyed him— they were perverse people. 55 When they provoked Us, We punished and drowned them all: 56 We made them a lesson and an example for later people. 57 When the son of Mary is cited as an example, your people [Prophet] laugh and jeer, 58 saying, 'Are our gods^b better or him?'— ^a Dhikr can mean 'renown' or 'reminder': ^b The angels, whom they worshipped as the daughters of God and superior to Jesus,

whom they considered to be a god worshipped by Christians as the Son of God. 318 The Qur'an 43: 36 they cite him only to challenge you: they are a contentious people— 59 but he is only a servant We favoured and made an example for the Children of Israel: 60 if it had been Our will, We could have made you angels,^a succeeding one another on earth. 61 This [Qur'an] gives knowledge of the Hour:^b do not doubt it. Follow Me for this is the right path; 62 do not let Satan hinder you, for he is your sworn enemy. 63 When Jesus came with clear signs he said, 'I have brought you wisdom; I have come to clear up some of your differences for you. Be mindful of God and obey me: 64 God is my Lord and your Lord. Serve Him: this is the straight path.' 65 Yet still the different factions among them disagreed— woe to the evildoers: they will suffer the torment of a grievous day!— 66 what are they waiting for but the Hour, which will come upon them suddenly and take them unawares? 67 On that Day, friends will become each other's enemies. Not so the righteous— 68 'My servants, there is no fear for you today, nor shall you grieve'— 69 those who believed in Our revelations and devoted themselves to Us. 70 'Enter Paradise, you and your spouses: you will be filled with joy.' 71 Dishes and goblets of gold will be passed around them with all that their souls desire and their eyes delight in. 'There you will remain: 72 this is the Garden you are given as your own, because of what you used to do, 73 and there is abundant fruit in it for you to eat.' 74 But the evildoers will remain in Hell's punishment, 75 from which there is no relief: they will remain in utter despair. 76 We never wronged them; they were the ones who did wrong. 77 They will cry, 'Malik,^c if only your Lord would finish

us off,' but he will answer, 'No! You are here to stay.' 78We have brought you the Truth but most of you despise it. 79Have these disbelievers thought up some scheme? We too have been scheming. 80 Do they think We cannot hear their secret talk and their private counsel? Yes we can: Our messengers are at their sides, recording everything. 81 Say [Prophet], 'If the Lord of Mercy [truly] had offspring I would be the first to worship [them],^d but— 82 exalted be the Lord of

^a Just as God was able to create Jesus without a father.
^b Alternatively, the pronoun *hu* can also be seen to refer to Jesus: '[Jesus] gives knowledge of the Hour'.
^c The angel in charge of Hell.
^d Another interpretation is 'If the Lord of Mercy had a son I would be the first to worship him' (Razi).

43: 82 Ornaments of Gold 319 the heavens and earth, the Lord of the Throne— He is far above their false descriptions.' 83 Leave them to wade in deeper and play about, until they face the Day they have been promised. 84 It is He who is God in heaven and God on earth; He is the All Wise, the All Knowing; 85 Exalted is He who has control of the heavens and earth and everything between them; He has knowledge of the Hour; you will all be returned to Him. 86 Those gods they invoke besides Him have no power of intercession, unlike those^a who bore witness to the truth and recognized it. 87 If you [Prophet] ask them who created them they are sure to say, 'God,' so why are they so deluded? 88The Prophet has said, 'My Lord, truly these are people who do not believe,' 89but turn away from them and say, 'Peace': they will come to know.

^a Those who have God's permission. Cf. 20: 109.

320 The Qur_an 43: 83

44. SMOKE

A Meccan sura that takes its title from verse 10, which describes a smoke-filled day, taken by many to refer to the Day of Judgement. The sura highlights the

mercy that is the Qur_an, addresses the obduracy of the powerful and wealthy oppressors, and draws comparisons between the people of Pharaoh, Tubba_, and the Meccans. The people of Paradise will enjoy heavenly bliss while those who were mighty in this world will suffer the torments of Hell.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Ha Mim

2 By the Scripture that makes things clear, 3 truly We sent it down on a blessed night—We have always sent warnings—4 a night when every matter of wisdom was made distinct 5 at Our command—We have always sent messages to man—6 as a mercy [Prophet] from your

Lord who sees and knows all, 7Lord of the heavens and the earth and everything between—if only you people were firm believers—8 there is no god but Him: He gives life and death—He is your Lord and the Lord of your forefathers—9 yet in [their state of] doubt they take nothing seriously.^a

10 [Prophet], watch out for the Day^b when the sky brings forth clouds of smoke for all to see. 11 It will envelop the people. They will cry, 'This is a terrible torment! 12Lord relieve us from this torment! We believe!' 13How will this [sudden] faith benefit them? When a prophet came to warn them plainly, 14 they turned their backs on him, saying, 'He is tutored! He is possessed!' 15We shall hold the torment back for a while ^c—you are sure to return [to Us]—16 and on the Day We seize [them] mightily We shall exact retribution.

^a Literally 'in doubt they play'.
^b Some interpret this as referring to an actual event that occurred in the lifetime of the Prophet—a drought and famine in Mecca during which hunger caused eyes to mist over when the sufferers looked at the sky—but it seems more likely to refer to the Day of Judgement.

^c If this passage is taken to refer to the Day of Judgement, here the torment is relieved rather than held back, and the people return to disbelief rather than to God.

17We tested the people of Pharaoh before them: a noble messenger was sent to them, 18 saying, 'Hand the servants of God over to me! I am a faithful messenger who has been sent to you. 19 Do not consider yourselves to be above God! I come to you with clear authority. 20 I seek refuge in my Lord and yours against your insults!^a 21 If you do not believe me, just let me be.' 22 [Moses] cried to his Lord, 'These people are evildoers!' 23[God replied], 'Escape in the night with My servants, for you are sure to be pursued. 24 Leave the sea behind you parted and their army will be drowned.' 25Many a garden and spring they left behind, 26many a cornfield and noble building, 27many a thing in which they had delighted: 28We gave these to another people to inherit. 29 Neither heavens nor earth shed a tear for them, nor were they given any time. 30We saved the Children of Israel from their degrading suffering 31 at the hands of Pharaoh: he was a tyrant who exceeded all bounds. 32We chose them knowingly above others: 33We gave them revelations in which there was a clear test. 34 These people here^b assert, 35 'There is nothing beyond our one death: we will not be resurrected. 36 Bring back our forefathers, if what you say is true.' 37 Are they better than the people of Tubba_ ^c and those who flourished before them? We destroyed them all—they were guilty. 38We were not playing a pointless game when We created the heavens and earth and everything in between; 39We created them for a true purpose, but most people do not comprehend. 40The Day of Decision is the time appointed for all; 41 a Day when no friend can take another's place. 42No one will receive any help

except for those to whom God shows mercy: He is the Mighty, the Merciful Lord. 43 The tree of Zaqqum 44 will be food for the sinners: 45 [hot] as molten metal, it boils in their bellies 46 like seething water. 47 'Take him! Thrust him into the depths of Hell! 48 Pour scalding water over his head as punishment!' 49 'Taste this, you powerful, respected man! 50 This is what you doubted.' 51 But those mindful of God will be in a safe place 52 amid Gardens and springs, 53 clothed in silk and fine brocade, facing one another: 54 so it will be. We shall wed a One of the meanings of rajama is 'abuse' or 'cast aspersions'; another is 'to stone'; another is 'to expel'. b The Meccans. c Honorific title of the King of Yemen given to a succession of powerful kings who ruled over southern Arabia in ancient times. 322 The Qur'an 44: 17 them to maidens with large, dark eyes. 55 Secure and contented, they will call for every kind of fruit. 56 After the one death they will taste death no more. God will guard them from the torment of Hell, 57 a bounty from your Lord. That is the supreme triumph. 58 We have made this Qur'an easy to understand— in your own language [Prophet]— so that they may take heed. 59 So wait; the disbelievers too are waiting. 44: 59 Smoke 323 45. KNEELING A Meccan sura that takes its title from verse 28, where the kneeling posture of all communities on the Day of Judgement is described. The sura addresses some of the arguments put forward by those sceptical of the truthfulness of the Qur'an. Emphasis is placed on the signs of God's existence discernible in nature, and on the painful punishment that awaits the doubters on the Day of Judgement. The misguided arrogance of the disbelievers (verses 8 and 31) is contrasted with God's true greatness (verse 37); references to God's wisdom and majesty open and close the sura.

In the name of God, the Lord of Mercy, the Giver of Mercy 1 Ha Mim 2 This Scripture is sent down from God, the Mighty, the Wise. 3 There are signs in the heavens and the earth for those who believe: 4 in the creation of you, in the creatures God scattered on earth, there are signs for people of sure faith; 5 in the alternation of night and day, in the rain God provides, sending it down from the sky and reviving the dead earth with it, and in His shifting of the winds there are signs for those who use their reason. 6 These are God's signs that We recount to you [Prophet, to show] the Truth. If they deny God and His revelations, what message will they believe in? 7 Woe to every lying sinful person 8 who hears God's revelations being recited to him, yet persists in his arrogance as if he had never heard them—[Prophet] bring him news of a painful torment!— 9 who, if he knows anything about Our revelations, ridicules it! Such people will have a humiliating torment: 10 Hell lurks behind them and their gains will not benefit them, nor will those beings they took as protectors beside God—a tremendous torment awaits them. 11 This is true guidance; those who reject their Lord's revelations will have a woeful torment. 12 It is God who subjected the sea for you—ships sail on it by His command so that you can seek His bounty and give Him thanks— 13 He has subjected all that is in the heavens and the earth for your benefit, as a gift from Him. There truly are signs in this for those who reflect. 14 Tell the believers to forgive those who do not fear God's days [of punishment]—He will requite people for what they have done. 15 Whoever does good benefits himself, and whoever does evil harms himself: you will all be returned to your Lord. 16 We gave scripture, wisdom, and prophethood to the Children of

Israel; We provided them with good things and favoured them above others; 17 We gave them clear proof in matters [of religion]. They differed among themselves out of mutual rivalry, only after knowledge came to them: on the Day of Resurrection your Lord will judge between them regarding their differences. 18 Now We have set you [Muhammad] on a clear religious path, so follow it. Do not follow the desires of those who lack [true] knowledge— 19 they cannot help you against God in any way. Wrongdoers only have each other to protect them; the righteous have God Himself as their protector. 20 This [revelation] is a means of insight for people, a source of guidance and mercy for those of sure faith. 21 Do those who commit evil deeds really think that We will deal with them in the same way as those who believe and do righteous deeds, that they will be alike in their living and their dying? How badly they judge! 22 God created the heavens and earth for a true purpose: to reward each soul according to its deeds. They will not be wronged. 23 [Prophet], consider the one who has taken his own desire as a god, whom God allows to stray in the face of knowledge, sealing his ears and heart and covering his eyes— who can guide such a person after God [has done this]? Will you [people] not take heed? 24 They say, 'There is only our life in this world: we die, we live, nothing but time destroys us.' They have no knowledge of this; they only follow guesswork. Their only argument, 25 when Our clear revelations are recited to them, is to say, 'Bring back our forefathers if what you say is true.' 26 [Prophet], say, 'It is God who gives you life, then causes you to die, and then He gathers you all to the Day of Resurrection of which there is no doubt, though most people do not comprehend.' 27 Control of everything in the heavens and the earth belongs to God. When the Hour comes, those who follow falsehood will be

the losers on that Day. 28 You will see every community kneeling. a 'God's days' (plural) here suggests the days on which God delivers His punishment in this world, not the Day of Judgement (singular). 45: 28 Kneeling 325 Every community will be summoned to its record: 'Today you will be repaid for what you did. 29 Here is Our record that tells the truth about you: We have been recording everything you do.' 30 Those who believed and did good deeds will be admitted by their Lord into His mercy— that is the clearest triumph— 31 but those who disbelieved [will be asked]: 'When My revelations were recited to you, were you not arrogant and persistent in wicked deeds? 32 When it was said to you, "God's promise is true: there is no doubt about the Hour," did you not reply, "We know nothing of the Hour. This is only conjecture in our opinion. We are not convinced"?' 33 The evil of their actions will [then] become clear to them. The punishment they mocked will engulf them. 34 It will be said, 'Today We shall ignore you just as you ignored your appointment with this Day. The Fire will be your home and no one will help you, 35 because you received God's revelations with ridicule and were deceived by worldly life.' They will not be brought out of the Fire on that Day, nor will they be given the chance to make amends. 36 So praise be to God, Lord of the heavens and earth, Lord of the worlds. 37 True greatness in the heavens and the earth is rightfully His: He is the Mighty, the Wise. 326 The Qur_an 45: 29 46. THE SAND DUNES A Meccan sura. The title refers to the sand dunes mentioned in verse 21, where the people of Ad used to live, and where they were destroyed when they rejected the warning of their prophet. It reflects one of the major themes of this

sura: the inescapable punishment that awaits those who deny the truth and the Resurrection. Emphasis is placed on the fact that communities more established than the Meccans' have been destroyed, and that even the jinn believe in the Qur_an before the disbelievers of Mecca do. Finally, the Prophet is encouraged to be steadfast and await God's judgement on the disbelievers. In the name of God, the Lord of Mercy, the Giver of Mercy 1 Ha Mim 2 This Scripture is sent down from God, the Almighty, the Wise. 3 It was for a true purpose and a specific term that We created heaven and earth and everything in between, yet those who deny the truth ignore the warning they have been given. 4 Say [Prophet], 'Consider those you pray to other than God: show me which part of the earth they created or which share of the heavens they own; bring me a previous scripture or some vestige of divine knowledge—if what you say is true.' 5 Who could be more wrong than a person who calls on those other than God, those who will not answer him till the Day of Resurrection, those who are unaware of his prayers, 6 those who, when all mankind is gathered, will become his enemies and disown his worship? 7 When Our revelations are recited to them in all their clarity, the disbelievers say of the Truth that has reached them, 'This is clearly sorcery,' 8 or they say, 'He has invented it himself.' Say [Prophet], 'If I have really invented it, there is nothing you can do to save me from God. He knows best what you say amongst yourselves about it; He is sufficient as a witness between me and you; He is the Most Forgiving, the Most Merciful.' 9 Say, 'I am nothing new among God's messengers. I do not know what will be done with me or you; I only follow what is revealed to me; I only warn plainly.' 10 Say, 'Have you thought: what if this Qur_an really is from God and you reject it?

What if one of the Children of Israel testifies to its similarity [to earlier scripture] and believes in it, and yet you are too proud to [do the same]? God certainly does not guide evildoers.' 11 Those who disbelieve say of the believers, 'If there were any good in this Qur_an, they would not have believed in it before we did,' and, since they refuse to be guided by it, they say, 'This is an ancient fabrication.' 12 Yet the scripture of Moses was revealed before it as a guide and a mercy, and this is a scripture confirming it in the Arabic language to warn those who do evil and bring good news for those who do good. 13 For those who say, 'Our lord is God,' and then follow the straight path there is no fear, nor shall they grieve: 14 they are the people of Paradise, there to remain as a reward for what they were doing. 15 We have commanded man to be good to his parents: his mother struggled to carry him and struggled to give birth to him— his bearing and weaning took a full thirty months. When he has grown to manhood and reached the age of forty he [may] say, 'Lord, help me to be truly grateful for Your favours to me and to my parents; help me to do good work that pleases You; make my offspring good. I turn to You; I am one of those who devote themselves to You.' 16 We accept from such people the best of what they do and We overlook their bad deeds. They will be among the people of Paradise—the true promise that has been given to them. 17 But some say to their parents, 'What? Are you really warning me that I shall be raised alive from my grave, when so many generations have already passed and gone before me?' His parents implore God for help; they say, 'Alas for you! Believe! God's promise is true,' but still he replies, 'These are nothing but ancient fables.' 18 The verdict

has been passed on such people, along with all the communities that went before them, jinn and human: they are lost. 19 Everyone will be ranked according to their deeds and God will repay them in full for what they have done: they will not be wronged. 20 On the Day when those who deny the truth are brought before the Fire, it will be said to them, 'You squandered the good things you were given in your earthly life, you took your fill of pleasure there, so on this Day a punishment of shame is yours: you were arrogant on earth without any right, and exceeded all limits.' a The disbelievers had particular difficulty in accepting the fact that some of those who believed in Islam were people they considered to be humble riff-raff.

328 The Qur'an 46: 11
21 Mention [Hud] of the tribe of Ad: he warned his people among the sand dunes— other warners have come and gone both before and after him—' Worship no one but God: I fear for you, that you will be punished on a terrible Day,' 22 but they said, 'Have you come to turn us away from our gods? If what you say is true, bring down that punishment you threaten us with!' 23 He said, 'Only God knows when it will come: I simply convey to you the message I am sent with but I can see you are an insolent people.' 24 When they saw a cloud approaching their valley, they said, 'This cloud will give us rain!' 'No indeed! It is what you wanted to hasten: a storm-wind bearing a painful punishment 25 which will destroy everything by its Lord's command.' In the morning there was nothing to see except their [ruined] dwellings: this is how We repay the guilty.

26 We had established them in a way we have not established you [people of Mecca]; We gave them hearing, sight, and hearts, yet their hearing, sight, and hearts were of no use to them, since they denied God's revelations. They were overwhelmed by the punishment they had mocked. 27 We have also destroyed other communities that once

flourished around you— We had given them various signs so that they might return to the right way— 28 so why did their gods not help them, those they set up as gods besides God to bring them nearer to Him? No indeed! They failed them utterly: it was all a lie of their own making.

29 We sent a group of jinn to you [Prophet] to listen to the Qur'an. When they heard it, they said to one another, 'Be quiet!' Then when it was finished they turned to their community and gave them warning. 30 They said, 'Our people, we have been listening to a Scripture that came after Moses, confirming previous scriptures, giving guidance to the truth and the straight path. 31 Our people, respond to the one who calls you to God. Believe in Him: He will forgive you your sins and protect you from a painful torment.'

32 Those who fail to respond to God's call cannot escape God's power anywhere on earth, nor will they have any protector against Him: such people have clearly gone far astray.

33 Do the disbelievers not understand that God, who created the heavens and earth and did not tire in doing so, has the power to bring the dead back to life? Yes indeed! He has power over everything.

34 On the Day the disbelievers are brought before Hell [it will be said to them], 'Is this not real?' 'Yes, by our Lord,' they will reply 46: 34 The Sand Dunes 329 and He will say, 'Then taste the punishment for having denied the truth.'

35 Be steadfast [Muhammad], like those messengers of firm resolve. a Do not seek to hasten the punishment for the disbelievers: on the Day they see what they had been warned about, it will seem to them that they lingered no more than a single hour of a single day [in this life]. This is a warning. Shall any be destroyed except the defiant?

a Noah, Abraham, Moses, Jesus, and Muhammad are traditionally termed 'the messengers of firm resolve' for their tenacity in preaching God's message.

330 The Qur'an 46: 35

47. MUHAMMAD

A Medinan sura that deals with issues of war, those who try to prevent conversion to Islam and the carrying out of God's commands (a common theme in the Medinan suras), and the fate of the hypocrites. It specifically mentions the iniquity of those who expelled the Prophet from Mecca, it describes the futility of the disbelievers' attempts to oppose God and His Prophet, and it urges the Muslims to obey God in all matters, lest their good deeds come to nothing on the Day of Judgement like those of the disbelievers and hypocrites.

It takes its title from the mention of Muhammad's name in verse 2. In the name of God, the Lord of Mercy, the Giver of Mercy

1 God will bring to nothing the deeds of those who disbelieve and bar others from the way of God, 2 but He will overlook the bad deeds of those who have faith, do good deeds, and believe in what has been sent down to Muhammad—the truth from their Lord—and He will put them into a good state. 3 This is because the disbelievers follow falsehood, while the believers follow the truth from their Lord. In this way God shows people their true type.

4 When you meet the disbelievers in battle, strike them in the neck, and once they are defeated, bind any captives firmly—later you can release them by grace or by ransom—until the toils of war have ended. That [is the way]. God could have defeated them Himself if He had willed, but His purpose is to test some of you by means of others. He will not let the deeds of those who are killed for His cause come to nothing; 5 He will guide them and put them into a good state; 6 He will admit them into the Garden He has already made known to them. 7 You who believe! If you help God, He will help you and make you stand firm.

8 As for the disbelievers, how wretched will be their state! God has brought their deeds to nothing. 9 It is because they hate what God has sent down that He has caused their deeds to go to waste. 10 Have they not travelled the earth and seen how those before them met their end? God destroyed them utterly: a similar fate awaits the

a Commentators highlight the fact that 'by grace' is the first of the two options given here, concluding that this is the preferred or recommended course of action. disbelievers. 11 That is because God protects the believers while the disbelievers have no one to protect them: 12 God will admit those who believe and do good deeds to Gardens graced with flowing streams; the disbelievers may take their fill of pleasure in this world, and eat as cattle do, but the Fire will be their home. 13 We have destroyed many a town stronger than your own [Prophet]— the town which [chose to] expel you— and they had no one to help them. 14 Can those who follow clear proof from their Lord be compared to those whose foul deeds are made to seem alluring to them, those who follow their own desires? 15 Here is a picture of the Garden promised to the pious: rivers of water forever pure, rivers of milk forever fresh, rivers of wine, a delight for those who drink, rivers of honey clarified and pure, [all] flow in it; there they will find fruit of every kind; and they will find forgiveness from their Lord. How can this be compared to the fate of those stuck in the Fire, given boiling water to drink that tears their bowels? 16 Some of these people listen to you [Prophet], but, once they leave your presence, they sneer at those who have been given knowledge, saying, 'What was that he just said?' These are the ones whose hearts God has sealed, those who follow their own desires. 17 God has increased the guidance of those who follow the right path, and given them their awareness [of Him]. 18 What are the disbelievers waiting for, other than the Hour which will come upon them unawares? Its signs are already here, but once the Hour has actually arrived, what use will it be then to take heed? 19 So [Prophet], bear in

mind a that there is no god but God, and ask forgiveness for your sins and for the sins of believing men and women. God knows whenever any of you move, and whenever any of you stay still. 20 Those who believe ask why no sura [about fighting] has been sent down. Yet when a decisive sura [that mentions fighting] is sent down, you can see the sick at heart looking at you [Prophet] and visibly fainting at the prospect of death— better for them 21 would be obedience and fitting words; it would also be better for them to be true to God when the decision to fight has been made. 22 'If you turn away now, could it be that you will go on to spread corruption all over the land and break your ties of kinship?' b 23 These are the ones a Literally 'know'. b A reference to the pretext given, by some who refused to fight, that fighting breaks ties of kinship. 332 The Qur'an 47: 11 God has rejected, making their ears deaf and their eyes blind. 24 Will they not contemplate the Qur'an? Do they have locks on their hearts? 25 Those who turn on their heels after being shown guidance are duped and tempted by Satan; 26 they say to those who hate what God has sent down, 'We will obey you in some matters' a —God knows their secret schemes. 27 How will they feel when the angels take them in death and beat their faces and their backs 28 because they practised things that incurred God's wrath, and disdained to please Him? He makes their deeds go to waste. 29 Do the corrupt at heart assume that God will not expose their malice? 30 We could even point them out to you [Prophet] if We wished, and then you could identify them by their marks, but you will know them anyway by the tone of their speech. God knows everything you [people] do. 31 We shall test you to see which of you strive your hardest and are steadfast; We shall test the sincerity of

your assertions. 32 Those who disbelieve, bar others from God's path, and oppose the Messenger when they have been shown guidance, do not harm God in any way. He will make their deeds go to waste— 33 believers, obey God and the Messenger: do not let your deeds go to waste— 34 God will not forgive those who disbelieve, bar others from God's path, and die as disbelievers. 35 So [believers] do not lose heart and cry out for peace. It is you who have the upper hand: God is with you. He will not begrudge you the reward for your [good] deeds: 36 the life of this world is only a game, a pastime, but if you believe and are mindful of God, He will recompense you. He does not ask you to give up [all] your possessions— 37 you would be grudging if He were to ask you and press you for them, and He would bring your ill-will to light— 38 though now you are called upon to give [a little] for the sake of God, some of you are grudging. Whoever is grudging is so only towards himself: God is the source of wealth and you are the needy ones. He will substitute other people for you if you turn away, and they will not be like you. a For instance, they will agree that Muhammad is not a prophet but will not agree to idol worship or denial of the Resurrection (Razi). 47: 38 Muhammad 333 48. TRIUMPH A Medinan sura that takes its title from verse 1 and makes reference to the occasion when the Prophet had a vision that he and his followers would be performing pilgrimage to Mecca (verse 27). They set out, but the Meccans decided to bar them at Hudaibiyya from reaching the town and sent emissaries to have discussions with the Prophet. In the end the Prophet signed a treaty that he and the believers would not enter Mecca that year, but would do so the next

year. Seeing the long-term significance of this treaty, in the interests of peace he agreed to a truce of ten years during which time, if any Meccan went over to his side, he would return him to the Meccans, but if any of his people went over to the Meccans, they would not return them. Throughout the sura the Prophet is assured that this treaty that God has given him is a great breakthrough (cf. verses 1–3, 18–21, 27). The believers are reassured that their self-restraint and obedience to the Prophet were inspired by God (verses 4–5, 24–6). The sura condemns both the hypocrites in Medina (verse 6) and the idolaters of Mecca (verses 6 and 26) and closes by praising the believers (verse 29). In the name of God, the Lord of Mercy, the Giver of Mercy

1 Truly We have opened up a path to clear triumph for you [Prophet], 2 so that God may forgive you your past and future sins, complete His grace upon you, guide you to a straight path, 3 and help you mightily. 4 It was He who made His tranquillity descend into the hearts of the believers,^a to add faith to their faith—the forces of the heavens and earth belong to God; He is all knowing and all wise—5 so as to admit believing men and women into Gardens graced with flowing streams, there to remain, absolving their bad deeds—a great triumph in God’s eyes—6 and to torment the hypocritical and idolatrous men and women who harbour evil thoughts about God^b—it is they who will be encircled by evil!—who carry the burden of God’s anger, whom God has rejected and for whom He has prepared Hell, an evil destination! 7 The forces of heaven and earth belong to God; He is almighty and all wise. 8 We have sent you [Prophet] to bring good news and to give warning, 9 so that you a When they pledged to accept the Prophet’s decision. See verse 18. b See verse 12. [people] may believe in God and His Messenger, support Him, honour Him, and praise Him morning and evening.

10 Those who pledge loyalty to you [Prophet] are actually pledging loyalty to God Himself— God’s hand is placed on theirs^a—and anyone who breaks his pledge does so to his own detriment: God will give a great reward to the one who fulfils his pledge to Him. 11 The desert Arabs who stayed behind will say to you, ‘We were busy with our property and our families: ask forgiveness for us,’ but they say with their tongues what is not in their hearts. Say, ‘Whether it is God’s will to do you harm or good, who can intervene for you?’ No! God is fully aware of everything you [people] do. 12 No! You thought that the Messenger and the believers would never return to their families and this thought warmed your hearts. Your thoughts are evil, for you are corrupt people: 13 We have prepared a blazing Fire for those who do not believe in God and His Messenger. 14 Control of the heavens and earth belongs to God and He forgives whoever He will and punishes whoever He will: God is most forgiving and merciful. 15 When you [believers] set off for somewhere that promises war gains, those who [previously] stayed behind will say, ‘Let us come with you.’ They want to change God’s words, but tell them [Prophet], ‘You may not come with us: God has said this before.’ They will reply, ‘You begrudge us out of jealousy.’ How little they understand! 16 Tell the desert Arabs who stayed behind, ‘You will be called to face a people of great might in war and to fight them, unless they surrender: if you obey, God will reward you well, but if you turn away, as you have done before, He will punish you heavily— 17 the blind, the lame, and the sick will not be blamed.’ God will admit anyone who obeys Him and His Messenger to Gardens graced with flowing streams; He will painfully punish anyone who turns away. 18 God was pleased with the believers when they swore allegiance to you [Prophet] under the tree: He knew what was in their hearts

and so He sent tranquillity down to them and rewarded them with a speedy triumph 19 and with many future gains. God is mighty and wise. 20 He has promised you [people] many future gains: He has a Loyalty was pledged by everybody placing their right hands on top of the Prophet’s. 48: 20 Triumph 335 hastened this gain for you. He has held back the hands of hostile people from you as a sign for the faithful and He will guide you to a straight path. 21 There are many other gains [to come], over which you have no power. God has full control over them: God has power over all things. 22 If the disbelievers had fought against you, they would have taken flight and found no one to protect or support them: 23 such was God’s practice in the past and you will find no change in God’s practices. 24 In the valley of Mecca it was He who held their hands back from you and your hands back from them after He gave you the advantage over them^a—God sees all that you do. 25 They were the ones who disbelieved, who barred you from the Sacred Mosque, and who prevented the offering from reaching its place of sacrifice. If there had not been among them, unknown to you, believing men and women whom you would have trampled underfoot, inadvertently incurring guilt on their account—God brings whoever He will into His mercy— if the [believers] had been clearly separated, We would have inflicted a painful punishment on the disbelievers. 26 While the disbelievers had fury in their hearts— the fury of ignorance— God sent His tranquillity down on to His Messenger and the believers and made binding on them [their] promise to obey God,^b for that was more appropriate and fitting for them. God has full knowledge of all things. 27 God has truly fulfilled His Messenger’s vision: ‘God willing, you will most certainly enter the Sacred Mosque in safety, shavenheaded or with cropped hair,^c without fear!’— God knew what you

did not— and He has granted you a speedy triumph. 28 It was He who sent His Messenger, with guidance and the religion of Truth, for him

to show that it is above all [false] religion. God suffices as a witness:

29 Muhammad is the Messenger of God.

Those who follow him are harsh towards the disbelievers and compassionate towards each other. You see them kneeling and prostrating, seeking God's bounty and His good pleasure: on their faces they bear the marks of their prostrations. This is how they are pictured in the Torah and the Gospel: like a seed that puts forth its

a A detachment of eighty Meccan fighters attacked the Prophet's camp but were

captured. The Prophet released them after the treaty was signed. b The promise they made under the tree at Hudaibiyya (see verse 18).

c These are some of the final rites of pilgrimage.

336 The Qur'an 48: 21

shoot, becomes strong, grows thick, and rises on its stem to the delight of its sowers. So God infuriates the disbelievers through them; God promises forgiveness and a great reward to those who believe and do righteous deeds.

48: 29 Triumph 337

49. THE PRIVATE ROOMS

This Medinan sura takes its title from the reference to the Prophet's private rooms in verse 4. It guides the believers on how to behave with proper respect

towards their leader (verses 1–5), and with mutual respect and trust towards each other (verses 9–12). The sura stresses the unity of mankind and God's

intention that people should live together in harmony (verse 13). It criticizes

the desert Arabs for their presumptuous attitude to their faith and to God

(verses 14–18).

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Believers, do not push yourselves forward in the presence of God

and His Messenger—be mindful of God: He hears and knows all—

2 believers, do not raise your voices above the Prophet's, do not raise

your voice when speaking to him as you do to one another, or your

[good] deeds may be cancelled out without you knowing. 3 It is those

who lower their voices in the presence of God's Messenger whose

hearts God has proved to be aware—they will have

forgiveness, and a

great reward—4 but most of those who shout to you [Prophet] from outside your private rooms lack understanding. 5 It would have been better for them if they had waited patiently for you to come out

to them but God is all forgiving and merciful.

6 Believers, if a troublemaker brings you news, check it first, in case you wrong others unwittingly and later regret what you have done, 7 and be aware that it is God's Messenger who is among you: in

many matters you would certainly suffer if he were to follow your wishes. God has endeared faith to you and made it beautiful to your hearts; He has made disbelief, mischief, and disobedience hateful

to you. It is people like this who are rightly guided 8 through God's favour and blessing: God is all knowing and all wise.

9 If two groups of the believers fight, you [believers] should try to reconcile them; if one of them is [clearly] oppressing the other, fight

the oppressors until they submit to God's command, then make a just and even-handed reconciliation between the two of them: God

loves those who are even-handed.

10 The believers are brothers, so make peace between your two brothers and be mindful of God, so that you may be given mercy.

11 Believers, no one group of men should jeer at another, who may after all be better than them; no one group of women should jeer at

another, who may after all be better than them; do not speak ill of

one another; do not use offensive nicknames for one another. How bad it is to be called a mischief-maker after accepting faith!

Those

who do not repent of this behaviour are evildoers. 12

Believers, avoid making too many assumptions—some assumptions are sinful— and

do not spy on one another or speak ill of people behind their backs:

would any of you like to eat the flesh of your dead brother? No, you

would hate it. So be mindful of God: God is ever relenting, most merciful. 13 People, We created

you all from a single man and a single

woman, and made you into races and tribes so that you should recognize one another. In God's eyes, the most honoured of you are

the ones most mindful of Him:

God is all knowing, all aware. b

14 The desert Arabs say, 'We have faith.' [Prophet], tell them, 'You do not have faith. What you should say instead is, "We have submitted,"

for faith has not yet entered your hearts.' If you obey God

and His Messenger, He will not diminish any of your deeds: He is most forgiving and most merciful.

15 The true believers are the ones who have faith in God and His Messenger and leave all doubt behind, the ones who have struggled with their possessions and their

persons in God's way: they are the ones who are true. 16 Say, 'Do you

presume to teach God about your religion, when God knows everything

in the heavens and earth, and He has full knowledge of all

things?' 17 They think they have done you [Prophet] a favour by submitting. Say, 'Do not consider

your submission a favour to me; it is God who has done you a favour, by guiding you to faith, if you are

truly sincere.' 18 God knows the secrets of the heavens and earth: He

sees everything you do.

a Those who cause trouble by doing any of the above actions will have earned the

name of 'mischief-maker' (Razi).

b Of people's true worth and the thoughts they harbour (see also 50: 16).

49: 18 The Private Rooms 339

50. QAF

A Meccan sura which deals predominantly with the Resurrection and the Day

of Judgement. Reference is made to previous generations of disbelievers (verses

12–14), both to warn the disbelievers in Mecca and to reassure the Prophet.

Creation is cited as an indication of God's ability to bring the dead to life again (verses 3–11), and emphasis is placed on the powerlessness of man on the Day of Resurrection (verses 20–30). The sura both opens and closes with mention of the Qur'an.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Qaf

By the glorious Qur'an! 2 But the disbelievers are amazed that a warner has come from among them and they say, 'How strange! 3 To come back [to life] after we have died and become dust? That is too far-fetched.' 4 We know very well what the earth takes away from them: We keep a comprehensive record. 5 But the disbelievers deny the truth when it comes to them; they are in a state of confusion. 6 Do they not see the sky above them—how We have built and adorned it, with no rifts in it; 7 how We spread out the earth and put solid mountains on it, and caused every kind of joyous plant to grow in it, 8 as a lesson and reminder for every servant who turns to God; 9 and how We send blessed water down from the sky and grow with it gardens, the harvest grain, 10 and tall palm trees laden with clusters of dates, 11 as a provision for everyone; how with water We give [new] life to a land that is dead? This is how the dead will emerge [from their graves]. 12 The people of Noah disbelieved long before these disbelievers, as did the people of Rass, Thamud, 13 Ad, Pharaoh, Lot, 14 the Forest-Dwellers, Tubba': all of these people disbelieved their messengers, and so My warning was realized. 15 So were We incapable of the first creation? No indeed! Yet they doubt a second creation. 16 We created man—We know what his soul whispers to him: We are closer to him than his jugular vein—17 with a That which is sworn—that mankind will be raised from the dead—is omitted but is evident from the verses that follow (cf. 37: 1; 89: 1–4).

two receptors^a set to record, one on his right side and one on his left:

18 he does not utter a single word without an ever-present watcher. 19 The trance of death will bring the Truth with it: 'This is what you tried to escape.' 20 The Trumpet will be sounded: 'This is the Day [you were] warned of.' 21 Each person will arrive attended by an [angel] to drive him on and another to bear witness: 22 'You paid no attention to this [Day]; but today We have removed your veil and your sight is sharp.' 23 The person's attendant will say, 'Here is what I have prepared'—

24 'Hurl! every obstinate disbeliever into Hell, 25 everyone who hindered good, was aggressive, caused others to doubt, 26 and set up other gods alongside God. Hurl him into severe punishment!'—

27 and his [evil]^c companion will say, 'Lord, I did not make him transgress; he had already gone far astray himself.' 28 God will say, 'Do not argue in My presence. I sent you a warning 29 and My word cannot be changed: I am not unjust to any creature.' 30 We shall say to Hell on that day, 'Are you full?' and it will reply, 'Are there no more?'

31 But Paradise will be brought close to the righteous and will no longer be distant: 32 'This is what you were promised—this is for everyone who turned often to God and kept Him in mind, 33 who held the Most Gracious in awe, though He is unseen, who comes before Him with a heart turned to Him in devotion— 34 so enter it in peace. This is the Day of everlasting Life.' 35 They will have all that they wish for there, and We have more for them.

36 We have destroyed even mightier generations before these disbelievers, who travelled through [many] lands— was there any escape? 37 There truly is a reminder in this for whoever has a heart, whoever listens attentively. 38 We created the heavens, the earth, and

everything between, in six Days without tiring. 39 So [Prophet], bear everything they say with patience; celebrate the praise of your Lord before the rising and setting of the sun; 40 proclaim His praise in the night and at the end of every prayer; 41 listen out for the Day when the caller will call from a nearby place. 42 They will come out [from a Usually taken to mean 'recording angels'].

^b This verb is in the dual, taken to be addressed either to both recording angels, or to two of the angels who guard Hell.

^c Cf. 4: 38; 41: 25.

^d Literally 'prostration', *sujud*. This is a figure of speech in which the part stands for the whole.

50: 42 Qaf 341

their graves] on that Day, the Day when they hear the mighty blast in reality. 43 It is We who give life and death; the final return will be to Us 44 on the Day when the earth will be torn apart, letting them rush out— that gathering will be easy for Us. 45 We know best what the disbelievers say. You [Prophet] are not there to force them, so remind, with this Qur'an, those who fear My warning.

342 The Qur'an 50: 43

51. SCATTERING [WINDS]

A Meccan sura that gives several of the signs of nature as proof of the Resurrection, among them the scattering winds that give the sura its title (verse 1). The disbelievers are reminded of the fate that befell previous rebellious generations and the Prophet is urged to carry on reminding.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By those [winds] that scatter far and wide,^a 2 and those that are heavily laden,^b 3 that speed freely, 4 that distribute [rain] as ordained!

5 What you [people] are promised is true: 6 the Judgement will come—7 by the sky with its pathways, 8 you differ in what you say—

9 those who turn away from it^c are [truly] deceived. 10 Perish the liars, 11 those steeped in error and unaware! 12 They ask, 'When is this

Judgement Day coming?' 13 On a Day when they will be punished by the Fire, 14 'Taste the punishment! This is what you wished to hasten.' 15 The righteous will be in Gardens with [flowing] springs. 16 They will receive their Lord's gifts because of the good they did before: 17 sleeping only little at night, 18 praying at dawn for God's forgiveness, 19 giving a rightful share of their wealth to the beggar and the deprived. 20 On earth there are signs for those with sure faith—21 and in yourselves too, do you not see?—22 in the sky is your sustenance and all that you are promised.^d 23 By the Lord of the heavens and earth! All this is as real as your speaking. 24 [Muhammad], have you heard the story of the honoured guests of Abraham? 25 They went in to see him and said, 'Peace.' 'Peace,' he said, [adding to himself] 'These people are strangers.' 26 He turned quickly to his household, brought out a fat calf, 27 and placed it before them. 'Will you not eat?' he said, 28 beginning to be afraid of them, but they said, 'Do not be afraid.' They gave him good news of a son who would be gifted with knowledge. 29 His wife then entered with a loud cry, struck her face,^e and said, 'A barren old a See 15: 22; this is a benevolent scattering (unlike the one in 18: 45).
^b With rain. ^c Judgement.
^d The punishment and Final Judgement/Destiny/physical and spiritual sustenance.
^e In her incredulity and embarrassment.
woman?'^a 30 but they said, 'It will be so. This is what your Lord said, and He is the Wise, the All Knowing.' 31 Abraham said, 'What is your errand, messengers?' 32 They said, 'We are sent to a people lost in sin, 33 to bring down rocks of clay, 34 marked by your Lord for those who exceed all bounds.' 35 We brought out such believers as were there— 36 We found only one household devoted to God— 37 and left the town to be a sign for those who fear the painful punishment.

38 There is another sign in Moses: We sent him to Pharaoh with clear authority. 39 Pharaoh turned away with his supporters, saying, 'This is a sorcerer, or maybe a madman,' 40 so We seized him and his forces and threw them into the sea: he was to blame. 41 There is another sign in the _Ad: We sent the life-destroying wind against them 42 and it reduced everything it came up against to shreds. 43 And also in the Thamud: it was said to them, 'Make the most of your lives for a while,' 44 but they rebelled against their Lord's command, so the blast took them. They looked on helplessly: 45 they could not even remain standing, let alone defend themselves. 46 Before that We destroyed the people of Noah. They were a truly sinful people! 47 We built the heavens with Our power and made them vast, 48 We spread out the earth— how well We smoothed it out!— 49 and We created pairs of all things so that you [people] might take note. 50 [So, say to them, Prophet], 'Quickly, turn to God— I am sent by Him to give you clear warning— 51 and do not set up any other god alongside Him. I am sent by Him to give you clear warning!' 52 Every previous people to whom a messenger was sent also said, 'A sorcerer, or maybe a madman!' 53 Did they tell one another to do this? No! They are a people who exceed all bounds, 54 so ignore them [Prophet]— you are not to blame— 55 and go on reminding [people], it is good for those who believe to be reminded. 56 I created jinn and mankind only to worship Me: 57 I want no provision from them, nor do I want them to feed Me— 58 God is the Provider, the Lord of Power, the Ever Mighty. 59 The evildoers, like their predecessors, will have a share of punishment— they need not ask Me to hasten it— 60 and woe betide those who deny the truth on the Day they have been promised. a See 11: 72.
344 The Qur_an 51: 30
52. THE MOUNTAIN

A Meccan sura which addresses many of the arguments put to the Prophet by the disbelievers of Mecca (verses 29–49). The bliss that will be enjoyed by the believers is contrasted to the torments of Hell, and the Prophet is urged to bide his time, to continue to deliver his message, and to wait with confidence for God's judgement. God swears by, among other things, Mount Sinai, from which the sura takes its title, that the Day of Judgement is inevitable. In the name of God, the Lord of Mercy, the Giver of Mercy
1 By the mountain,^a 2 by a Scripture inscribed 3 in unrolled parchment, 4 by the much-visited House,^b 5 by the raised canopy,^c 6 by the ocean ever filled, 7 [Prophet], your Lord's punishment is coming— 8 it cannot be put off— 9 on the Day when the sky sways back and forth 10 and the mountains float away.^d 11 Woe on that Day to those who deny the Truth, 12 who amuse themselves with idle chatter: 13 on that Day they will be thrust into the Fire of Hell. 14 'This is the Fire you used to deny. 15 So is this sorcery? Do you still not see it? 16 Burn in it—it makes no difference whether you bear it patiently or not— you are only being repaid for what you have done.' 17 Those who were mindful of God are in Gardens and in bliss, 18 rejoicing in their Lord's gifts: He has saved them from the torment of the Blaze, 19 'Eat and drink with healthy enjoyment as a reward for what you have done.' 20 They are comfortably seated^e on couches arranged in rows; We pair them with beautiful-eyed maidens; 21 We unite the believers with their offspring who followed them in faith— We do not deny them any of the rewards for their deeds: each person is in pledge for his own deeds— 22 We provide them with any fruit or meat they desire. 23 They pass around a cup which does not lead to any idle talk or sin. 24 Devoted youths like hidden pearls^f wait on a Mount Sinai, see 95: 2; 23: 20.

b Understood to refer to the Ka_ba in Mecca.
 c The sky.
 d See 27: 88.
 e Ittaka_a means 'to sit, well supported' (al-Mu_jam al-Wasit) (cf. 55: 54, 76).
 f The choicest pearls were kept hidden for their protection and only removed from safekeeping on very special occasions.
 them. 25 They turn to one another and say, 26 'When we were still with our families [on earth] we used to live in fear—27 God has been gracious to us and saved us from the torment of intense heat—28 We used to pray to Him: He is the Good, the Merciful One.' 29 So [Prophet] remind [people]. By the grace of your Lord [Prophet], you are neither oracle nor madman. 30 If a they say, 'He is only a poet: we shall await his fate,' 31 say, 'Wait if you wish; I too am waiting'—32 does their reason really tell them to do this, or are they simply insolent people? 33 If they say, 'He has made it up himself'—they certainly do not believe—34 let them produce one like it, if what they say is true. 35 Were they created without any agent? Were they the creators? 36 Did they create the heavens and the earth? No! They do not have faith. 37 Do they possess your Lord's treasures or have control over them? 38 Do they have a ladder to climb, in order to eavesdrop [on Heaven's secrets]? Let their eavesdropper produce clear proof. 39 Does God have daughters while you have sons? b 40 Do you [Prophet] demand a payment from them that would burden them with debt? 41 Do they have [access to] the unseen? Could they write it down? 42 Do they think they can ensnare you? It is the disbelievers who have been ensnared. 43 Do they really have another god besides God? God is far above anything they set alongside Him. 44 Even if they saw a piece of heaven falling down on them, c they would say, 'Just a heap of clouds,' 45 so leave them, Prophet, until

they face the Day when they will be thunderstruck, 46 the Day when their snares will be of no use to them, when they will get no help. 47 Another punishment awaits the evildoers, though most of them do not realize it. 48 Wait patiently [Prophet] for your Lord's judgement: you are under Our watchful eye. Celebrate the praise of your Lord when you rise. 49 Glorify Him at night and at the fading of the stars.
 a Eleven verses in this section begin with 'or', which is powerful in Arabic argumentation. The Qur_an surveys all their arguments, one by one, with equal emphasis. Thus it uses am ('or') which indicates equivalence in Arabic. We have omitted the conjunction.
 b This refers to the pagan belief that the angels were the daughters of God and to their habit of denigrating the birth of their own daughters.
 c The Meccans challenged the Prophet to bring the heavens down on them, if he were truly God's Messenger. Cf. 17: 92. 346 The Qur_an 52: 25
 53. THE STAR
 A Meccan sura that confirms the divine source of the Prophet's message and refers to his ascension to heaven during the Night Journey (verses 1–18). The sura refutes the claims of the disbelievers about the goddesses and the angels (verses 19–28), and the third paragraph lists several truths about God's power. The sura closes with a warning of the imminent Day of Judgement. In the name of God, the Lord of Mercy, the Giver of Mercy 1 By the star when it sets! a 2 Your companion b has not strayed; he is not deluded; 3 he does not speak from his own desire. 4 The Qur_an is nothing less than a revelation that is sent to him. 5 It was taught to him by [an angel] c with mighty powers 6 and great strength, who stood 7 on the highest horizon 8 and then approached—coming down 9 until he was two bow-lengths away or even closer—10 and revealed to God's servant what He revealed. 11 [The Prophet's] own heart did

not distort what he saw. 12 Are you going to dispute with him what he saw with his own eyes? 13 A second time he saw him: 14 by the lote tree beyond which none may pass d 15 near the Garden of Restfulness, 16 when the tree was covered in nameless [splendour]. e 17 His sight never wavered, nor was it too bold, 18 and he saw some of the greatest signs of his Lord. 19 [Disbelievers], consider al-Lat and al_Uzza, 20 and the third one, Manat f —21 are you to have the male and He the female? 22 That would be a most unjust distribution! g —23 these are nothing but names you have invented yourselves, you and your forefathers. God has sent no authority for them. These people merely follow guesswork and the whims of their souls, even though guidance has come a Sirius, which the Meccans worshipped (cf. verses 49 and 6: 76–9).
 b Muhammad.
 c This refers to the Angel Gabriel.
 d Cf. 56: 28.
 e Something unimaginable, indescribable.
 f Names of Arabian pagan goddesses.
 g Because the pagan Arabs regarded daughters as a humiliation, the Qur_an argues with them according to their own logic that it was particularly illogical of them to attribute daughters to God. See also 16: 57–62; 43: 16–20. to them from their Lord. 24 Is man to have everything he wishes for, a 25 when the present life and the life to come belong only to God? 26 There are many angels in heaven whose intercession will be of no use until God gives permission to those He will, whose words He will accept. 27 Those who deny the life to come give the angels female names. 28 They have no knowledge to base this on: they merely follow guesswork. Guesswork is of no value against the Truth. 29 So [Prophet] ignore those who turn away from Our revelation, who want only the life of this world. 30 Their knowledge does not go

beyond that. Your Lord knows best who strays from His path and who follows guidance.

31 Everything in the heavens and earth belongs to God. He will repay those who do evil according to their deeds, and reward, with what is best, those who do good. 32 As for those who avoid grave sins and foul acts, though they may commit small sins, your Lord is ample in forgiveness. He has been aware of you from the time He produced you from the earth and from your hiding places in your mothers' wombs, so do not assert your own goodness:^b He knows best who is mindful of Him.

33 [Prophet], consider that man who turned away: 34 he only gave a little and then he stopped. 35 Does he have knowledge of the Unseen?

Can he see [the Hereafter]? 36 Has he not been told what was written

in the Scriptures of Moses 37 and of Abraham, who fulfilled his duty: 38 that no soul shall bear the burden of another; 39 that man will only

have what he has worked towards; 40 that his labour will be seen 41 and

that in the end he will be repaid in full for it; 42 that the final goal is your Lord; 43 that it is He who makes people laugh and weep; 44 that it

is He who gives death and life; 45 that He Himself created the two sexes, male and female, 46 from an ejected drop of sperm; 47 that He

will undertake the second Creation; 48 that it is He who gives wealth

and possessions; 49 that He is the Lord of Sirius;^c 50 that it was He who destroyed, in their entirety, ancient Ad 51 and Thamud, 52 and

before them the people of Noah who were even more unjust and insolent; 53 that it was He who brought down the ruined cities

54 and enveloped them in the punishment He ordained for them?

55 Which then of your Lord's blessings do you deny?

^a The disbelievers claimed that they worshipped their goddesses in order that these

might intercede for them with God, or bring them closer to Him. Cf. 6: 94; 39: 3.

^b Cf. 32: 10; 50: 4. ^c The star worshipped by the pagan Arabs. ^d The man who turned away (verse 33).

348 The Qur'an 53: 24

56 This is a warning just like the warnings sent in former times.

57 The imminent Hour draws near 58 and only God can disclose it.

59 Do you [people] marvel at this?

60 Why do you laugh instead of weeping? 61 Why do you pay no heed? 62 Bow down before God and

worship.

53: 62 The Star 349

54. THE MOON

A Meccan sura dealing mainly with the punishment dealt out to previous generations of disbelievers. These are presented as a warning to the disbelievers

of Mecca, with the refrain 'Will anyone take heed?' running throughout the

sura. Finally the treatment of the disbelievers on the Day of Judgement is

contrasted to the everlasting bliss the believers will enjoy. The title is taken from

verse 1 and is a reference to the Day of Resurrection.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 The Hour draws near; the moon is split in two.^a

2 Whenever the disbelievers see a sign, they turn away and say,

'Same old sorcery!' 3 They reject the truth and follow their own desires—everything is recorded^b

—4 although warning tales that should have restrained them have come down to them—5 far-reaching

wisdom—but these warnings do not help: 6 so [Prophet] turn away from them. On the Day the Summoner will summon them to a horrific event, 7 eyes downcast, they will come out of their graves like

swarming locusts 8 rushing towards the Summoner. The disbelievers

will cry, 'This is a stern day!'

9 The people of Noah rejected the truth before them: they rejected

Our servant, saying, 'He is mad!' Noah was rebuked, 10 and so he called upon his Lord, 'I am

defeated: help me!' 11 So We opened the

gates of the sky with torrential water, 12 burst the earth with gushing

springs: the waters met for a preordained purpose. 13 We

carried him

along on a vessel of planks and nails 14 that floated under Our watchful eye, a reward for the one who had been rejected. 15 We have

left this^c as a sign: will anyone take heed? 16 How [terrible] was

My

punishment and [the fulfilment of] My warnings! 17 We have made it

easy to learn lessons from the Qur'an: will anyone take heed?

^a One of the signs of the Day of Judgement. The Arabic uses the past tense, as if that

Day were already here, to help the reader/listener imagine how it will be. Some traditional

commentators hold the view that this describes an actual event at the time of the

Prophet, but it clearly refers to the end of the world: cf. the same

expression with

reference to the sky, 55: 37; 84: 1.

^b Literally 'fixed' in the divine records.

^c 'This tale' or 'this ship'.

18 The people of Ad also rejected the truth. How [terrible] was My

punishment and [the fulfilment of] My warnings! 19 We released a

howling wind against them on a day of terrible disaster; 20 it swept

people away like uprooted palm trunks. 21 How [terrible] was My

punishment and [the fulfilment of] My warnings! 22 We have made it

easy to learn lessons from the Qur'an: will anyone take heed?

23 The people of Thamud also rejected the warnings: 24 they said,

'What? A man? Why should we follow a lone man from amongst ourselves? That would be

misguided; quite insane! 25 Would a message

be given to him alone out of all of us? No, he is an insolent liar!'

26 'Tomorrow they will know who is the insolent liar, 27 for We shall

send them a she-camel to test them: so watch them [Salih] and be

patient. 28 Tell them the water is to be shared between them:^a each

one should drink in turn.' 29 But they called their companion, who

took a sword and hamstringed the camel. 30 How [terrible] was My

punishment and [the fulfilment of] My warnings! 31 We released a

single mighty blast against them and they ended up like a

fencemaker's

dry sticks. 32We have made it easy to learn lessons from the Qur_an: will anyone take heed? 33 The people of Lot rejected the warnings. 34We released a stonebearing wind against them, all except the family of Lot. We saved them before dawn 35 as a favour from Us: this is how We reward the thankful. 36 He warned them of Our onslaught, but they dismissed the warning— 37 they even demanded his guests from him—so We sealed their eyes—‘Taste My [terrible] punishment and [the fulfilment of] My warnings!’— 38 and early in the morning a punishment seized them that still remains— 39 ‘Taste My [terrible] punishment and [the fulfilment of] My warnings!’ 40We have made it easy to learn lessons from the Qur_an: will anyone take heed? 41 The people of Pharaoh also received warnings. 42 They rejected all Our signs so We seized them with all Our might and power. 43 ‘Are your disbelieversb any better than these? Were you given an exemption in the Scripture?’ 44 Do they perhaps say, ‘We are a great army and we shall be victorious’? 45 Their forces will be routed and they will turn tail and flee.c 46 But the Hour is their appointed time— a And the she-camel (see 26: 155). b Of Mecca. c The Prophet repeated this verse at the Battle of Badr. 54: 46 The Moon 351 the Hour is more severe and bitter: 47 truly the wicked are misguided and quite insanea —48 on the Day when they are dragged on their faces in Hell. ‘Feel the touch of Hell.’ 49We have created all things in due measure; 50when We ordain something it happens at once, in the blink of an eye; 51We have destroyed the likes of you in the past. Will anyone take heed? 52Everything they do is noted in their records: 53 every action, great or small, is recorded. 54 The righteous will live securely among Gardens and rivers, 55 secure in the presence of an all-powerful Sovereign.

a See verse 24 above. 352 The Qur_an 54: 47 55. THE LORD OF MERCY A Medinan sura that highlights God’s wonders in this world, describes the end of the world, and paints an evocative picture of the delights of Paradise. Hell is briefly contrasted (verses 43–4) with the joys that await the righteous. The sura is characterized by the refrain ‘Which, then, of your Lord’s blessings do you both deny?’ which runs throughout. The sura divides mankind and jinn into three classes: the disbelievers (verses 41–5), the best of believers (verses 46–61), and the ordinary believers (verses 62–77). In the name of God, the Lord of Mercy, the Giver of Mercy 1 It is the Lord of Mercy 2 who taught the Qur_an.a 3 He created man 4 and taught him to communicate.b 5 The sun and the moon follow their calculated courses; 6 the plants and the trees submitc to His designs; 7 He has raised up the sky. He has set the balance 8 so that you may not exceed in the balance: 9weigh with justice and do not fall short in the balance. 10 He set down the Earth for His creatures, 11 with its fruits, its palm trees with sheathed clusters, 12 its husked grain, its fragrant plants. 13Which, then, of your Lord’s blessings do you both deny? 14 He created mankind out of dried clay, like pottery, 15 the jinn out of smokeless fire. 16Which, then, of your Lord’s blessings do you both deny? 17 He is Lord of the two risings and Lord of the two settings.e 18Which, then, of your Lord’s blessings do you both deny? 19 He released the two bodies of [fresh and salt] water. They meet, 20 yet there is a barrier between them they do not cross. 21Which, then, of your Lord’s blessings do you both deny? 22Pearls come forth from them: large ones, and small, brilliant ones.f 23Which, then, of your Lord’s blessings do you both deny? a One interpretation is that Qur_an here means ‘to read’, cf. 96: 1.

b Bayan (communication) involves both expressing oneself and understanding what has been expressed by others, including the Qur_an, which is called bayan and mubin. c Sajada means ‘to submit’ and consequently also ‘to bow down’ or ‘to prostrate oneself’. d Mankind and jinn. e This refers to the rising and setting of the sun and the moon, or, alternatively, their furthest points of sunrise and sunset in summer and winter. f See Abdel Haleem, Understanding the Qur_an, 170–1. 24 His are the moving ships that float, high as mountains, on the sea. 25Which, then, of your Lord’s blessings do you both deny? 26Everyone on earth perishes; 27 all that remains is the Facea of your Lord, full of majesty, bestowing honour. 28Which, then, of your Lord’s blessings do you both deny? 29Everyone in heaven and earth entreats Him; every day He is at work.b 30Which, then, of your Lord’s blessings do you both deny? 31We shall attend to you two huge armiesc [of jinn and mankind]. 32Which, then, of your Lord’s blessings do you both deny? 33 Jinn and mankind, if you can pass beyond the regions of heaven and earth, then do so: you will not pass without Our authority. 34Which, then, of your Lord’s blessings do you both deny? 35A flash of fire and smoke will be released upon you and no one will come to your aid. 36Which, then, of your Lord’s blessings do you both deny? 37 When the sky is torn apart and turns crimson, like red hide. 38Which, then, of your Lord’s blessings do you both deny? 39 On that Day neither mankind nor jinn will be asked about their sins. 40Which, then, of your Lord’s blessings do you both deny? 41 The guilty will be known by their mark and will be seized by their foreheads and their feet. 42Which, then, of your Lord’s blessings do you both deny? 43 This is the Hell the guilty deny, 44but they will go round between its flames and scalding water. 45Which, then, of your Lord’s

blessings do you both deny?
 46For those who fear [the time when they will] stand before their Lord there are two gardens.
 47Which, then, of your Lord's blessings do you both deny?
 48With shading branches.
 49Which, then, of your Lord's blessings do you both deny?
 50With a pair of flowing springs.
 51Which, then, of your Lord's blessings do you both deny?
 52With every kind of fruit in pairs.
 53Which, then, of your Lord's blessings do you both deny?
 a Abdel Haleem, Understanding the Qur'an, ch. 9.
 b Literally 'in some matter'. The Prophet was asked, 'What is this matter?' He replied, 'He forgives a sin or removes a distress.'
 c Thaqal is a mighty or heavy army: all their forces.
 354 The Qur'an 55: 24
 54 They will sit on couches upholstered with brocade, the fruit of both gardens within easy reach.
 55Which, then, of your Lord's blessings do you both deny?
 56 There will be maidens restraining their glances, untouched beforehand by man or jinn.
 57Which, then, of your Lord's blessings do you both deny?
 58 Like rubies and brilliant pearls.
 59Which, then, of your Lord's blessings do you both deny?
 60 Shall the reward of good be anything but good? 61Which, then, of your Lord's blessings do you both deny?
 62 There are two other gardens below these two.^a 63Which, then, of your Lord's blessings do you both deny?
 64 Both of deepest green.
 65Which, then, of your Lord's blessings do you both deny?
 66With a pair of gushing springs.
 67Which, then, of your Lord's blessings do you both deny?
 68With fruits— date palms and pomegranate trees. 69Which, then, of your Lord's blessings do you both deny?
 70 There are good-natured, beautiful maidens. 71Which, then, of your Lord's blessings do you both deny?

72 Dark-eyed, sheltered in pavilions. 73Which, then, of your Lord's blessings do you both deny?
 74Untouched beforehand by man or jinn. 75Which, then, of your Lord's blessings do you both deny?
 76 They will all sit on green cushions and fine carpets.
 77Which, then, of your Lord's blessings do you both deny? 78 Blessed is the name of your Lord, full of majesty, bestowing honour.
 a Paradise exists in two ranks: the higher level for the truly favoured, and this lower level described for the less exalted pious. This cosmology of hell, lower paradise, upper paradise is repeated in the following sura: 56: 7–56.
 55: 78 The Lord of Mercy 355
 56. THAT WHICH IS COMING
 A Meccan sura whose central message is stated in its opening verses, from which the sura takes its title: the Day of Judgement is inevitable and it will sort people into the humiliated and the richly rewarded. As in the previous sura, people are divided into three classes: those brought near to God (the best of the believers), those on the right (the ordinary believers), and those on the left (the disbelievers). Ample proof is given of God's power and consequently His ability to bring about the Resurrection (verses 57–72).
 In the name of God, the Lord of Mercy, the Giver of Mercy
 1 When that which is coming arrives, 2 no one will be able to deny it
 has come, 3 bringing low and raising high. 4 When the earth is shaken violently 5 and the mountains are ground to powder 6 and turn to scattered dust, 7 then you will be sorted into three classes. 8 Those on the Right—what people they are!
 9 Those on the Left—what people they are! 10 And those in front— ahead indeed! 11For these will be the ones brought nearest to God 12 in Gardens of Bliss: 13many from the past 14 and a few from later generations. 15 On couches of well-woven

cloth 16 they will sit facing each other; 17 everlasting youths will go round among them 18 with glasses, flagons, and cups of a pure drink
 19 that causes no headache or intoxication; 20 [there will be] any fruit they choose; 21 the meat of any bird they like; 22 and beautiful companions
 23 like hidden pearls: 24 a reward for what they used to do. 25 They will hear no idle or sinful talk there, 26 only clean and wholesome speech.
 27 Those on the Right, what people they are! 28 They will dwell amid thornless lote trees 29 and clustered acacia 30 with spreading shade, 31 constantly flowing water, 32 abundant fruits, 33 unfailing, unforbidden, 34 with incomparable companions^b 35We have specially created—36 virginal, 37 loving, of matching age—38 for those on the Right, 39many from the past 40 and many from later generations.
 41 But those on the Left, what people they are! 42 They will dwell a Salam is used adjectivally here (Razi). Another interpretation is 'Peace! Peace!'
 b Alternatively 'couches raised high'. See Razi for both these interpretations.
 amid scorching wind and scalding water 43 in the shadow of black smoke, 44 neither cool nor refreshing. 45 Before, they overindulged in luxury 46 and persisted in great sin, 47 always saying, 'What? When we are dead and have become dust and bones, shall we then be raised up? 48 And our earliest forefathers too?' 49 Say [Prophet], 'The earliest and latest generations 50 will all be gathered on a predetermined Day 51 and you who have gone astray and denied the truth 52 will eat from the bitter tree of Zaqqum, 53filling your bellies with it, 54 and drink scalding water, 55 lapping it like thirsty camels.' 56 This will be their welcome on the Day of Judgement.
 57 It was We who created you: will you not believe? 58Consider [the semen] you eject— 59 do you create it yourselves or are We the Creator? 60We ordained death to be among you. Nothing could stop

Us 61 If We intended to change you and recreate you in a way unknown to you. 62 You have learned how you were first created: will you not reflect? 63 Consider the seeds you sow in the ground— 64 is it you who make them grow or We? 65 If We wished, We could turn your harvest into chaff and leave you to wail, 66 'We are burdened with debt; 67 we are bereft.' 68 Consider the water you drink— 69 was it you who brought it down from the rain-cloud or We? 70 If We wanted, We could make it bitter: will you not be thankful? 71 Consider the fire you kindle— 72 is it you who make the wood for it grow or We? 73 We made it a reminder, and useful to those who kindle it,^a 74 so [Prophet] glorify the name of your Lord, the Supreme. 75 I swear by the positions of the stars— 76 a mighty oath, if you only knew— 77 that this is truly a noble Qur'an, 78 in a protected Record 79 that only the purified can touch, 80 sent down from the Lord of all being. 81 How can you scorn this statement? 82 And how, in return for the livelihood you are given, can you deny it? 83 When the soul of a dying man comes up to his throat 84 while you gaze on— 85 We are nearer to him than you, though you do not see Us— 86 why, if you are not to be judged, 87 do you not restore his soul to him, if what you say is true? 88 If that dying person is one of those who will be brought near to God, 89 he will have rest, ease, and a Garden of Bliss; 90 if he is one of those on the Right, 91 [he will hear], 'Peace be a This interpretation of muqwin is supported by Razi. The alternatives to 'those who kindle it' are 'the desert-dwellers' or 'the travellers'.

56: 91 That which is Coming 357 on you,' from his companions on the Right; 92 but if he is one of those who denied the truth and went astray, 93 he will be welcomed with scalding water. 94 He will burn in Hell. 95 This is the certain truth: 96 [Prophet], glorify the name of your Lord the Supreme. 358 The Qur'an 56: 92 57. IRON

A Medinan sura that urges the believers to spend in God's cause and uphold justice—the sura takes its title from the iron mentioned in verse 25. The allpervasiveness of God's power, knowledge, control, and glory is affirmed to encourage the believers to right action, and the fate of the hypocrites is described. Previous prophets are mentioned (verses 26–7), especially Noah, Abraham, and Jesus, showing the response they received. The sura closes with a reference to the People of the Book. In the name of God, the Lord of Mercy, the Giver of Mercy 1 Everything in the heavens and earth glorifies God—He is the Almighty, the Wise. 2 Control of the heavens and earth belongs to Him; He gives life and death; He has power over all things. 3 He is the First and the Last;^a the Outer and the Inner; He has knowledge of all things. 4 It was He who created the heavens and earth in six Days and then established Himself on the throne. He knows what enters the earth and what comes out of it; what descends from the sky and what ascends to it. He is with you wherever you are; He sees all that you do; 5 control of the heavens and earth belongs to Him. Everything is brought back to God. 6 He makes night merge into day and day into night. He knows what is in every heart. 7 Believe in God and His Messenger, and give out of what He has made pass down to you: those of you who believe and give will have a great reward. 8 Why should you not believe in God when the Messenger calls you to believe in your Lord, and He has already made a pledge^b with you, if you have faith? 9 It is He who has sent down clear revelations to His Servant, so that He may bring you from the depths of darkness into light; God is truly kind and merciful to you. 10 Why should you not give for God's cause when God alone will inherit what is in the heavens and earth? Those who gave and fought before the triumph^c are not like others: they are greater in rank than

a Theologians add, 'without a beginning and without an end'.
b See 7: 172.
c The surrender of Mecca. those who gave and fought afterwards. But God has promised a good reward to all of them: God is fully aware of all that you do. 11 Who will make God a good loan? He will double it for him and reward him generously. 12 On the Day when you [Prophet] see the believers, both men and women, with their light streaming out ahead of them and to their right, [they will be told], 'The good news for you today is that there are Gardens graced with flowing streams where you will stay: that is truly the supreme triumph!' 13 On the same Day, the hypocrites, both men and women, will say to the believers, 'Wait for us! Let us have some of your light!' They will be told, 'Go back and look for a light.' A wall with a door will be erected between them: inside it lies mercy, outside lies torment. 14 The hypocrites will call out to the believers, 'Were we not with you?' They will reply, 'Yes. But you allowed yourselves to be tempted, you were hesitant, doubtful, deceived by false hopes until God's command came—the Deceiver tricked you about God. 15 Today no ransom will be accepted from you or from the disbelievers: your home is the Fire— that is where you belong— a miserable destination!' 16 Is it not time for believers to humble their hearts to the remembrance of God and the Truth that has been revealed, and not to be like those who received the Scripture before them, whose time was extended but whose hearts hardened and many of whom were lawbreakers? 17 Remember that God revives the earth after it dies; We have made Our revelation clear to you so that you may use your reason. 18 Charitable men and women who make a good loan to God will have it doubled and have a generous reward. 19 Those who believe in God and His messengers are the truthful ones who will bear witness before their Lord: they will have their reward and their

light. But those who disbelieve and deny Our revelations are the inhabitants of Hell. 20 Bear in mind that the present life is just a game, a diversion, an attraction, a cause of boasting among you, of rivalry in wealth and children. It is like plants that spring up after the rain: their growth at first delights the sowers, but then you see them wither away, turn yellow, and become stubble. There is terrible punishment in the next life as well as forgiveness and approval from God; the life of this world is only an illusory pleasure. 21 So race for your Lord's forgiveness and a Garden as wide as the heavens and earth, prepared for those who believe in God and His messengers: 360 The Qur'an 57: 11 that is God's bounty, which He bestows on whoever He pleases. God's bounty is infinite. 22 No misfortune can happen, either in the earth or in yourselves, that was not set down in writing before We brought it into being—that is easy for God— 23 so you need not grieve for what you miss or gloat over what you gain. 24 God does not love the conceited, the boastful, those who are miserly, and who tell other people to be miserly. If anyone turns away, remember that God is self-sufficient and worthy of praise. 25 We sent Our messengers with clear signs, the Scripture and the Balance, so that people could uphold justice: We also sent iron, with its mighty strength and many uses for mankind, so that God could mark out those who would help Him and His messengers though they cannot see Him. a Truly God is powerful, almighty. 26 We sent Noah and Abraham, and gave prophethood and scripture to their offspring: among them there were some who were rightly guided, but many were lawbreakers. 27 We sent other messengers to follow in their footsteps. After those We sent Jesus, son of Mary: We gave him the Gospel and put compassion and mercy into

the hearts of his followers. But monasticism was something they invented— We did not ordain it for them— only to seekb God's pleasure, and even so, they did not observe it properly. So We gave a reward to those of them who believed, but many of them were lawbreakers. 28 Believers, be mindful of God and have faith in His Messenger: He will give you a double share of His mercy; He will provide a light to help you walk; He will forgive you— God is most forgiving, most merciful. 29 The People of the Book should know that they have no power over any of God's grace and that grace is in the hand of God alone: He gives it to whoever He will. God's grace is truly immense. a This could apply to God or His helpers. b Alternatively, 'only that they should seek'. 57: 29 Iron 361 58. THE DISPUTE A Medinan sura which disallows a specific pagan divorce practice: the sura takes its title from the dispute referred to in verse 1 between a wife who had been divorced in this manner and the Prophet. The sura supports the woman. It goes on to state that those who oppose God and His messenger, who secretly ally themselves with Satan, who lie in their oaths and make intrigues against the Prophet, will be defeated and suffer humiliation both in this world and in the next (verses 5 and 20), while those on God's side will triumph (verse 22). In the name of God, the Lord of Mercy, the Giver of Mercy 1 God has heard the words of the woman who disputed with you [Prophet] about her husband and complained to God: God has heard what you both had to say. He is all hearing, all seeing. 2 Even if any of you say to their wives, 'You are to me like my mother's back,' a they are not their mothers; their only mothers are those who gave birth to them. What they say is certainly blameworthy and false, but God is pardoning and forgiving. 3 Those of you who say such a thing to their wives, then go back on what they have said, must free a slave

before the couple may touch one another again—this is what you are commanded to do, and God is fully aware of what you do— 4 but anyone who does not have the means should fast continuously for two months before they touch each other, and anyone unable to do this should feed sixty needy people. This is so that you may [truly] have faith in God and His Messenger. These are the bounds set by God: grievous torment awaits those who ignore them. 5 Those who oppose God and His Messenger will be brought low, like those before them: We have revealed clear messages, and humiliating torment awaits those who ignore them, 6 on the Day when God will raise everyone and make them aware of what they have done. God has taken account of it all, though they may have forgotten: He witnesses everything. a The pagan Arabs used to separate themselves from their wives by saying, 'You are to me like my mother's back,' which deprived the wife of her marital rights, yet prevented her from marrying again. Khawla, daughter of Tha' laba, against whom such a form of divorce was pronounced, complained to the Prophet and he said to her, 'You are unlawful to him now.' This revelation came as a result, changing the rule about such cruel treatment of wives (cf. 33: 4). 7 Do you not see [Prophet] that God knows everything in the heavens and earth? There is no secret conversation between three people where He is not the fourth, nor between five where He is not the sixth, nor between less or more than that without Him being with them, wherever they may be. On the Day of Resurrection, He will show them what they have done: God truly has full knowledge of everything. 8 Have you not seen how those who have been forbidden to hold secret conversations go back afterwards and hold them, and conspire with one another in what is sinful, hostile, and disobedient

to the Messenger? When they come to you they greet you with words God has never used to greet you, and say inwardly, 'Why does God not punish us for what we say?' Hell will be punishment enough for them: they will burn there— an evil destination. 9 You who believe, when you converse in secret, do not do so in a way that is sinful, hostile, and disobedient to the Messenger, but in a way that is good and mindful [of God]. Be mindful of God, to whom you will all be gathered. 10 [Any other kind of] secret conversation is the work of Satan, designed to cause trouble to the believers, though it cannot harm them in the least unless God permits it. Let the believers put their trust in God. 11 You who believe, if you are told to make room for one another in your assemblies, then do so, and God will make room for you, and if you are told to rise up, do so: God will raise up, by many degrees, those of you who believe and those who have been given knowledge: He is fully aware of what you do. 12 You who believe, when you come to speak privately with the Messenger, offer something in charity before your conversation: that is better for you and purer. If you do not have the means, God is most forgiving and merciful. 13 Were you afraid to give charity before consulting the Prophet? Since you did not give charity, and God has relented towards you, you should [at least] observe your prayers, pay the prescribed alms, and obey God and His Messenger: God is well aware of your actions. 14 Have you not seen [Prophet] those who give their loyalty to people with whom God is angry? They are neither with you nor with a Ashfaqtum is in the past tense. There is a lapse of time between verses 12 and 13 during which those who used to plague the Prophet with questions did not come forward at all, because of having to pay to charity each time. Verse 13 relaxed this requirement. 58: 14 The Dispute 363 them, and knowingly swear to lies. 15 God has prepared a severe

torment for them: what they do is truly evil. 16 They have used their oaths to cover up [their false deeds], and barred others from the path of God. A humiliating torment awaits them— 17 neither their wealth nor their children will be of any use to them against God— they will be the inhabitants of Hell, where they will remain. 18 On the Day God raises them all from the dead, they will swear before Him as they swear before you now, thinking that it will help them. What liars they are! 19 Satan has gained control over them and made them forget God. They are on Satan's side, and Satan's side will be the losers: 20 those who oppose God and His Messenger will be among the most humiliated. 21 God has written, 'I shall most certainly win, I and My messengers.' God is powerful and almighty. 22 [Prophet], you will not find people who truly believe in God and the Last Day giving their loyalty to those who oppose God and His Messenger, even though they may be their fathers, sons, brothers, or other relations: these are the people in whose hearts God has inscribed faith, and whom He has strengthened with His spirit. He will let them enter Gardens graced with flowing streams, where they will stay: God is well pleased with them, and they with Him. They are on God's side, and God's side will be the one to prosper. 364 The Qur'an 58: 15 59. THE GATHERING [OF FORCES] A Medinan sura, the bulk of which is taken to refer to the Jewish clan of Banu al-Nadir, who originally agreed with the Prophet that they would fight neither for nor against him, yet, after the Meccan defeat of the Muslims in the Battle of Uhud, made an alliance with the Meccans. They also tried to kill the Prophet while he was in their area. He asked them to leave and they agreed, but Ibn Ubayy, the head of the 'hypocrites' of Medina, promised them that, if they fought the Muslims, he and his camp would fight with them (verses 11–13), and, if they had to leave Medina, he and his camp would leave with

them. Because the Banu al-Nadir had repeatedly broken their agreements, the Muslims besieged them in Medina (in ah 4/626 ce), Ibn Ubayy did not keep his promise, and the Banu al-Nadir agreed to leave, some going to Syria and some to Khaybar. In this sura, God stresses that any gains were His doing and so should be distributed in accordance with His instructions (verses 6–10). The end of the sura, consequently, emphasizes obedience and awe towards God (verses 21–4). The sura takes its name from the gathering of forces in verse 2. In the name of God, the Lord of Mercy, the Giver of Mercy 1 Everything in the heavens and earth glorifies God; He is the Almighty, the Wise. 2 It was He who drove those of the People of the Book who broke faith out from their homes at the first gathering of forces—you [believers] never thought they would go, and they themselves thought their fortifications would protect them against God. God came up on them from where they least expected and put panic into their hearts: their homes were destroyed by their own hands, and the hands of the believers. Learn from this, all of you with insight! 3 If God had not decreed exile for them, He would have tormented them [even more severely] in this world. In the Hereafter they will have the torment of the Fire 4 because they set themselves against God and His Messenger: God is stern in punishment towards anyone who sets himself against Him. 5 Whatever you [believers] may have done to [their] palm trees—cutting them down or leaving them standing on their roots—was a They were unfaithful to their agreements with the Prophet (see the introduction to this sura). done by God's leave, so that He might disgrace those who defied Him. 6 You [believers] did not have to spur on your horses or your camels for whatever gains God turned over to His Messenger from them. God

gives authority to His messengers over whoever He will: God has power over all things. 7Whatever gains God has turned over to His Messenger from the inhabitants of the villages belong to God, the Messenger, kinsfolk, orphans, the needy, the traveller in need— this is so that they do not just circulate among those of you who are rich— so accept whatever the Messenger gives you, and abstain from whatever he forbids you. Be mindful of God: God is severe in punishment. 8 The poor emigrants who were driven from their homes and possessions, who seek God's favour and approval, those who help God and His Messenger— these are the ones who are true— [shall have a share]. 9Those who were already firmly established in their homes [in Medina], and firmly rooted in faith, show love for those who migrated to them for refuge and harbour no desire in their hearts for what has been given to them. They give them preference over themselves, even if they too are poor: those who are saved from their own souls' greed are truly successful. 10 Those who came after them say, 'Lord, forgive us our sins and the sins of our brothers who believed before us, and leave no malice in our hearts towards those who believe. Lord, You are truly compassionate and merciful.' 11Have you [Prophet] considered the hypocrites who say to their fellows, the faithless among the People of the Book, 'If you are driven out, we shall go with you—we would never listen to anyone who sought to harm you— and if you are attacked, we shall certainly come to your aid'? God bears witness that they are in fact liars: 12 if they are driven out, they will never leave with them; if they are attacked, they will never help them. Even if they did come to their aid, they would soon turn tail and flee— in the end they would have no help. 13Fear of you [believers] is more intense in their hearts than fear of God because they are people devoid of understanding. 14Even

united they would never fight you, except from within fortified strongholds or behind high walls. There is much hostility between them: you think they are united but their hearts are divided because they are people devoid of reason. 15 Like those who went just before them,^a they have tasted the result of their conduct and a painful a This probably refers to the Banu Qaynuqa, another Jewish tribe banished for their treachery. It could also refer to the pagans at Badr. 366 The Qur'an 59: 6 punishment awaits them. 16 Like Satan, who says to man, 'Do not believe!' but when man disbelieves, says, 'I disown you; I fear God, the Lord of the Worlds,' 17 both will end up in the Fire, there to remain. That is the reward of evildoers. 18You who believe! Be mindful of God, and let every soul consider carefully what it sends ahead for tomorrow; be mindful of God, for God is well aware of everything you do. 19 Do not be like those who forget God, so God causes them to forget their own souls: they are the rebellious ones— 20 there is no comparison between the inhabitants of the Fire and the inhabitants of Paradise— and the inhabitants of Paradise are the successful ones. 21If We had sent this Qur'an down to a mountain, you [Prophet] would have seen it humbled and split apart in its awe of God: We offer people such illustrations so that they may reflect. 22 He is God: there is no god other than Him. It is He who knows what is hidden as well as what is in the open, He is the Lord of Mercy, the Giver of Mercy. 23 He is God: there is no god other than Him, the Controller,^a the Holy One, Source of Peace, Granter of Security, Guardian over all, the Almighty, the Compeller, the Truly Great; God is far above anything they consider to be His partner. 24 He is God: the Creator, the Originator, the Shaper. The best names belong to Him. Everything in the heavens and earth glorifies Him: He is the Almighty, the Wise. a Or King/Sovereign. 59: 24 The Gathering [of Forces] 367

60. WOMEN TESTED

A Medinan sura, revealed between the Treaty of Hudaibiyya and the conquest of Mecca, which takes its title from verse 10: instructions are given on how to deal with women who leave Mecca and join the Muslims, and the procedure for wives who leave Medina for Mecca (verses 10–11). The Muslims are instructed on the appropriate allocation of their loyalties (verses 1–3, 7–9, 13) and Abraham is cited for them as an example to learn from (verses 4–6). In the name of God, the Lord of Mercy, the Giver of Mercy 1You who believe, do not take My enemies and yours as your allies, showing them friendship when they have rejected the truth you have received, and have driven you and the Messenger out simply because you believe in God, your Lord — not if you truly emigrated in order to strive for My cause and seek My good pleasure. You secretly show them friendship—I know all you conceal and all you reveal— but any of you who do this are straying from the right path. 2 If they gain the upper hand over you, they will revert to being your enemies and stretch out their hands and tongues to harm you; it is their dearest wish that you may renounce your faith. 3 Neither your kinsfolk nor your children will be any use to you on the Day of Resurrection: He will separate you out. God sees everything you do. 4You have a good example in Abraham and his companions, when they said to their people, 'We disown you and what you worship besides God! We renounce you! Until you believe in God alone, the enmity and hatred that has arisen between us will endure!'—except when Abraham said to his father, 'I will pray for forgiveness for you though I cannot protect you from God'— [they prayed] 5 'Lord, we have put our trust in You; we turn to You; You are our final destination. Lord, do not expose us to mistreatment [at the hands of] the disbelievers. Forgive us, Lord, for You are the

a A Muslim in Medina, Hatib bin Abi Balta'a, who had family and property in Mecca, sent a secret letter to the Meccan leaders telling them that the Prophet was preparing to march on their town, and warning them to take precautions. The letter was intercepted, and when the Prophet asked him to explain his action, he said that he only wanted the Meccans to protect his family and property. Almighty, the All Wise.' 6 Truly, they are a good example for you [believers] to follow, a good example for those who fear God and the Last Day. If anyone turns away, [remember] God is self-sufficient and worthy of all praise. 7 God may still bring about affection between you and your present enemies— God is all powerful, God is most forgiving and merciful— 8 and He does not forbid you to deal kindly and justly with anyone who has not fought you for your faith or driven you out of your homes: God loves the just. 9 But God forbids you to take as allies those who have fought against you for your faith, driven you out of your homes, and helped others to drive you out: any of you who take them as allies will truly be wrongdoers. 10 You who believe, test the believing women when they come to you as emigrants— God knows best about their faith— and if you are sure of their belief, do not send them back to the disbelievers: they are not lawful wives for them, nor are the disbelievers their lawful husbands. Give the disbelievers whatever bride-gifts they have paid— if you choose to marry them, there is no blame on you once you have paid their bride-gifts— and do not yourselves hold on to marriage ties with disbelieving women. Ask for repayment of the bride-gifts you have paid, and let the disbelievers do the same. This is God's judgement: He judges between you, God is all knowing and wise. 11 If any of you have wives who leave you for the disbelievers,

and if your community subsequently acquires [gains] from them, then pay those whose wives have deserted them the equivalent of whatever bride-gift they paid. Be mindful of God, in whom you believe. 12 Prophet, when believing women come and pledge to you that they will not ascribe any partner to God, nor steal, nor commit adultery, nor kill their children, nor lie about who has fathered their children, a nor disobey you in any righteous thing, then you should accept their pledge of allegiance and pray to God to forgive them: God is most forgiving and merciful. 13 You who believe, do not take as allies those with whom God is angry: they despair of the life to come as the disbelievers despair of those buried in their graves. a This is a common interpretation of the idiom 'what is between their hands and their feet' (Razi). 60: 13 Women Tested 369 61. SOLID LINES A Medinan sura encouraging the believers to stick together in support of God's cause (hence the title of the sura, cf. verse 4). It criticizes those who broke their word (verse 3) and those who argued against the faith (verses 7–8). Moses and Jesus are cited as examples of prophets whose communities were divided: the rebellious were left to stray and the faithful granted success (verses 5–6, 14). The rewards of those who strive in God's cause are described in some detail (verses 11–13). In the name of God, the Lord of Mercy, the Giver of Mercy 1 Everything in the heavens and earth glorifies God—He is the Almighty, the Wise. 2 You who believe, why do you say things and then do not do them? a 3 It is most hateful to God that you say things and then do not do them; 4 God truly loves those who fight in solid lines for His cause, like a well-compacted wall. 5 Moses said to his people, 'My people, why do you hurt me when you know that I am sent to you by God?' When they went astray,

God left their hearts to stray: God does not guide rebellious people. 6 Jesus, son of Mary, said, 'Children of Israel, I am sent to you by God, confirming the Torah that came before me and bringing good news of a messenger to follow me whose name will be Ahmad.' b Yet when he came to them with clear signs, they said, 'This is obviously sorcery.' 7 Who could be more wrong than someone who invents lies against God when called to submit to Him? God does not guide the wrongdoers: 8 they wish to put His light out with their mouths. But He will perfect His light, even though the disbelievers hate it; 9 it is He who sent His Messenger with guidance and the religion of truth to show that it is above all [other] religions, even though the idolaters hate it. 10 You who believe, shall I show you a bargain that will save you from painful torment? 11 Have faith in God and His Messenger and struggle for His cause with your possessions and your persons— that a Some asked to fight, but when God ordained fighting they failed to do so. b Ahmad, like Muhammad, means 'praised' (for his good character). c Literally 'a trade'. is better for you, if only you knew— 12 and He will forgive your sins, admit you into Gardens graced with flowing streams, into pleasant dwellings in the Gardens of Eternity. That is the supreme triumph. 13 And He will give you something else that will really please you: His help and an imminent breakthrough. [Prophet], give the faithful the good news. 14 You who believe, be God's helpers. As Jesus, son of Mary, said to the disciples, 'Who will come with me to help God?' The disciples said, 'We shall be God's helpers.' Some of the Children of Israel believed and some disbelieved: We supported the believers against their enemy and they were the ones who came out on top. 61: 14 Solid Lines 371 62. THE DAY OF CONGREGATION A Medinan sura which takes its title from the instruction to the believers to

observe the Friday prayer promptly and reliably when called (verses 9–11).

The sura reminds the Muslims of God's grace in granting them a prophet and the chance to grow spiritually (verses 2–4). Those who do not act in accordance with the knowledge they have been given are criticized (verses 5–8).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Everything in the heavens and earth glorifies God, the Controller, the Holy One, the Almighty, the Wise. 2 It is He who raised a messenger, among the people who had no Scripture, to recite His revelations to them, to make them grow spiritually and teach them the Scripture and wisdom—before that they were clearly astray—3 to them and others yet to join them. He is the Almighty, the Wise:
4 such is God's favour that He grants it to whoever He will; God's favour is immense. 5 Those who have been charged to obey the Torah, but do not do so, are like asses^a carrying books: how base such people are who disobey God's revelations! God does not guide people who do wrong.
6 Say [Prophet], 'You who follow the Jewish faith, if you truly claim that out of all people you alone are friends of God, then you should be hoping for death.' 7 But because of what they have stored up for themselves with their own hands they would never hope for death—God knows the wrongdoers very well—8 so say, 'The death you run away from will come to meet you and you will be returned to the One who knows the unseen as well as the seen: He will tell you everything you have done.'
9 Believers! When the call to prayer is made on the day of congregation, hurry towards the reminder of God and leave off your trading—that is better for you, if only you knew—10 then when the prayer has ended, disperse in the land and seek out God's bounty. Remember God often so that you may prosper. 11 Yet they scatter a Literally 'an ass', but the plural English construction requires the plural.
towards trade or entertainment whenever they observe it, and leave

you [Prophet] standing there.^a Say, 'God's gift is better than any entertainment or trade: God is the best provider.'

^a This refers to two occasions. During congregational prayers at a time of famine, a caravan arrived and some of the worshippers rushed out, leaving the Prophet standing on the minbar (pulpit). On another occasion, worshippers rushed out because there was a band playing for a wedding.

62: 11 The Day of Congregation 373

63. THE HYPOCRITES

A Medinan sura which warns the believers about the treachery of the hypocrites and describes their behaviour in some detail. A specific occasion on which the hypocrites tried to stop anyone donating money to believers is described (verses 7–8) and God calls on the Muslims to compensate for this by giving more of their own funds to the needy (verses 9–11).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 When the hypocrites come to you [Prophet], they say, 'We bear witness that you are the Messenger of God.' God knows that you truly are His Messenger and He bears witness that the hypocrites are liars—2 they use their oaths as a cover and so bar others from God's way: what they have been doing is truly evil—3 because they professed faith and then rejected it, so their hearts have been sealed and they do not understand. 4 When you see them [Prophet], their outward appearance pleases you; when they speak, you listen to what they say. But they are like propped-up timbers—
— they think every cry they hear is against them—and they are the enemy. Beware of them. May God confound them! How devious they are!
5 They turn their heads away in disdain when they are told, 'Come, so that the Messenger of God may ask forgiveness for you,' and you see them walking away arrogantly. 6 It makes no difference whether you ask forgiveness for them or not, God will not forgive them: God does not guide such treacherous people. 7 They

are the ones who say, 'Give nothing to those who follow God's Messenger, until they abandon him', but to God belong the treasures of the heavens and earth, though the hypocrites do not understand this. 8 They say, 'Once we return to Medina the powerful will drive out the weak,' but power belongs to God, to His Messenger, and to the believers, though the hypocrites do not know this.

9 Believers, do not let your wealth and your children distract you from remembering God: those who do so will be the ones who lose.

10 Give out of what We have provided for you, before death comes to one of you and he says, 'My Lord, if You would only relieve me for a little while, I would give in charity and become one of the righteous.' 11 God does not relieve a soul when its turn comes: God is fully aware of what you do.

63: 11 The Hypocrites 375

64. MUTUAL NEGLECT

A Medinan sura that gets its title from verse 9. The sura opens with a description of God's power, wisdom, and knowledge (verses 1–4). The disbelievers are reminded of the end of those who disbelieved before them (verses 5–6), and their denial of the Resurrection is strongly refuted (verse 7). The believers are urged to be wary but forgiving of the enemies they may have within their own families (verses 14–15) and warned to remain steadfast and to spend in God's cause (verses 8–10, 16–18).

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Everything that is in the heavens and earth glorifies God; all control and all praise belong to Him; He has power over everything. 2 It is He who created you, yet some of you disbelieve and some believe: God sees everything you do. 3 He created the heavens and earth for a true purpose; He formed you and made your forms good: you will all return to Him. 4 He knows what is in the heavens and earth; He

knows what you conceal and what you reveal; God knows very well the secrets of every heart.

5 [Disbelievers], have you not heard about those who disbelieved before you? They tasted the evil consequences of their conduct, and a painful torment awaits them.

6 That is because their messengers came to them with clear signs, yet they said, 'Should we take guidance from mere mortals?', rejected the message, and turned away. But God had no need for them: He is all sufficient, worthy of all praise. 7 The disbelievers claim they will not be raised from the dead. Say [Prophet], 'Yes indeed! I swear by my Lord! You will be raised and then you will be informed about everything you have done: an easy matter for God.'

8 So believe in God, in His Messenger, and in the light. We have sent down: God is fully aware of what you do. 9 When He gathers you for the Day of Gathering, the Day of mutual neglect,^b He will a The Qur'an.

^b The Arabic taghabun is reciprocal from ghabina, 'to neglect or forget'. Everyone will be so preoccupied with their own fate that they will neglect everyone else

(cf. 70: 10–11; 80: 34–7).

cancel the sins of those who believed in Him and acted righteously:

He will admit them into Gardens graced with flowing streams, there to remain for ever— the supreme triumph. 10 But those who disbelieved and rejected Our signs will be the inhabitants of the Fire, there to remain— a miserable destination.

11 Misfortunes can only happen with God's permission^a —He will guide the heart of anyone who believes in Him: God knows all things—12 so obey God and the Messenger. If you turn away, remember that Our Messenger's duty is only to make plain his message. 13 God! There is no god but Him, so let the faithful put their trust in Him. 14 Believers, even among your spouses and your children you have some enemies— beware of them— but if you

overlook their offences, forgive them, pardon them, then God is all forgiving, all merciful.

15 Your wealth and your children are only a test for you. There is great reward with God: 16 be mindful of God as much as you can; hear and obey; be charitable— it is for your own good. Those who are saved from their own meanness will be the prosperous ones: 17 if you make a generous loan to God He will multiply it for you and forgive you. God is ever thankful and forbearing; 18 He knows the unseen, as well as the seen; He is the Almighty, the Wise.

^a Abu Muslim gives the explanation that some of the believers' families tried to dissuade them from emigrating and from jihad because they feared for their safety (Razi). See verse 14.

64: 18 Mutual Neglect 377

65. DIVORCE

A Medinan sura that outlines regulations concerning divorce (verses 1–7). The

sura strongly urges people to observe God's regulations and guidance. To reinforce this they are reminded of the fate of earlier disobedient peoples and the rewards of the obedient. God's power and knowledge are emphasized at the end (verse 12).

In the name of God, the Lord of Mercy, the Giver of Mercy 1 Prophet, when any of you intend to divorce women, do so at a time when their prescribed waiting period can properly start,^a and calculate the period carefully: be mindful of God, your Lord. Do not drive them out of their homes—nor should they themselves leave— unless

they commit a flagrant indecency. These are the limits set by God— whoever oversteps God's limits wrongs his own soul—for you cannot know what new situation God may perhaps bring about. 2 When they have completed their appointed term, either keep them honourably, or part with them honourably. Call two just witnesses from your people and establish witness for the sake of God. Anyone who believes in God and the Last Day should heed this:

God will find a way out for those who are mindful of Him, 3 and will

provide for them from an unexpected source; God will be enough for those who put their trust in Him. God achieves His purpose; God has set a due measure for everything.

4 If you are in doubt, the period of waiting will be three months for those women who have ceased menstruating and for those who have not [yet] menstruated; the waiting period of those who are pregnant will be until they deliver their burden: God makes things easy for

those who are mindful of Him. 5 This is God's command, which He has sent down to you. God will wipe out the sinful deeds and increase the rewards of anyone who is mindful of Him.

6 House the wives you are divorcing according to your means, wherever you house yourselves, and do not harass them so as to make their lives difficult. If they are pregnant, maintain them a The waiting period starts properly after menstruation and before intercourse is resumed, and lasts for three menstrual cycles.

until they are delivered of their burdens; if they suckle your infants, pay them for it. Consult together in a good way— if you make difficulties for one another, another woman may suckle the child for the father^a —7 and let the wealthy man spend according to his wealth.

But let him whose provision is restricted spend according to what

God has given him: God does not burden any soul with more than He has given it— after hardship, God will bring ease.

8 Many a town that insolently opposed the command of its Lord and His messengers We have brought sternly to account: We punished them severely 9 to make them taste the ill effect of their conduct— the result of their conduct was ruin. 10 God has prepared a severe torment for them.

So, you who have understanding, you who believe, beware of God. He has sent you the Qur'an 11 and a messenger— reciting to you God's revelations that make things clear— to bring those who believe

and do righteous deeds from darkness into light. God will admit those who believe in Him and do righteous deeds into Gardens graced with flowing streams, where they will remain for ever—He has made good provision for them.

12 It is God who created seven heavens and a similar [number] of earths. His command descends throughout them. So you should realize that He has power over all things and that His knowledge encompasses everything.

a In Islamic law it is the father's responsibility to pay for his child to be fed.

b Or 'His revelation'.

65: 12 Divorce

66. PROHIBITION

A Medinan sura that discusses episodes in the Prophet's home life. It chides

two of the Prophet's wives for an incident when a confidence was betrayed (verses 3–5) and urges all believers to submit themselves to God and to guard themselves and their families against Hellfire (verses 6–8). The sura closes by

giving examples of believing and disbelieving women (verses 10–12).

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Prophet, why do you prohibit what God has made lawful to you^a in

your desire to please your wives? Yet God is forgiving and merciful: 2 He has ordained a way for you [believers] to release you from [such]

oath^b—God is your helper: He is the All Knowing, the Wise.

3 The Prophet told something in confidence to one of his wives. When she disclosed it [to another wife] and God made this known to him, he confirmed part of it, keeping the rest to himself. When he confronted her with what she had done, she asked, 'Who told you about this?' and he replied, 'The All Knowing, the All Aware told me.' 4 If both of you [wives] repent to God—for your hearts have deviated—[all will be well]; if you collaborate against him, [be warned that] God will aid him, as will Gabriel and all righteous believers, and the angels too will back him. 5 His Lord may well

replace you with better wives if the Prophet decides to divorce any of

you: wives who are devoted to God, true believers, devout, who turn

to Him in repentance and worship Him, given to fasting, whether previously married or virgins.

6 Believers, guard yourselves and your families against a Fire fuelled by people and stones, over which stand angels, stern and strong; angels who never disobey God's commands to them, but do as they are ordered: 7 'You who disbelieve, make no excuses today:

you are only being repaid for what you used to do.'

8 Believers, turn to God in sincere repentance. Your Lord may well

a The Prophet had made an oath to abstain from something: either honey or conjugal relations with one or more of his wives. Razi gives several stories to explain this.

b See 5: 89. If a Muslim swears an oath which may be counter to what is right, he is allowed release, provided he gives expiation.

cancel your bad deeds for you and admit you into Gardens graced with flowing streams, on a Day when God will not disgrace the Prophet or those who have believed with him. With their lights streaming out ahead of them and to their right, they will say, 'Lord, perfect our lights for us and forgive us: You have power over everything.'

9 Prophet, strive hard against the disbelievers and the hypocrites. Deal with them sternly. Hell will be their home, an evil destination! 10 God has given examples of disbelievers: the wives of Noah and Lot

who married two of Our righteous servants but betrayed them. Their husbands could not help them against God: it was said, 'Both

of you enter the Fire with the others.'

11 God has also given examples of believers: Pharaoh's wife, who said, 'Lord, build me a house near You in the Garden. Save me from Pharaoh and his actions; save me from the evildoers,' 12 and Mary, daughter of _Imran. She guarded her chastity, so We breathed into her from Our spirit. She accepted the truth of her Lord's words and Scriptures: she was truly devout.

66: 12 Prohibition

67. CONTROL

A Meccan sura that challenges the disbelievers with declarations of God's total power over them, and everything else, in this world and the next.

It describes the regret the disbelievers will express on the Day of Resurrection

(verses 9–10, 27).

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Exalted^b is He who holds all control in His hands; who has power

over all things; 2 who created death and life^c to test you [people] and

reveal which of you does best—He is the Mighty, the Forgiving;

3 who created the seven heavens, one above the other. You will not see

any flaw in what the Lord of Mercy creates. Look again! Can you see any flaw? 4 Look again! And again! Your sight will turn back to you,

weak and defeated.

5 We have adorned the lowest heaven with lamps and made them

[missiles] for stoning devils^d for whom We have also prepared the torment of a blazing fire. 6 For those who defy their Lord We have

prepared the torment of Hell: an evil destination. 7 They will hear it drawing in its breath when they are thrown in. It blazes forth, 8 almost bursting with rage. Its keepers will ask every group that is

thrown in, 'Did no one come to warn you?' 9 They will reply, 'Yes, a

warner did come to us, but we did not believe him. We said, "God has revealed nothing: you are greatly misguided".' 10 They will say,

'If only we had listened, or reasoned, we would not be with the inhabitants of the blazing fire,' and 11 they will confess their sins.

Away with the inhabitants of the blazing fire! 12 But there is forgiveness

and a great reward for those who fear their Lord though they cannot see Him.

13 Whether you keep your words secret or state them openly, He knows the contents of every heart.

14 How could He who created not know His own creation, when He is the Most Subtle, the All Aware?

15 It is He who has made the earth manageable for you—travel its a Or 'Sovereignty'.
 b This meaning of tabarak is supported by Razi and is more appropriate here than 'blessed'.
 c Cf. 40: 10, 2: 28, 53: 44, 2: 155. d Cf. 37: 6–10.
 regions; eat His provision— and to Him you will be resurrected.
 16 Are you sure that He who is in Heaven will not make the earth swallow you up with a violent shudder? 17 Are you sure that He who is in Heaven will not send a whirlwind to pelt you with stones? You will come to know what My warning means. 18 Those who went before them also disbelieved— how terrible was My condemnation!
 19 Do they not see the birds above them spreading and closing their wings? It is only the Lord of Mercy who holds them up: He watches over everything. 20 What force can help you if the Lord of Mercy does not? The disbelievers are truly deluded. 21 Who can provide for you if He withholds His provision? Yet they persist in their insolence and their avoidance of the Truth. 22 Who is better guided: someone who falls on his face, or someone who walks steadily on a straight path?
 23 Say [Prophet], 'It is He who brought you into being, He who endowed you with hearing, sight, and understanding— what small thanks you give!' 24 Say, 'It is He who scattered you throughout the earth, He to whom you will be gathered.' 25 They say, 'If what you say is true, when will this promise be fulfilled?' 26 Say, 'God alone has knowledge of this: my only duty is to give clear warning.' 27 When they see it close at hand, the disbelievers' faces will be gloomy, and it will be said, 'This is what you were calling for.' 28 Say, 'Just think— regardless of whether God destroys me and my followers^a or has mercy on us— who will protect the disbelievers from an agonizing torment?' 29 Say, 'He is the Lord of Mercy; we believe in Him; we put our trust in Him. You will come to know in time who is in obvious error.' 30 Say, 'Just think: if all your water were to sink deep

into the earth who could give you flowing water in its place?'
 a Reports state that the Meccans were hoping that the Prophet would die, so that they could be rid of him once and for all.
 67: 30 Control
 68. THE PEN
 An early Meccan sura that deals with the accusation that Muhammad was not God's Messenger but merely mad (verses 2–6). The arrogance of those who assume that, because they have some of the good things in this life, they can reject the Revelation, is rebutted (verses 10–16). Examples are given of those who came to regret their arrogance (verses 17–33). The Prophet is urged to remain steadfast (verses 48–52).
 In the name of God, the Lord of Mercy, the Giver of Mercy
 1 Nun
 By the pen! By all they write! a
 2 Your Lord's grace^b does not make you [Prophet] a madman: 3 you will have a never-ending reward— 4 truly you have a strong character— 5 and soon you will see, as will they, 6 which of you is afflicted with madness. 7 Your Lord knows best who strays from His path and who is rightly guided. 8 So do not yield to those who deny the truth— 9 they want you to compromise with them and then they will compromise with you— 10 do not yield to any contemptible swearer, 11 to any backbiter, slander-monger, 12 or hinderer of good, to anyone who is sinful, aggressive, 13 coarse, and on top of all that, an imposter. c 14 Just because he has wealth and sons, 15 when our revelations are recited to him, he says, 'These are just ancient fables.' 16 We shall brand him on the snout! 17 We have tried them as We tried the owners of a certain garden, who swore that they would harvest its fruits in the morning 18 and made no allowance [for the Will of God]: d 19 a disaster from your Lord struck the garden as they slept 20 and by morning it was a This could refer to the angels and what they write down of people's deeds or to the

generic pen and what people write, thus swearing by the ability to write with which God endowed human beings. Cf. 96: 4–5.
 b Receiving God's revelation. See esp. 15: 6 for the accusation of madness, which occurs countless times with reference to various prophets in the Qur'an. Another interpretation is 'by God's grace . . .'.
 c This is said to refer to al-Walid ibn al-Mughira, a staunch opponent of the Prophet.
 d Or '[for the poor]'.
 stripped bare, a desolate land. 21 Still they called each other at daybreak,
 22 'Go early to your field if you wish to gather all its fruits,' 23 and went off, whispering, 24 'Make sure no poor person enters the garden today!'— 25 they left early, bent on their purpose— 26 but when they saw the garden, they said, 'We must have lost our way! 27 No— we are ruined!' 28 The wisest of them said, 'Did I not say to you, "Will you not glorify God?"'— 29 they said, 'Glory be to God, Our Lord! Truly, we were doing wrong!'— 30 and then they turned to each other in mutual reproach. 31 They said, 'Alas for us! We have done terrible wrong, 32 but maybe our Lord will give us something better in its place: we truly turn to Him in hope.' 33 Such is the punishment [in this life], but greater still is the punishment in the Hereafter, if only they knew.
 34 There will be Gardens of bliss for those who are mindful of God. 35 Should We treat those who submit to Us as We treat those who do evil? 36 What is the matter with you? On what basis do you judge? 37 Do you have a Scripture that tells you 38 that you will be granted whatever you choose? 39 Have you received from Us solemn oaths, binding to the Day of Resurrection, that you will get whatever you yourselves decide? 40 Ask them [Prophet] which of them will guarantee this. 41 Do they have 'partners' [besides God]? Let them produce their 'partners', if what they say is true. 42 On the Day when

matters become dire,^a they will be invited to prostrate themselves but will be prevented^b from doing so, 43 and their eyes will be downcast

and they will be overwhelmed with shame: they were invited to prostrate themselves when they were safe [but refused].

44 So [Prophet] leave those who reject this revelation to Me: We shall lead them on, step by step, in ways beyond their knowledge; 45 I

will allow them more time, for My plan is powerful. 46 Do you demand some reward from them that would burden them with debt?

47 Do they have knowledge of the unseen that enables them to write it

down? 48 Wait patiently [Prophet] for your Lord's judgement: do not be like the man in the whale who called out in distress: 49 if his Lord's

grace had not reached him, he would have been left, abandoned and blameworthy, on the barren shore, 50 but his Lord chose him and a This is the meaning of the Arabic expression 'when shines are bared'.

^b Baydawi suggests that this is because the time for obedience is over, or because they are somehow unable to do so (Tafsir).

68: 50 The Pen 385

made him one of the Righteous.

51 The disbelievers almost strike you

down with their looks when they hear the Qur'an. They say, 'He must be mad!' 52 but truly it is nothing other than a Reminder for all peoples.

The Qur'an 68: 51

69. THE INEVITABLE HOUR

A Meccan sura that describes punishment in this life (verses 4–12) and the next

(verses 13–18). The bliss to be enjoyed by the believers is eloquently contrasted

with the torments of hell (verses 19–37). From verse 38 onwards, God affirms

the Truth of the Qur'an and the Prophet.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 The Inevitable Hour! 2 What is the Inevitable Hour? 3 What will explain to you what the Inevitable Hour is?

4 The people of Thamud and 'Ad denied that the crashing blow would come: 5 Thamud was destroyed by a deafening blast; 6 'Ad was

destroyed by a furious wind 7 that God let loose against them for seven consecutive nights, eight consecutive days, so that you could

have seen its people lying dead like hollow palm-trunks. 8 Can you see any trace of them now? 9 Pharaoh, too, and those before him, and

the ruined cities: these people committed grave sins and disobeyed

the messenger of their Lord, so He seized them with an evertightening

grip. 10 But when the Flood rose high, 11 We saved you in the floating ship, 12 making that event a reminder for you: attentive ears may take heed.

13 When the Trumpet is sounded a single time, 14 when the earth and its mountains are raised high and then crushed with a single blow, 15 on that Day the Great Event will come to pass. 16 The sky will

be torn apart on that Day, it will be so frail. 17 The angels will be on all sides of it and, on that Day, eight of them will bear the throne of

your Lord above them. 18 On that Day you will be brought to judgement

and none of your secrets will remain hidden. 19 Anyone who is given his Record in his right hand will say, 'Here is my Record, read it. 20 I knew I would meet my Reckoning,' 21 and so he will have a

pleasant life 22 in a lofty Garden, 23 with clustered fruit within his reach. 24 It will be said, 'Eat and drink to your heart's content as a reward for what you have done in days gone by.' 25 But anyone who is

given his Record in his left hand will say, 'If only I had never been a Cf. the sura of this name (Sura 101).

given any Record 26 and knew nothing of my Reckoning. 27 How I wish death had been the end of me. 28 My wealth has been no use to

me, 29 and my power has vanished.' 30 'Take him, put a collar on him, 31 lead him to burn in the blazing Fire, 32 and [bind him] in a chain

seventy metres long: 33 he would not believe in Almighty God, 34 he never encouraged feeding the hungry, 35 so today he has no real friend here, 36 and the only food he has is the filth 37 that only sinners

eat.'

38 So I swear by what you can see 39 and by what you cannot see: 40 this [Qur'an] is the speech of an honoured messenger, 41 not the

words of a poet—how little you believe!—42 nor the words of a soothsayer—

how little you reflect! 43 This [Qur'an] is a message sent down from the Lord of the Worlds: 44 if [the Prophet] had attributed some fabrication to Us, 45 We would certainly have seized his right hand

46 and cut off his lifeblood,^b 47 and none of you could have defended

him. 48 This [Qur'an] is a reminder for those who are aware of God.

49 We know that some of you consider it to be lies—50 this will be a

source of bitter regret for the disbelievers—51 but it is in fact the certain Truth. 52 So [Prophet] glorify the name of your Lord, the Almighty.

^a A dhira' is an arm's-length.

^b Literally 'artery'.

The Qur'an 69: 26

70. THE WAYS OF ASCENT

A Meccan sura that describes the Day of Judgement (verses 8–18). One of the

opponents of the Prophet challenged him to hasten the punishment they had

been threatened with (verse 1), so the foolishness of the disbelievers in denying

the Resurrection (verse 6) is exposed (verses 36–44). The people who will be

granted the Garden are described (verses 22–35). The title is a reference to the

paths through which angels ascend to God, mentioned in verses 3–4.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 A man [mockingly] demanded the punishment. 2 It will fall on the disbelievers—none can deflect it—3 from God, the Lord of the Ways of Ascent, 4 by which the angels and the Spirit ascend to Him, on a Day whose length is fifty thousand years. 5 So be patient, [Prophet],

as befits you. 6 The disbelievers think it is distant, 7but We know it to be close. 8 On a Day when the heavens will be like molten brass 9 and the mountains like tufts of wool, 10 when no friend will ask about his friend, 11 even when they are within sight of one another. The guilty person will wish he could save himself from the suffering of that Day by sacrificing his sons, 12 his spouse, his brother, 13 the kinsfolk who gave him shelter, 14 and everyone on earth, if it could save him. 15 But no! There is a raging flame 16 that strips away the skin, 17 and it will claim everyone who rejects the truth, turns away, 18 amasses wealth and hoards it. 19 Man was truly created anxious: 20 he is fretful when misfortune touches him, 21but tight-fisted when good fortune comes his way. 22 Not so those who pray 23 and are constant in their prayers; 24who give a due share of their wealth 25 to beggars and the deprived; 26 who believe in the Day of Judgement 27 and fear the punishment of their Lord—28 none may feel wholly secure from it—29 who guard their chastity 30 from all but their spouses or their slave-girls—there is no blame attached to [relations with] these, 31but those whose desires exceed this limit are truly transgressors—32 who are faithful to their trusts and their pledges; 33 who give honest testimony 34 and are steadfast in their prayers. 35 They will be honoured in Gardens of bliss. 36What is wrong with the disbelievers? Why do they rush to peer at you [Prophet], 37 from right and left, in crowds? 38 Does every one of them expect to enter a Garden of bliss? 39No! We created them from the substance they know,^a 40 and, by the Lord of every sunrise

and sunset, We have the power 41 to substitute for them others better than they are— nothing can prevent Us from doing this. 42 So leave them to wallow in idle talk, until they come face to face with their promised Day, 43 the Day they will rush out of their graves as if rallying to a flag, 44 eyes downcast and covered in shame: that is the Day of which they were warned. a They deny the Resurrection, and this points out to them that God has the power to create them from such a small beginning and that He can bring about the Resurrection. Cf. 56: 56–62. The Qur_an 70: 36 71. NOAH A Meccan sura giving further details of the life of Noah before the Flood, to encourage the Prophet and warn the disbelievers. In the name of God, the Lord of Mercy, the Giver of Mercy 1We sent Noah to his people: 'Warn your people, before a painful punishment comes to them.' 2 And so he said, 'My people, I am here to warn you plainly. 3 Serve God, be mindful of Him and obey me. 4 He will forgive you your sins and spare you until your appointed time—when God's appointed time arrives it cannot be postponed. If only you understood!' 5 He said, 'My Lord, I have called my people night and day, 6but the more I call them, the further they run away: 7 every time I call them, so that You may forgive them, they thrust their fingers into their ears, cover their heads with their garments, persist in their rejection, and grow more insolent and arrogant. 8 I have tried calling them openly. 9 I have tried preaching to them in public and speaking to them in private. 10 I said, "Ask forgiveness of your Lord: He is ever forgiving. 11 He will send down abundant rain from the sky for you; 12 He will give you wealth and sons; He will provide you with gardens and rivers. 13What is the matter with you? Why will you not fear

God's majesty, 14 when He has created you stage by stage?^a 15Have you ever wondered how God created seven heavens, one above the other, 16 placed the moon as a light in them and the sun as a lamp, 17 how God made you spring forth from the earth like a plant, 18 how He will return you into it and then bring you out again, 19 and how He has spread the Earth out for you 20 to walk along its spacious paths?"' 21 Noah said, 'My Lord, they have disobeyed me and followed those whose riches and children only increase their ruin; 22 who have made a grand plan, 23 saying, "Do not renounce your gods! 24 Do not renounce Wadd, Suwa_, Yaghuth, Ya_uq, or Nasr!"^b They have led a See 22: 5; 23: 12–15. ^b Names of idols. many astray. Lord, bring nothing but destruction^a down on the evildoers!' 25They were drowned and sent to Hell for their evildoings: they found no one to help them against God. 26 And Noah said, 'Lord, do not leave any of the disbelievers on the earth— 27 if you leave them they will lead Your servants astray and beget only sinners and disbelievers— 28Lord, forgive me, my parents, and whoever enters my house as a believer. Forgive believing men and women but bring nothing but ruin down on the evildoers!' a See al-Mu_jam al-Wasit for this meaning of dalal. The Qur_an 71: 25 72. THE JINN a A Meccan sura that gives an account of what a group of jinn said when they overheard a recitation of the Qur_an and realized its truth (verses 1–15). This is a lesson to the Meccan Arabs, who are also told that the Prophet can help them only by delivering the Message—God is the All Powerful One (verses 16–28). The disbelievers are threatened with what they will meet on the Day of Judgement (verses 23–7). In the name of God, the Lord of Mercy, the Giver of Mercy 1 Say [Prophet], 'It has been revealed to me that a group of jinn once

listened in and said, "We have heard a wondrous Qur'an, 2 that gives guidance to the right path, and we have come to believe it—We shall never set up partners with our Lord—3 and that He—exalted be the glory of our Lord!—has neither spouse nor child. 4 Outrageous things have been said about God by the foolish among us, 5 although we had thought that no man or jinn would [dare to] tell a lie about Him. 6 Men have sought refuge with the jinn in the past, but they only misguided them further. 7 They thought, as you did, that God would never raise anyone from the dead. 8 We tried to reach heaven, but discovered it to be full of stern guards and shooting stars—9 we used to sit in places there, listening,^b but anyone trying to listen now will find a shooting star lying in wait for him—10 [so now] we do not know whether those who live on earth are due for misfortune, or whether their Lord intends to guide them. 11 Some of us are righteous and others less so: we follow different paths. 12 We know we can never frustrate God on earth; we can never escape Him. 13 When we heard the guidance we came to believe: whoever believes in his Lord need fear no loss nor injustice. 14 Some of us submit to Him and others go the wrong way: those who submit to God have found wise guidance, 15 but those who go wrong will be fuel for Hellfire."^c 16 If they had taken to the right way, We would have given them a Unseen beings. ^b They were listening for hints of what might come next, but in verse 10 they say they are no longer able to know the future (cf. verse 26 below). ^c The Meccan Arabs. abundant water to drink— 17 a test for them— but anyone who turns away from his Lord's Revelation will be sent by Him to spiralling torment. 18 Places of worship are for God alone— so do not pray to anyone other than God— 19 yet when God's Servant^b stood up to

pray to Him, they pressed in on him. 20 Say, 'I pray to my Lord alone; I set up no partner with Him.' 21 Say, 'I have no control over any harm or good that may befall you.' 22 Say, 'No one can protect me from God: I have no refuge except in Him. 23 I only deliver [what I receive] from God— only His messages.' Whoever disobeys God and His Messenger will have Hell's Fire as his permanent home: 24 when they are confronted by what they have been warned about, they will realize who has the weaker protector and the smaller number. 25 Say, 'I do not know whether what you have been warned about is near, or whether a distant time has been appointed for it by my Lord.' 26 He is the One who knows what is hidden. 27 He does not disclose it except to a messenger of His choosing. He sends watchers to go in front and behind 28 to ensure that each of His messengers delivers his Lord's message: He knows all about them, and He takes account of everything. ^a In the Qur'an, plenty is as great a test as privation (see 21: 35), if not greater (see 10: 21–2). ^b Muhammad. The Qur'an 72: 17 73. ENFOLDED A sura that is part very early Meccan, part Medinan (verse 20). This verse describes how God relaxed the early regime of devotion first imposed on the Prophet (in verses 1–9) to prepare him for the weighty message. The Prophet is urged to be patient (verses 10–11), told of the punishment that awaits the Meccan disbelievers in Hell (verses 12–14), and reminded of the punishment that befell Pharaoh in this life (verses 15–16). In the name of God, the Lord of Mercy, the Giver of Mercy 1 You [Prophet], enfolded in your cloak! 2 Stay up throughout the night, all but a small part of it, 3 half, or a little less, 4 or a little more; recite the Qur'an slowly and distinctly: 5 We shall send a momentous message down to you. 6 Night prayer^a makes a deeper impression and

sharpens words—7 you are kept busy for long periods of the day— 8 so celebrate the name of your Lord and devote yourself wholeheartedly to Him. 9 He is Lord of the east and west, there is no god but Him, so take Him as your Protector, 10 patiently endure what they say, ignore them politely, 11 and leave to Me those who deny the truth and live in luxury. Bear with them for a little while; 12 We have fetters, a blazing fire, 13 food that chokes, and agonizing torment in store for them 14 on the Day when the earth and the mountains will shake. The mountains will become a heap of loose sand. 15 We have sent a messenger to you [people] to be your witness, just as We sent a messenger to Pharaoh, 16 but Pharaoh disobeyed the messenger and so We inflicted a heavy punishment on him. 17 So if you disbelieve, how can you guard yourselves against a Day that will turn children's hair grey, 18 a Day when the sky will be torn apart? God's promise will certainly be fulfilled. 19 This is a reminder. Let whoever wishes take the way to his Lord. 20 [Prophet], your Lord is well aware that you sometimes spend nearly two-thirds of the night at prayer—sometimes half, sometimes a third—as do some of your followers. God determines the division of night and day. He knows that you will not be able to keep a ^a Or 'the hours of night'/'getting up at night'. measure of it and He has relented towards all of you, so recite as much of the Qur'an as is easy for you. He knows that some of you will be sick, some of you travelling through the land seeking God's bounty, some of you fighting in God's way: recite as much as is easy for you, keep up the prayer, pay the prescribed alms, and make God a good loan. Whatever good you store up for yourselves will be improved and increased for you. Ask God for His forgiveness, He is most forgiving, most merciful. The Qur'an 73: 20 74. WRAPPED IN HIS CLOAK

After his first encounter with the Angel of Revelation in the Cave of Hira, the Prophet went home trembling and asked his wife to cover him with his cloak. The first verses of this Meccan sura were then revealed (verses 1–7). The sura goes on, in a section from a later period, to remind the obstinate disbelievers of their fate on the Day of Judgement (verses 8–10) and a specific opponent of the Prophet is singled out (verses 11–31). The end of the sura (verses 39–53) exposes the foolishness of the disbelievers' attitude to the Revelation and the Day of Resurrection. In the name of God, the Lord of Mercy, the Giver of Mercy 1 You, wrapped in your cloak, 2 arise and give warning! 3 Proclaim the greatness of your Lord; 4 cleanse yourself; a 5 keep away from all filth; b 6 do not be overwhelmed and weaken; c 7 be steadfast in your Lord's cause. 8 When the Trumpet sounds, 9 that will be a Day of anguish for the disbelievers. 10 They will have no ease. 11 [Prophet], leave Me to deal with the one I created helpless, d 12 then gave vast wealth, 13 and sons by his side, 14 making everything easy for him—15 yet he still hopes I will give him more. 16 No! He has been stubbornly hostile to Our revelation: 17 I will inflict a spiralling torment on him. 18 He planned and plotted—19 devilishly he plotted! 20 ferociously he plotted!—21 and looked 22 and frowned and scowled 23 and turned away and behaved arrogantly 24 and said, 'This is just old sorcery, 25 just the talk of a mortal!' 26 I will throw him into the scorching Fire. 27 What will explain to you what the scorching Fire is? 28 It spares nothing and leaves nothing; 29 it scorches the flesh of humans; 30 there are nineteen in charge of it—31 none other than angels appointed by Us to guard

a Literally 'clean your garments' (see Razi for this idiomatic usage of *thiyab*). b Or 'from all idolatry'. c An alternative translation would be 'do not give, hoping only to receive'. The translation given above is based on Mujahid's understanding of *manna* as 'to weaken'. See Razi for this interpretation, which seems much more appropriate to the context. d Al-Walid ibn al-Mughira, one of the Prophet's obstinate opponents. Hellfire— and We have made their number a test for the disbelievers. So those who have been given the Scripture will be certain and those who believe will have their faith increased: neither those who have been given the Scripture nor the believers will have any doubts, but the sick at heart and the disbelievers will say, 'What could God mean by this description?' God leaves whoever He will to stray and guides whoever He will—no one knows your Lord's forces except Him— this [description] is a warning to mortals. 32 Yes— by the moon! 33 By the departing night! 34 By the shining dawn! 35 It is one of the mightiest things, 36 a warning to all mortals, 37 to those of you who choose to go ahead and those who lag behind. 38 Every soul is held in pledge for its deeds, 39 but the Companions of the Right will stay 40 in Gardens and ask 41 about the guilty. 42 'What drove you to the Scorching Fire?' [they will ask] 43 and they will answer, 'We did not pray; 44 we did not feed the poor; 45 we indulged with others [in mocking the believers]; 46 we denied the Day of Judgement 47 until the Certain End came upon us.' 48 No intercessor's plea will benefit them now. 49 What is the matter with them? Why do they turn away from the warning, 50 like frightened asses 51 fleeing from a lion? 52 Each one of them demands that a scripture be sent down to him and unrolled before his very eyes— 53 No! Truly they have no fear of the life to

come— 54 but truly this is a reminder. 55 Let whoever wishes to take heed do so: 56 they will only take heed if God so wishes. He is the Lord who should be heeded, the Lord of forgiveness. a Some have taken this literally to allude to a special significance of the number 19, but it is much more likely to be *_idda* in the meaning of 'number, group' (al-Mu_jam al-Wasit). The Qur_an 74: 32
75. THE RESURRECTION
A Meccan sura, dealing with the Day of Resurrection and man's denial of that Day. God's power is convincingly described in several vignettes (verses 3–4, 26–30, 34–40). The third paragraph instructs the Prophet on appropriate reception of the revelation (verses 16–19), and thereby serves to emphasize that the Qur_an is indeed God's word. In the name of God, the Lord of Mercy, the Giver of Mercy 1 By the Day of Resurrection 2 and by the self-reproaching soul! 3 Does man think We shall not put his bones back together? 4 In fact, We can reshape his very fingertips. 5 Yet man wants to deny what is ahead of him: 6 he says, 'So, when will this Day of Resurrection be?' 7 When eyes are dazzled 8 and the moon eclipsed, 9 when the sun and the moon are brought together, 10 on that Day man will say, 'Where can I escape?' 11 Truly, there is no refuge: 12 they will all return to your Lord on that Day. 13 On that Day, man will be told what he put first and what he put last. 14 Truly, man is a clear witness against himself, 15 despite all the excuses he may put forward. 16 [Prophet], do not rush your tongue in an attempt to hasten [your memorization of] the Revelation: 17 We shall make sure of its safe collection and recitation. 18 When We have recited it, repeat the recitation 19 and We shall make it clear. 20 Truly you [people] love this fleeting world 21 and neglect the life to come. 22 On that Day there will be radiant faces, 23 looking towards

their Lord, 24 and on that Day there will be the sad and despairing faces 25 of those who realize that a great calamity is about to befall them. 26 Truly, when the soul reaches the collarbone; 27 when it is said, 'Could any charm-healer save him now?'; 28 when he knows it is the final parting; 29 when his legs are brought together: b 30 on that day he will be driven towards your Lord. 31 He neither believed nor prayed, a This is preceded by a phrase which can be rendered either 'I swear' or 'I do not swear' (i.e. there is no need for me to swear), depending on how la is read. b This is taken to refer to when a corpse is wrapped in the shroud. 32 but denied the truth and turned away, 33 walking back to his people with a conceited swagger. 34 Closer and closer it comes to you. 35 Closer and closer still. 36 Does man think he will be left alone? a 37 Was he not just a drop of spilt-out sperm, 38 which became a clinging form, which God shaped in due proportion, 39 fashioning from it the two sexes, male and female? 40 Does He who can do this not have the power to bring the dead back to life? a And not taken to account. The Qur'an 75: 32

76. MANa
A Medinan sura that speaks of how man is tested (verses 2–3) and what the results will be for the evildoers (verse 4) and for the righteous (verses 5–22). The Prophet is urged to persevere in his devotion and to bear with patience (verses 23–6). In the name of God, the Lord of Mercy, the Giver of Mercy 1 Was there not a period of time when man was nothing to speak of? b 2 We created man from a drop of mingled fluid to put him to the test; We gave him hearing and sight; 3 We guided him to the right path, whether he was grateful or not. 4 We have prepared chains, iron collars, and blazing Fire for the disbelievers, but 5 the righteous will have a drink mixed with kafur, c

6 a spring for God's servants, which flows abundantly at their wish. 7 They fulfil their vows; they fear a day of widespread woes; 8 they give food to the poor, the orphan, and the captive, though they love it themselves, 9 saying, 'We feed you for the sake of God alone: We seek neither recompense nor thanks from you. 10 We fear the Day of our Lord—a woefully grim Day.' 11 So God will save them from the woes of that Day, give them radiance and gladness, 12 and reward them, for their steadfastness, with a Garden and silken robes. 13 They will sit on couches, feeling neither scorching heat nor biting cold, 14 with shady [branches] spread above them and clusters of fruit hanging close at hand. 15 They will be served with silver plates 16 and gleaming silver goblets according to their fancy, 17 and they will be given a drink infused with ginger 18 from a spring called Salsabil. 19 Everlasting youths will attend them—if you could see them, you would think they were scattered pearls—20 and if you were to look around, you would see bliss and great wealth: 21 they will wear garments of green silk and brocade; they will be adorned with silver bracelets; their Lord will give them a pure drink. a See footnote g, Sura 89. b Literally 'Has there not come over man a period of time when he was not mentioned?' This refers to the time before a person is born, the point being that he was nothing, then God created him, just as He will bring him to life again for Judgement. c A fragrant herb. 22 [It will be said], 'This is your reward. Your endeavours are appreciated.' 23 We Ourselves have sent down this Qur'an to you [Prophet] in gradual revelation. 24 Await your Lord's Judgement with patience; do not yield to any of these sinners or disbelievers; 25 remember the name of your Lord at dawn and in the evening; 26 bow down before Him, and glorify Him at length by night. 27 These people love the fleeting life. They put aside [all thoughts

of] a Heavy Day. 28 Yet We created them; We strengthened their constitution; if We please, We can replace such people completely. 29 This is a reminder. Let whoever wishes, take the way to his Lord. 30 But you will only wish to do so if God wills—God is all knowing, all wise— 31 He admits whoever He will into His Mercy and has prepared a painful torment for the disbelievers. The Qur'an 76: 22

77. [WINDS] SENT FORTHa
A Meccan sura that describes the Day of Decision: its inevitability, arguments for its coming, and the events that will presage the Judgement, as well as the fates of believers and disbelievers. In the name of God, the Lord of Mercy, the Giver of Mercy 1 By the [winds] sent forth in swift succession, 2 violently storming, 3 scattering far and wide, 4 separating forcefully, 5 delivering a reminder, 6 as a proof or a warning: 7 what you are promised will come to pass. 8 When the stars are dimmed 9 and the sky is torn apart, 10 when the mountains are turned to dust 11 and the messengers given their appointed time: b —12 for what Day has all this been set? 13 The Day of Decision. 14 What will explain to you what the Day of Decision is? 15 Woe, on that Day, to those who denied the truth! 16 Did We not destroy the first [of them]? 17 We shall make the last follow them: 18 this is how We deal with the guilty. 19 Woe, on that Day, to those who denied the truth! 20 Did We not make you from an underrated fluid 21 which We housed in a safe lodging 22 for a determined period? 23 We determine [it]: how excellently We determine! 24 Woe, on that Day, to those who denied the truth! 25 Did We not make the earth a home 26 for the living and the dead? 27 Did We not place firm, lofty mountains on it and provide you with sweet water? 28 Woe, on that Day, to those who denied the truth! 29 They will be told, 'Go to that which you used to deny! 30 Go to a shadow of smoke!' It rises in three columns; 31 no shade does it give,

nor relief from the flame; 32 it shoots out sparks as large as tree-trunks 33 and as bright as copper. d 34 Woe, on that Day, to those who denied the truth! 35 On that Day they will be speechless, 36 and they

a See 30: 48–51 and many other instances.

b To give testimony for their communities (Razi).

c An alternative meaning of *qasr* is ‘palaces, castles’, but this meaning of ‘tree-trunks’ seems to fit better (Razi).

d Commonly translated as ‘camels’, but ‘copper’ (reported by Razi) is a more convincing alternative.

will be given no chance to offer any excuses. 37 Woe, on that Day, to those who denied the truth! 38 [They will be told], ‘This is the Day of Decision: We have gathered you and earlier generations. 39 If you have any plots against Me, try them now.’ 40 Woe, on that Day, to those who denied the truth! 41 But those who took heed of God will enjoy cool shade, springs, 42 and any fruit they desire; 43 [they will be told], ‘Eat and drink to your hearts’ content as a reward for your deeds: 44 this is how We reward those who do good.’ 45 Woe, on that Day, to those who denied the truth! 46 [You may] eat and enjoy yourselves for a short while, evildoers that you are. 47 Woe, on that Day, to those who denied the truth! 48 When they are told, ‘Bow down in prayer,’ they do not do so. 49 Woe, on that Day, to those who denied the truth! 50 In what revelation, after this, will they believe?

The Qur’an 77: 37

78. THE ANNOUNCEMENT a

A Meccan sura. The disbelievers often asked incredulously about the Resurrection. This sura gives evidence of God’s power, then explains what will happen on the Day of Resurrection, and the respective fates of believers and disbelievers.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 What are they asking about?

2 The momentous announcement

3 about which they differ. 4 They will find out. 5 In the end they will find out. 6 Did We not make the earth smooth, 7 and make the mountains to keep it stable? b 8 Did We not create you in pairs, 9 give you sleep for rest, 10 the night as a cover, 11 and the day for your livelihood? 12 Did We not build seven strong [heavens] above you, 13 and make a blazing lamp? 14 Did We not send water pouring down from the clouds 15 to bring forth with it grain, plants, 16 and luxuriant gardens? 17 A time has been appointed for the Day of Decision: 18 a Day when the Trumpet will sound and you will come forward in crowds, 19 when the sky will open up like wide portals, 20 when the mountains will vanish like a mirage. 21 Hell lies in wait, 22 a home for oppressors 23 to stay in for a long, long time, 24 where they will taste no coolness nor drink 25 except one that is scalding and dark: —26 a fitting requital, 27 for they did not fear a reckoning, 28 and they rejected Our messages as lies. 29 We have recorded everything in a Record. 30 ‘Taste this: all you will get from Us is more torment.’

31 For those who were aware of God there is supreme fulfilment: 32 private gardens, vineyards, 33 nubile, well-matched companions, 34 and an overflowing cup. 35 There they will hear no vain or lying talk: 36 a reward from your Lord, a fitting gift 37 from the Lord of the heavens and earth and everything between, the Lord of Mercy.

They will have no authority from Him to speak. 38 On the Day

a Of the Resurrection and Judgement.

b Literally ‘and the mountains [as its] pegs’.

c Cf. 38: 57.

when the Spirit and the angels stand in rows, they will not speak except for those to whom the Lord of Mercy gives permission, who will say only what is right. 39 That is the Day of Truth. So whoever wishes to do so should take the path that leads to his Lord. 40 We have warned you of imminent torment, on the Day when every person

will see what their own hands have sent ahead for them, when the disbeliever will say, ‘If only I were dust!’ b

a The Angel Gabriel

b In this world, they have often said, ‘What, when we are dust, shall we be raised again?’

The Qur’an 78: 39

79. THE FORCEFUL CHARGERS

A Meccan sura, the main theme of which is the possibility and inevitability of the Resurrection, its results, and its timing. The story of Moses and Pharaoh acts as encouragement to the Prophet and a warning to the disbelievers. In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the forceful chargers a 2 raring to go, 3 sweeping ahead at full stretch, 4 overtaking swiftly 5 to bring the matter to an end, 6 on the Day when the blast reverberates 7 and the second blast follows, 8 hearts will tremble 9 and eyes will be downcast. 10 They b say, ‘What? shall we be brought back to life, 11 after we have turned into decayed bones?’ and they say, 12 ‘Such a return is impossible!’ c 13 But all it will take is a single blast, 14 and they will be back above ground.

15 Have you [Prophet] heard the story of Moses? 16 His Lord called out to him in the sacred valley of Tuwa: 17 ‘Go to Pharaoh, for he has exceeded all bounds, 18 and ask him, “Do you want to purify yourself [of sin]?” 19 Do you want me to guide you to your Lord, so that you may hold Him in awe?’ 20 Moses showed him the great sign, 21 but he denied it and refused [the faith]. 22 He turned away and hastily 23 gathered his people, proclaiming, 24 ‘I am your supreme lord,’ 25 so God condemned him to punishment in the life to come as well as in this life: 26 there truly is a lesson in this for anyone who stands in awe of God. 27 Which is harder to create: you people or the sky that He built,

28 raising it high and perfecting it, 29 giving darkness to its night and bringing out its morning brightness, 30 and the earth, too, He spread out, 31 bringing waters and pastures out of it, 32 and setting firm mountains [in it] 33 for you and your animals to enjoy? 34 When the

a There are various interpretations of *nazi_at*. One is that they are angels coming to take the souls at death, which is a fitting oath, as this is a fearful event that cannot be avoided, just as the hour of doom cannot be avoided. Another is that they are horses going out on a military expedition, making the hearts of the enemy tremble. In my opinion this is the most likely (see Sura 100). The suddenness and feeling of alarm in this scene is a symbolic anticipation of the suddenness and shock that will accompany the end of the world.

b The disbelievers of Mecca.

c Or (mockingly) 'That would be a losing return!'. great overwhelming event arrives 35 on the Day that man remembers what he has done 36 and Hell is there for all to see, 37 for anyone who has transgressed 38 and preferred the present life 39 Hell will be home; 40 for anyone who feared the meeting with his Lord and restrained himself from base desires, 41 Paradise will be home. 42 They ask you [Prophet] about the Hour, 43 saying, 'When will it arrive?', but how can you tell [them that]? 44 Its time is known only to your Lord; 45 you are only sent to warn those who fear it. 46 On the Day they see it, it will seem they lingered [in this life] an evening [at most,] or its morning.^a

a Cf. 46: 35.

The Qur_an 79: 35
80. HE FROWNED

A Meccan sura. While the Prophet was speaking to some disbelieving notables, hoping to convert them, a blind Muslim man came up to learn from him, but in his eagerness to attract the disbelievers to Islam, the Prophet frowned at him. The Prophet is then reproached and told not to concern himself with

the disbelievers. In the second paragraph there is a condemnation of man's ingratitude: man becomes self-satisfied and forgets his origin and his final return to God.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 He frowned and turned away 2 when the blind man came to him—

3 for all you know,^a he might have grown in spirit, 4 or taken note of something useful to him. 5 For the self-satisfied one 6 you go out of your way—7 though you are not to be blamed for his lack of spiritual growth—8 but from the one who has come to you full of eagerness 9 and awe 10 you allow yourself to be distracted. 11 No indeed! This [Qur_an] is a lesson 12 from which those who wish to be taught should learn, 13 [written] on honoured, 14 exalted, pure pages, 15 by the hands of 16 noble and virtuous scribes. 17 Woe to man! How ungrateful he is! 18 From what thing does God create him? 19 He creates him from a droplet, He proportions him, 20 He makes the way easy for him, 21 then He causes him to die and be buried. 22 When He wills, He will raise him up again. 23 Yet man^b does not fulfil God's commands. 24 Let man consider the food he eats! 25 We^c pour down abundant water 26 and cause the soil to split open. 27 We make grain grow, 28 and vines, fresh vegetation, 29 olive trees, date palms, 30 luscious gardens, 31 fruits, and fodder: 32 all for you and your livestock to enjoy. 33 When the Deafening Blast comes—34 the Day man will flee from his own brother, 35 his mother, his father, 36 his wife, his children:

a The shift from talking about the Prophet to addressing him directly reinforces the reproach.

b Some commentators take this to refer only to disbelievers.

c This is a shift to the plural of divine majesty to emphasize the magnitude of the action; see *iltifat* in Introduction, p. xx.

37 each of them will be absorbed in concerns of their own on that Day— 38 on that Day some faces will be beaming, 39 laughing, and rejoicing, 40 but some faces will be dust-stained 41 and covered in darkness: 42 those are the disbelievers, the licentious.

The Qur_an 80: 37

81. SHROUDED IN DARKNESS

A Meccan sura stressing the fact that people will be confronted by their deeds on Judgement Day, asserting the truth of the Qur_an, and calling people to the right path. It opens with a powerful description of events on that Day, and the title of the sura is taken from this description.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 When the sun is shrouded in darkness, 2 when the stars are dimmed, 3 when the mountains are set in motion, 4 when pregnant camels are abandoned, 5 when wild beasts are herded together, 6 when the seas boil over, 7 when souls are sorted into classes, 8 when the baby girl buried alive is asked 9 for what sin she was killed,^a 10 when the records of deeds are spread open, 11 when the sky is stripped away, 12 when Hell is made to blaze 13 and Paradise brought near: 14 then every soul will know what it has brought about.

15 I swear by the planets 16 that recede, move, and hide, 17 by the night that descends, 18 by the dawn that softly breathes: 19 this is the speech of a noble messenger,^b 20 who possesses great strength and is held in honour by the Lord of the Throne—21 he is obeyed there and worthy of trust. 22 Your companion^c is not mad: 23 he did see him^d on the clear horizon. 24 He does not withhold what is revealed to him from beyond. 25 This is not the word of an outcast devil. 26 So where are you [people] going? 27 This is a message for all people; 28 for those who wish to take the straight path. 29 But you will only wish to do so by the will of God, the Lord of all people.

a Cf. 16: 58–9. The pagan Arab habit of female infanticide.

b Gabriel.

c Addressed to the Meccans. The companion is the Prophet.

d Gabriel.

82. TORN APART

A Meccan sura dealing with man's ingratitude and his failure to concede that

the Day of Judgement will come.

Again, the sura opens with a powerful description of events on the Day of Judgement and the title is taken from this description.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 When the sky is torn apart, 2 when the stars are scattered, 3 when the

seas burst forth, 4 when graves turn inside out: 5 each soul will know

what it has done and what it has left undone. 6 Mankind, what has lured you away from God, 7 your generous Lord, who created you, shaped you, proportioned you, 8 in whatever form He chose? 9 Yet you still take the Judgement to be a lie! 10 Over you stand

11 watchers, noble recorders 12 who know what you do: 13 the good will live in bliss,

14 and the wicked will burn in the Fire. 15 They will enter it on the Day of Judgement 16 and they will find no escape. 17 What will explain

to you what the Day of Judgement is? 18 Yes! What will explain to you

what the Day of Judgement is?

19 The Day when no soul will be able

to do anything for another; on that Day, command will belong to God.^a

a Or 'everything is up to God'.

83. THOSE WHO GIVE SHORT MEASURE

A Meccan sura. The practice of cheating appears to have been prevalent

in Mecca, and is strongly condemned here and elsewhere in the Qur'an (e.g. 11: 84–8; 7: 85). In the sura the fate of the cheats and disbelievers is contrasted with the delight in store for the good.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Woe to those who give short measure, 2 who demand of other people

full measure for themselves, 3 but give less than they should when it

is they who weigh or measure for others! 4 Do these people not realize that they will be raised up 5 on a mighty Day, 6 a Day when everyone will stand before the Lord of the Worlds? 7 No indeed!

The

list of the wicked is in Sijjina — 8 what will explain to you what Sijjin

is? — 9 a clearly numbered list.

10 Woe on that day to the deniers, 11 those who deny the Day of Judgement! 12 Only the evil aggressor

denies it: 13 when Our revelations are recited to him, he says, 'Ancient fables!'

14 No indeed! Their hearts are encrusted with what

they have done. 15 No indeed! On that Day they will be screened off from their Lord, 16 they will burn in Hell, 17 and they will be told, 'This is what you called a lie.'

18 No indeed! The list of the truly good is in *Illiyin* — 19 what will explain to you what *Illiyin* is? — 20 a clearly written list, 21 witnessed

by those brought near.^c 22 The truly good will live in bliss, 23 seated on couches, gazing around. 24 You will recognize on their

faces the radiance of bliss. 25

They will be served a sealed nectar, 26 its

seal [perfumed with] a fragrant herb^d — let those who strive, strive

for this — 27 mixed with the water of Tasnim,^e 28 a spring from which

those brought near will drink. 29 The wicked used to laugh at the believers — 30 they would wink at one another when the believers

a The root of this word, *s-j-n*, is the same as the one for *sijn* meaning 'prison'. The

form is intensive.

b The root of this word, *ʿ-l-w*, relates to height. The form is intensive.

c The elect. See also verse 28.

d One meaning of *misk* (also 'musk').

e The root of this word, *s-n-m*, suggests height and opulence.

passed by them, 31 joke about them when they got back to their own

people, 32 and say, when they saw them, 'These people are misguided,'

33 though they were not sent to be their keepers — 34 so today the

believers are laughing at the disbelievers 35 as they sit on couches, gazing around. 36 Have the disbelievers [not] been repaid for their deeds?

a This is in the present tense, as if described on that Day.

The Qur'an 83: 31

84. RIPPED APART

A Meccan sura dealing with the inevitability of man's meeting with his Lord

on the Day of Judgement. The obedience of the sky and earth is contrasted with the disobedience of the disbelievers. The reaction of the believers and of the

disbelievers on the Day of Judgement is described. The title is taken from the description of events on that Day in the opening verse.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 When the sky is ripped apart, 2 obeying its Lord as it rightly must, 3 when the earth is levelled out, 4 casts out its contents, and becomes

empty, 5 obeying its Lord as it rightly must, 6 you humans, toiling

laboriously towards your Lord, will meet Him: 7 whoever is given his

record in his right hand 8 will have an easy reckoning 9 and return to his people well pleased, 10 but whoever is given his record from behind his back 11 will cry out for destruction — 12 he will burn in the blazing Fire. 13 He used to live among his people well pleased.

14 He

thought he would never return [to his Lord] — 15 indeed he will! His Lord was watching him. 16 I swear by the glow of sunset, 17 by the night and what it covers, 18 by the full moon, 19 you will progress from

stage to stage.^a

20 So why do they not believe?

21 Why, when the Qur'an is read to them, do they not prostrate themselves [to God]? 22 No! The

disbelievers reject the Qur'an — 23 God knows best what they keep hidden inside — 24 so give them news of a painful torment. 25 But those who believe and do good deeds will have a never-ending reward.

a As the sun sets, followed by darkness, which is then illuminated by the moon, you will move by stages from death to resurrection.

85. THE TOWERING CONSTELLATIONS

This Meccan sura strengthened the heart of the Prophet and his followers by referring to the fate of those who tortured earlier believers. The title expresses God's power over the whole universe, from the stars in the sky to the evildoers referred to in this sura. Indeed, His all-encompassing power is a recurring theme throughout the sura. In the name of God, the Lord of Mercy, the Giver of Mercy
1 By the sky with its towering constellations, 2by the promised Day, 3by the Witnessa and that which is witnessed, 4damned were the makers of the trench, 5 the makers of the fuel-stoked fire! 6They sat down 7 to watch what they were doing to the believers. 8 Their only grievance against them was their faith in God, the Mighty, the Praiseworthy, 9 to whom all control over the heavens and earth belongs: God is witness over all things. 10For those who persecute believing men and women, and do not repent afterwards, there will be the torment of Hell and burning. 11 But for those who believe and do good deeds there will be Gardens graced with flowing streams: that is the great triumph. 12 [Prophet], your Lord's punishment is truly stern—13 it is He who brings people to life, and will restore them to life again—14 and He is the Most Forgiving, the Most Loving. 15 The Glorious Lord of the Throne, 16 He does whatever He will. 17Have you [not] heard the stories of the forces 18 of Pharaoh and Thamud? 19Yet still the disbelievers persist in denial. 20 God surrounds them all. 21 This is truly a glorious Qur'an 22 [written] on a preserved Tablet.^c
^a God.
^b Various suggestions are made as to who these trench-makers were, among others, that they were those commanded to make a trench by a Jewish ruler of sixth-century

Yemen in order to torture Christians, also that the passage could refer to Nimrod's treatment of Abraham (Razi).
^c God keeps this with Him.

86. THE NIGHT-COMER

A Meccan sura that focuses on a series of examples of things coming out: the piercing night-star, spurting semen, the baby that bursts out of the womb, and plants that sprout out of the ground. All of these are used to illustrate resurrection from the grave. In the name of God, the Lord of Mercy, the Giver of Mercy
1 By the sky and the night-comer—2What will explain to you what the night-comer is? 3 The piercing star—4 there is a watcher over every soul. 5 Man should reflect on what he was created from. 6 He is created from spurting fluid, 7 then he emerges from between the backbone and breastbone:^b 8 God is certainly able to bring him back to life. 9On the Day when secrets are laid bare 10 he will have no power and no one to help him. 11 By the sky and its recurring rain, 12by the earth that cracks open!^c 13 This is truly a decisive statement; 14 it is not something to be taken lightly. 15 They plot and scheme, 16but so do I: 17 [Prophet], let the disbelievers be, let them be for a while.
^a The pronoun here is taken to refer to the person rather than the fluid.
^b Of the mother, where she carries the baby. He emerges from the womb as he will emerge from the grave.
^c For plants to come out, and humans on the Day of Resurrection.

87. THE MOST HIGH

A Meccan sura reassuring the Prophet that God will help him and urging him to continue with his mission. The temporary nature of this world is highlighted through mention of the short life of green pasture (cf. 10: 24; 18: 45). In the name of God, the Lord of Mercy, the Giver of Mercy
1 [Prophet], glorify the name of your Lord the Most High, 2who created [all things] in due proportion; 3 who determined their destinies and guided them; 4 who brought out the green pasture 5 then

made it dark debris. 6 [Prophet], We shall teach you [the Qur'an] and you will not forget—7 unless God wishes; He knows both what is open and what is hidden—8We shall show you the easy way.^a 9So remind, if reminding will help.^b 10 Those who stand in awe of God will heed the reminder, 11but it will be ignored by the most wicked, 12 who will enter the Great Fire, 13 where they will neither die nor live.^c 14 Prosperous are those who purify themselves, 15 remember the name of their Lord, and pray. 16Yet you [people] prefer the life of this world, 17 even though the Hereafter is better and more lasting. 18 All this is in the earlier scriptures, 19 the scriptures of Abraham and Moses.
^a Or 'We shall make things easy for you' Literally: 'We shall ease you towards ease'.
^b Razi cites many instances in the Qur'an where this structure conveys the meaning 'warn [everyone], whether [or not] warning will help'.
^c They will neither be granted the respite of death, nor be able to enjoy their continued state of life (Razi).

88. THE OVERWHELMING EVENT

This Meccan sura serves to warn the disbelievers, encourage the Prophet and the believers, and absolve him of responsibility for the disbelievers. The title comes from the description of events on the Day of Judgement in the first verse, and the downcast faces of the disbelievers on that Day are contrasted with the radiant faces of the believers. In the name of God, the Lord of Mercy, the Giver of Mercy
1Have you heard tella [Prophet] about the Overwhelming Event? 2 On that Day, there will be downcast faces, 3 toiling and weary, 4 as they enter the blazing Fire 5 and are forced to drink from a boiling spring, 6 with no food for them except bitter dry thorns 7 that neither nourish nor satisfy hunger. 8 On that Day there will also be faces

radiant with bliss, 9 well pleased with their labour, 10 in a lofty garden, 11 where they will hear no idle talk, 12 with a flowing spring, 13 raised couches, 14 goblets placed before them, 15 cushions set in rows, 16 and carpets spread. 17 Do the disbelievers not see how rain clouds^b are formed, 18 how the heavens are lifted, 19 how the mountains are raised high, 20 how the earth is spread out? 21 So [Prophet] warn them: your only task is to give warning, 22 you are not there to control them. 23 As for those who turn away and disbelieve, God will inflict the greatest torment upon them. It is to Us they will return, 24 and then it is for Us to call them to account. ^a An Arabic convention to draw attention to what follows. ^b The word *ibl* can mean 'camel' as well as 'rain cloud'. However, the latter is better in this context amongst all the other geographical images presented. Rain is often used to illustrate the concept of resurrection.

89. DAYBREAK
A Meccan sura in which God emphasizes (by oath) that the tyrants of the Prophet's time will be like those He dealt with in the past. The sura compares the destiny of the ungrateful with that of the souls at peace. In the name of God, the Lord of Mercy, the Giver of Mercy 1 By the Daybreak, 2 by the Ten Nights,^a 3 by the even and the odd,^b 4 by the passing night^c —5 is this oath strong enough for a rational person? 6 Have you [Prophet] considered how your Lord dealt with [the people] of *_Ad*,^d 7 of *Iram*, [the city] of lofty pillars, 8 whose like has never been made in any land, 9 and the *Thamud*,^e who hewed into the rocks in the valley, 10 and the mighty and powerful *Pharaoh*? 11 All of them committed excesses in their lands, 12 and spread corruption there: 13 your Lord let a scourge of punishment loose on them. 14 Your Lord is always watchful.

15 [The nature of] *mang* is that, when his Lord tries him through honour and blessings, he says, 'My Lord has honoured me,' 16 but when He tries him through the restriction of his provision, he says, 'My Lord has humiliated me.' 17 No indeed! You [people] do not honour orphans, 18 you do not urge one another to feed the poor, ^a This refers to the first ten nights of the month of *Dhu 'l-Hijjah*, sacred before and after the Prophet's time, which culminate in the *Hajj* pilgrimage. ^b This has been interpreted in many ways: as a reference to numbers (as translated here); or e.g. as the multiple (God's creation) and the One (God Himself). ^c The complement of this oath is left unmentioned, to be understood from what follows. The commentators use this to complete the oath with 'they will be punished' based on the context of what follows. The omission reinforces the oath, as one has to think more carefully in order to grasp it, a device known in Arabic rhetoric as *hadhf al-jawab* (cf. 38: 1; 50: 1). ^d See 26: 123 ff. ^e See 26: 141 ff. ^f *Dhu 'l-awtad*, 'of the stakes', is explained as a Bedouin expression conveying strength and power. Another interpretation is that *Pharaoh* used stakes as implements of torture. ^g *Insan* 'man' occurs sixty-five times in the *Qur'an*. It applies to both men and women, as of course does the generic 'man' in English.

19 you consume inheritance^a greedily, 20 and you love wealth with a passion. 21 No indeed! When the earth is pounded to dust, pounded and pounded, 22 when your Lord comes with the angels, rank upon rank, 23 when Hell is that Day brought near— on that Day man will take heed, but what good will that be to him then? 24 He will say, 'Would that I had provided for this life to come!' 25 On that Day, no one will punish as He punishes, 26 and no one will bind as He binds. 27 '[But] you, soul at peace:^b 28 return to your Lord well pleased and

well pleasing; 29 go in among My servants; 30 and into My Garden.'

^a This could refer to the inheritance of orphans (see 4: 2 and 4: 10) or inheritance generally. ^b At peace through remembering God in this life and the next (cf. 13: 28), unlike the disbeliever who only takes heed on the Day of Judgement, when it will not benefit him. There is *iltifat* here: the sinners are mentioned in the third person while the honoured are addressed directly by their Lord.

89: 30 Daybreak
90. THE CITY
Revealed in Mecca. The point of this sura is that man is created to work and be judged. He should therefore seek to do good deeds rather than indulge in arrogance and wastefulness. In the name of God, the Lord of Mercy, the Giver of Mercy 1 I swear by this city^a —2 and you [Prophet] are an inhabitant^b of this city—3 [I swear] by parent and offspring, 4 that We have created man for toil and trial. 5 Does he think that no one will have power over him? 6 'I have squandered great wealth,' he says. 7 Does he think no one observes him? 8 Did We not give him eyes, 9 a tongue, lips, 10 and point out to him the two clear ways [of good and evil]? 11 Yet he has not attempted the steep path. 12 What will explain to you what the steep path is? 13 It is to free a slave, 14 to feed at a time of hunger 15 an orphaned relative 16 or a poor person in distress, 17 and to be one of those who believe and urge one another to steadfastness and compassion. 18 Those who do this will be on the right-hand side, 19 but those who disbelieve in Our revelations will be on the left-hand side, 20 and the Fire will close in on them. ^a Mecca. ^b *Hillun bi* can mean 'fair game' for the disbelievers, even in this inviolable city, 'resident', 'free to live'; some see that it means the Prophet is a temporary resident,

others that it prophesies his return after emigration to Medina.
91. THE SUN

A Meccan sura, the central theme of which is purifying or corrupting the soul, with the tribe of Thamud given as an example of corruption.
In the name of God, the Lord of Mercy, the Giver of Mercy
1 By the sun in its morning brightness 2 and by the moon as it follows it, 3by the day as it displays the sun's glory 4 and by the night as it conceals it, 5by the sky and how He built it 6 and by the earth and how He spread it, 7by the soul and how He formed it 8 and inspired it [to know] its own rebellion and piety! 9 The one who purifies his soul succeeds 10 and the one who corrupts it fails. 11 In their arrogant cruelty, the people of Thamuda called [their messenger] a liar, 12 when the most wicked man among them rose [against him].^b 13The messenger of God said to them, '[Leave] God's camel to drink,' 14but they called him a liar and hamstrung her. Their Lord destroyed them for their crime and levelled them. 15 He did not hesitate^c to punish^d them.
^a See e.g. 7: 73–9 (on the tribe of Thamud).
^b Cf. 54: 29.
^c Literally 'he does not fear'.
^d One of the lexical meanings of *_uqba* is *jaza_*, here 'to punish'; or 'does not fear the consequences'.
92. THE NIGHT
A Meccan sura showing the consequences of the paths people choose and emphasizing God's guidance and warning.
In the name of God, the Lord of Mercy, the Giver of Mercy
1 By the enshrouding night, 2by the radiant day, 3by His creation^a of male and female! 4 The ways you take differ greatly. 5 There is the one who gives, who is mindful of God, 6 who testifies to goodness—7We shall smooth his way towards ease. 8 There is the one who is miserly, who is self-satisfied, 9 who denies goodness—10We shall smooth his

way towards hardship 11 and his wealth will not help him as he falls.^b

12 Our part is to provide guidance—13 this world and the next belong to Us—14 so I warn you about the raging Fire, 15 in which none but the most wicked one will burn, 16 who denied [the truth], and turned away. 17 The most pious one will be spared this—18who gives his wealth away as self-purification, 19 not to return a favour to anyone 20but for the sake of his Lord the Most High^c —21 and he will be well pleased.
^a Or 'by Him who created . . .'.
^b Or 'what use will his wealth be to him when he falls?'.
^c Literally 'for the sake of the Face of his Lord'.

93. THE MORNING BRIGHTNESS
An early Meccan sura addressed to the Prophet, to reassure him, when he had not received revelation for some time, that his Lord had not forsaken him.
In the name of God, the Lord of Mercy, the Giver of Mercy
1 By the morning brightness 2 and by the night when it grows still, 3 your Lord has not forsaken you [Prophet], nor does He hate you, 4 and the future will be better for you than the past; 5 your Lord is sure to give you so much that you will be well satisfied. 6 Did He not find you an orphan and shelter you? 7 Did He not find you lost and guide you? 8 Did He not find you in need and make you self-sufficient? 9 So do not be harsh with the orphan 10 and do not chide the one who asks for help; 11 talk about the blessings of your Lord.

94. RELIEF
This Meccan sura, addressed to the Prophet, is a continuation of the reassurance and encouragement given in Sura 93.
In the name of God, the Lord of Mercy, the Giver of Mercy
1Did We not relieve your heart for you [Prophet], 2 and remove the burden 3 that weighed so heavily on your back, 4 and raise your reputation high? 5 So truly where there is hardship there is also ease; 6 truly where there is hardship there is also ease. 7The moment you are freed [of one task] work on, 8 and turn to your Lord for

everything.

95. THE FIG

A Meccan sura questioning how man can deny the Judgement, and emphasizing the importance of faith and good deeds.
In the name of God, the Lord of Mercy, the Giver of Mercy
1 By the fig, by the olive, 2by Mount Sinai, 3by this safe town,^a 4We create man in the finest state 5 then reduce him to the lowest of the low, 6 except those who believe and do good deeds—7 they will have an unfailing reward. After this, what makes you [man] deny the Judgement?^b 8 Is God not the most decisive of judges?^c
^a Mecca.
^b Or 'who could say that you [Prophet] are lying about the Judgement?' (Razi)
^c God would not create you and leave you without Judgement (cf. 23: 115–6).
96. THE CLINGING FORM^a
A Meccan sura named after the term *_alaq* in verse 2. The first five verses are known to be the first revelation of the Qur_ān when the Prophet was instructed to read. The second part came later to show that man transgresses when he becomes self-satisfied (as exemplified by a specific individual, Abu Jahl).
In the name of God, the Lord of Mercy, the Giver of Mercy
1Read! In the name of your Lord who created: 2 He created man^b from a clinging form. 3Read! Your Lord is the Most Bountiful One 4 who taught by [means of] the pen, 5 who taught man what he did not know. 6 But man exceeds all bounds 7 when he thinks he is self-sufficient: 8 [Prophet], all will return to your Lord. 9Have you seen the man who forbids 10 [Our] servant to pray? 11Have you seen whether he is rightly guided, 12 or encourages true piety? 13Have you seen whether he denies the truth and turns away from it? 14 Does he not realize that God sees all? 15 No! If he does not stop, We shall drag him by his forehead^c —16 his lying, sinful forehead. 17 Let him summon his comrades; 18We shall summon the guards of Hell. 19 No! Do not obey him

[Prophet]: bow down in worship and draw close.

a A stage in the development of a foetus (cf. 22: 5), i.e. embryo.

_Alaq can also mean anything that clings: a clot of blood, a leech, even a lump of mud. All these meanings involve the basic idea of clinging or sticking. Clinging indicates a state of total dependence in contrast with verse 7.

b See note to 89: 15.

c In Hell. Many translators give 'forelock' instead of 'forehead' (cf. 54: 48). His head is sinful, not his forelock.

d Sujud is a position in the Muslim prayer with head, hands, knees, and toes on the ground, but not the rest of the body as in 'prostration'.

97. THE NIGHT OF GLORY

This Meccan sura celebrates the night when the first revelation of the Qur'an

was sent down.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 We sent it down on the Night of Glory. 2 What will explain to you what that Night of Glory is? 3 The Night of Glory is better than a thousand months; 4 on that night the angels and the Spirits descend again and again with their Lord's permission on every task; 5 [there is] peace that night until the break of dawn.

a The Angel Gabriel.

98. CLEAR EVIDENCE

A Medinan sura that takes its title from the clear evidence demanded by the disbelievers before they will believe. It spells out the basic tenets of faith, and contrasts the Fire of Hell with the lasting bliss that will be enjoyed by the faithful.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Those who disbelieve among the People of the Book and the idolaters were not about to change their ways until they were sent clear evidence, 2 a messenger from God, reading out pages [blessed with] purity, 3 containing true scriptures. 4 [Yet] those who were given the Scripture became divided only after they were sent [such] clear evidence 5 though all they are ordered to do is worship God alone, sincerely devoting their religion to Him as people of true faith, keep

up the prayer, and pay the prescribed alms, for that is the true

religion. 6 Those who disbelieve among the People of the Book and the idolaters will have the Fire of Hell, there to remain. They are the worst of creation.

7 Those who believe and do good deeds are the best of creation.

8 Their reward with their Lord is everlasting Gardens graced with flowing streams, where they will stay forever. God is well pleased with them and they with Him. All this is for those who stand in awe of their Lord.

99. THE EARTHQUAKE

A Medinan sura, one of a series of suras that deal with scenes from the Day of

Judgement. Compare Suras 81, 82, 101, and others.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 When the earth is shaken violently in its [last] quaking, 2 when the earth throws out its burdens, 3 when man cries, 'What is happening to it?'; 4 on that Day, it will tell all 5 because your Lord will inspire it [to do so]. 6 On that Day, people will come forward in separate groups to be shown their deeds: 7 whoever has done an atom's-weight of good will see it, 8 but whoever has done an atom's-weight of evil will see that.

a This refers to the dead being thrown out of their graves.

100. THE CHARGING STEEDS

An early Meccan sura in which God swears by the warhorses He has subjected to man's use that man is ungrateful and misguided.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the charging steeds that pant 2 and strike sparks with their hooves, 3 who make dawn raids, 4 raising a cloud of dust, 5 and plunging into the midst of the enemy, 6 man is ungrateful to his Lord—7 and He is witness to this—8 he is truly excessive in his love of wealth.

9 Does he not know that when the contents of graves burst forth, 10 when the secrets of hearts are uncovered, on that Day, 11 their Lord

will be fully aware of them all?

a Cf. 36: 71–2; 43: 12–13.

b Or man will by his own actions be a witness against himself on the Day of Judgement.

101. THE CRASHING BLOW

A Meccan sura which gives some scenes from the Resurrection and Judgement.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 The Crashing Blow! 2 What is the Crashing Blow? 3 What will explain to you what the Crashing Blow is? 4 On a Day when people will be like scattered moths 5 and the mountains like tufts of wool, 6 the one whose good deeds are heavy on the scales 7 will have a pleasant life, 8 but the one whose good deeds are light 9 will have the

Bottomless Pit for his home—a 10 what will explain to you what that

is?—11 a blazing fire.

a Literally 'his mother is the bottomless pit'.

102. STRIVING FOR MORE

A Meccan sura which criticizes man's preoccupation with worldly wealth and

stresses that he will be brought to account on the Day of Resurrection.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Striving for more distracts you 2 until you go into your graves. a

3 No

indeed! You will come to know. 4

No indeed! In the end you will come

to know. 5 No indeed! If only you knew for certain. 6 You will most

definitely see Hellfire, 7 you will see it with the eye of certainty.

8 On

that Day, you will be asked about your pleasures.

a Literally 'until you visit the graves'. Their stay in the grave is like a short visit (cf.

46: 35).

103. THE DECLINING DAY

a A Meccan sura showing the way to salvation. The image of a declining day

suggests the stage in the day, or in life, when only a short while is left for those

wishing to make up for lost time.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 By the declining day, 2 man is [deep] in loss, 3 except for those who

believe, do good deeds, urge one another to the truth, and urge one another to steadfastness.

a Other interpretations of the title include 'Time' and 'The Flight of Time'.

104. THE BACKBITER

A Meccan sura that condemns the greedy backbiter and gives a description of Hell.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 Woe to every fault-finding backbiter
2 who amasses riches, counting them over,
3 thinking they will make him live for ever.
4 No indeed! He will be thrust into the Crusher!
5 What will explain to you what the Crusher is?
6 It is God's Fire, made to blaze,
7 which rises over people's hearts.
8 It closes in on them
9 in towering columns.
b a Said to refer either to al-Akhnas ibn Shurayq or to al-Walid ibn al-Mughira (cf. note to 74: 11).

b Cf. 77: 30–3.

105. THE ELEPHANT

This sura is a reference to events that happened in 570 CE, the year of the Prophet's birth, when the army of Abraha (a Christian ruler of Yemen), which included war elephants, marched to attack Mecca, destroy the Ka_ba, and divert pilgrims to the new cathedral in San_a. The destruction of this

army is cited here to encourage the believers and warn the disbelievers. In the name of God, the Lord of Mercy, the Giver of Mercy
1 Do you [Prophet] not see how your Lord dealt with the army of the elephant?
2 Did He not utterly confound their plans?
3 He sent ranks of birds against them,
4 pelting them with pellets of hard-baked clay:
5 He made them [like] cropped stubble.

106. QURAYSH

This Meccan sura connects grammatically with the previous one's account of how God defeated the threat to Mecca posed by Abraha, so making it safe for the tribe of Quraysh to continue their trading journeys.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 [He did this] to make the Quraysh feel secure,
a 2 secure in their winter and summer journeys.
b 3 So let them worship the Lord of this House:
c 4 who provides them with food to ward off hunger, safety to

ward off fear.

a Or 'so that their covenants of security [from their neighbours should continue]' or 'so that they should remain accustomed to their trade journeys, and not stop them'.

b Their two annual trade caravans—to Yemen in winter and to Syria in summer—on which the prosperity of the Quraysh depended.

c The Ka_ba.

107. COMMON KINDNESSES

A Meccan sura describing some characteristics of a person who denies the

Judgement.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 [Prophet], have you considered the person who denies the Judgement?

2 It is he who pushes aside the orphan
3 and does not urge others to feed the needy.
4 So woe to those who pray
5 but are heedless

of their prayer;
6 those who are all show
7 and forbid common kindnesses.

108. ABUNDANCE

When the Prophet lost his last son, an opponent who hated him taunted him with being 'cut off' without posterity. This Meccan sura comes to reassure the

Prophet and as a retort to his enemy.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 We have truly given abundancea to you [Prophet]—
2 so pray to your

Lord and make your sacrifice to Him alone—
3 it is the one who hates

you who has been cut off.

a The word kawthar, 'abundance', is also interpreted here as referring to a specific river in Paradise.

109. THE DISBELIEVERS

Some of the Meccan idolaters suggested to the Prophet as a compromise that he should worship their gods for a year and they should worship his for a year. This was the reply.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 Say [Prophet], 'Disbelievers:
2 I do not worship what you worship,
3 you do not worship what I worship,
4 I will never worship what you worship,
5 you will never worship what I worship:
a 6 you have your religion and I have mine.'

a If you keep to your present gods (see Zamakhshari, al-Kashshaf, vol. iv).

110. HELP

A Medinan sura said to be one of the last revelations the Prophet received before his death.

In the name of God, the Lord of Mercy, the Giver of Mercy

1 When God's help comes and He opens up a way [Prophet],
2 when you see people embracing God's faith in crowds,
3 celebrate the praise of your Lord and ask His forgiveness: He is always ready to accept repentance.

a This sura is mainly understood by interpreters to refer to the surrender of Mecca to the Prophet. Accordingly many translate the word fath as 'victory', although there was no fighting. See also Sura 48, Surat al-Fath. Fath in classical Arabic means 'opening' or 'decision'. In a prayer, the Prophet says, 'Lord, open the gates of your Mercy for me.'

Sura 1 is called al-Fatiha, as it opens the Qur_an. In 7: 89, iftah means 'decide between us and our enemy'.

111. PALM FIBRE

This sura refers to an uncle of the Prophet who opposed him fiercely, as did

his wife. He insulted the Prophet with 'Tabbak yadak' ('may your hands be ruined'). This Meccan sura is the retort.

In the name of God, the Lord of Mercy, the Giver of Mercy
1 May the hands of Abu Lahab be ruined! May he be ruined too!

2 Neither his wealth nor his gains will help him:
3 he will burn in the Flaming Fire—
a 4 and so will his wife, the firewood-carrier,
b 5 with a palm-fibre rope around her neck.

a Abu Lahab means 'Flame Man' and this verse contains a pun on this name.

b She used to tie bunches of thorns with ropes of twisted palm fibre and throw them into the Prophet's path.

112. PURITY [OF FAITH]

This sura is unusual in having as its title a term not mentioned in the body of

the sura. Ikhlas conveys the meaning of sincerity in one's religion and total dedication to the One true God.

Because of the importance of this theme in

Islam, the Prophet said that this sura, despite its brevity, was equal to one-third

of the Qurʾān.
 In the name of God, the Lord of Mercy, the Giver of Mercy
 1 Say, 'He is God the One, 2 God the eternal. 3 He begot no one nor was He begotten. 4 No one is comparable to Him.'
 a Samad: other commonly held interpretations include 'self-sufficient' and 'sought by all' (Razi).
113. DAYBREAK
 A Meccan sura used as an invocation against evil.
 In the name of God, the Lord of Mercy, the Giver of Mercy
 1 Say [Prophet], 'I seek refuge with the Lord of daybreak 2 against the harm in what He has created, 3 the harm in the night when darkness gathers, 4 the harm in witches when they blow on knots, 5 the harm in the envier when he envies.'
 a Said to be a means of practising witchcraft and casting spells.
114. PEOPLE
 Another Meccan sura commonly used as an invocation against evil.
 In the name of God, the Lord of Mercy, the Giver of Mercy
 1 Say, 'I seek refuge with the Lord of people, 2 the Controller of people, 3 the God of people, 4 against the harm of the slinking whisperer—5 who whispers into the hearts of people—6 whether they be jinn or people.'
 a Or 'King' or 'Master'.

This is a translation by Saheeh International
S'rah al-FOEtíúah1
 1. In the name of ALIOEh, 2 the Entirely Merciful, the Especially Merciful. 3
 2. [All] praise is [due] to ALIOEh, Lord of the worlds –
 3. The Entirely Merciful, the Especially Merciful,
 4. Sovereign of the Day of Recompense. 5
 5. It is You we worship and You we ask for help.
 6. Guide us to the straight path –
 7. The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.
1 Al-FOEtíúah: The Opening (of the QurʾÓEn). Note: S´rah titles are not an integral part of the QurʾÓEn. A distinguishing word in a particular s´rah or a

word defining its subject matter often became a common means of identification among the Prophet's companions and later scholars. Although some names, such as al-FOEtíúah, were used by the Prophet (ﷺ) in reference to a particular s´rah, they were not specifically designated by him as titles.
 2 ALIOEh is a proper name belonging only to the one Almighty God, Creator and Sustainer of the heavens and the earth and all that is within them, the Eternal and Absolute, to whom alone all worship is due.
 3 Ar-RaúmÓEn and ar-Raúeem are two names of ALIOEh derived from the word "raúmah" (mercy). In Arabic grammar both are intensive forms of "merciful" (i.e., extremely merciful). A complimentary and comprehensive meaning is intended by using both together.
 RaúmÓEn is used only to describe ALIOEh, while raúeem might be used to describe a person as well. The Prophet (ﷺ) was described in the QurʾÓEn as raúeem. RaúmÓEn is above the human level (i.e., intensely merciful). Since one usually understands intensity to be something of short duration, ALIOEh describes Himself also as raúeem (i.e., continually merciful).
 RaúmÓEn also carries a wider meaning – merciful to all creation. Justice is a part of this mercy. Raúeem includes the concept of speciality – especially and specifically merciful to the believers. Forgiveness is a part of this mercy. (See al-Qurʾub's al-JOEmiŌu li AúKOEmil-QurʾÓEn, pp. 103-107.)
 4 When referring to ALIOEh (subúÓEnahu wa taŌÓEIOE), the Arabic term "rabb" (translated as "Lord") includes all of the following meanings: "owner, master, ruler, controller, sustainer, provider, guardian and caretaker."
 5 i.e., repayment and compensation for whatever was earned of good or evil

during life on this earth.
 S´rah 2 – al-Baqarah JuzŌ 1
 2
 S'rah al-Baqarah6
 BismillŌEhir-RaúmÓEnir-Raúeem
 1. Alif, LOEm, Meem. 7
 2. This is the Book about which there is no doubt, a guidance for those conscious of ALIOEh8 –
 3. Who believe in the unseen, establish prayer,9 and spend out of what We10 have provided for them,
 4. And who believe in what has been revealed to you, [Ō Muúammad], and what was revealed before you, and of the Hereafter they are certain [in faith].
 5. Those are upon [right] guidance from their Lord, and it is those who are the successful.
 6. Indeed, those who disbelieve11 – it is all the same for them whether you warn them or do not warn them – they will not believe.
 7. ALIOEh has set a seal upon their hearts and upon their hearing, and over their vision is a veil.12 And for them is a great punishment.
6 Al-Baqarah: The Cow. The name is taken from the story in verses 67-73.
 7 These are among the fourteen opening letters which occur in various combinations at the beginning of twenty-nine s´rahs in the QurʾÓEn.
 Although there has been much speculation as to their meaning, it was not, in fact, revealed by ALIOEh to anyone and is known only to Him.
 8 Literally, "those who have taqwŌE," i.e., who have piety, righteousness, fear and love of ALIOEh, and who take great care to avoid His displeasure.
 9 At its proper times and according to its specified conditions.
 10 It is to be noted that the reference of ALIOEh (subúÓEnahu wa taŌÓEIOE) to Himself as "We" in many QurʾÓEnic verses is necessarily understood in the Arabic language to denote grandeur and power, as opposed to the more intimate singular form "I" used in specific instances.

11Literally, "cover" or "conceal" (faith or truth).

12A covering preventing them from discerning guidance. This condition is a direct result of their arrogance and persistence in sin.

S´rah 2 – al-Baqarah JuzÖ 1
3

8. And of the people are some who say, "We believe in ALLOEh and the Last Day," but they are not believers.

9. They [think to] deceive ALLOEh and those who believe, but they deceive not except themselves and perceive [it] not.

10. In their hearts is disease, so ALLOEh has increased their disease;13

and for them is a painful punishment because they [habitually] used to lie.

11. And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."

12. Unquestionably, it is they who are the corrupters, but they perceive [it] not.

13. And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not.

14. And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."

15. [But] ALLOEh mocks them and prolongs them in their transgression [while] they wander blindly.

16. Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.

17. Their example is that of one who kindled a fire, but when it illuminated what was around him, ALLOEh took away their light and left them in darkness [so] they could not see.

18. Deaf, dumb and blind – so they will not return [to the right path].

19. Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in

13The "disease" mentioned here includes doubt, hypocrisy, arrogance and disbelief.

S´rah 2 – al-Baqarah JuzÖ 1
4

their ears against the thunderclaps in dread of death. But

ALLOEh is encompassing14 of the disbelievers.

20. The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if ALLOEh had willed, He could have taken away their hearing and their sight.

Indeed, ALLOEh is over all things competent.

21. O mankind, worship your Lord, who created you and those before you, that you may become righteous –

22. [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to ALLOEh equals while you know [that there is nothing similar to Him].

23. And if you are in doubt about what We have sent down [i.e., the QurÖÖEn] upon Our Servant [i.e., Prophet Muáammad (ﷺ)], then produce a s´rah the like thereof and call upon your witnesses

[i.e., supporters] other than ALLOEh, if you should be truthful.

24. But if you do not – and you will never be able to – then fear the Fire, whose fuel is men and stones, prepared for the disbelievers.

25. And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided

14ALLOEh states in the QurÖÖEn that He has certain attributes such as hearing, sight, hands, face, mercy, anger, coming, encompassing, being above the Throne, etc. Yet, He has disassociated Himself from the limitations of human attributes or human imagination. Correct IslÖEmic belief requires

faith in the existence of these attributes as ALLOEh has described them

without applying to them any allegorical meanings or attempting to explain how a certain quality could be (while this is known only to ALLOEh)

and without comparing them to creation or denying that He (subúÖEnahu wa taÖÖÖÖÖÖ) would have such a quality. His attributes are befitting to Him alone, and "There is nothing like unto Him." (42:11)

S´rah 2 – al-Baqarah JuzÖ 1
5

with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally.

26. Indeed, ALLOEh is not timid to present an example – that of a mosquito or what is smaller15 than it. And those who have believed know that it is the truth from their Lord. But as for

those who disbelieve, they say, "What did ALLOEh intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient, 27. Who break the covenant of ALLOEh after contracting it and sever

that which ALLOEh has ordered to be joined and cause corruption on earth. It is those who are the losers.

28. How can you disbelieve in ALLOEh when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned.

29. It is He who created for you all of that which is on the earth. Then He directed Himself16 to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.

30. And [mention, O Muáammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority."17 They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" He [ALLOEh] said, "Indeed, I know that which you do not know."

31. And He taught Adam the names – all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."
 32. They said, "Exalted are You; we have no knowledge except 15Literally, "above it," i.e., greater in smallness.
 16See footnote to 2:19.
 17Khalṣfah: successor, or generations of man, one following another.
 S ́rah 2 – al-Baqarah JuzŌ 1
 6
 what You have taught us. Indeed, it is You who is the Knowing, the Wise."
 33. He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth?
 And I know what you reveal and what you have concealed."
 34. And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees.18 He refused and was arrogant and became of the disbelievers.
 35. And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers."
 36. But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."
 37. Then Adam received from his Lord [some] words,19 and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.
 38. We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance – there will be no fear concerning them, nor will they grieve.
 39. And those who disbelieve and deny Our signs – those will be companions of the Fire; they will abide therein eternally."
 40. O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill

your covenant [from Me], and be afraid of [only] Me.
 18The proper name of Satan, who was not an angel but from the jinn, as stated in 18:50. Done in obedience to AllŌEh, this prostration was one of respect, not worship.
 19AllŌEh taught Adam words of repentance that would be acceptable to Him.
 S ́rah 2 – al-Baqarah JuzŌ 1
 7
 41. And believe in what I have sent down confirming that which is [already] with you, and be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only] Me.
 42. And do not mix the truth with falsehood or conceal the truth while you know [it].
 43. And establish prayer and give zakŌEh20 and bow with those who bow [in worship and obedience].
 44. Do you order righteousness of the people and forget21 yourselves while you recite the Scripture? Then will you not reason?
 45. And seek help through patience and prayer; and indeed, it is difficult except for the humbly submissive [to AllŌEh]
 46. Who are certain that they will meet their Lord and that they will return to Him.
 47. O Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds [i.e., peoples].
 48. And fear a Day when no soul will suffice for another soul22 at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.
 49. And [recall] when We saved you [i.e., your forefathers] from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.
 50. And [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.
 51. And [recall] when We made an appointment with Moses for forty nights. Then you took [for worship] the calf after him

[i.e., his departure], while you were wrongdoers.
 20An annual expenditure for the benefit of the IslŌEmic community (see 9:60)
 required of those Muslims who have excess wealth. Prayer and zakŌEh are among the pillars of IslŌEm.
 21Make exceptions of.
 22i.e., fulfill what is due from it.
 S ́rah 2 – al-Baqarah JuzŌ 1
 8
 52. Then We forgave you after that so perhaps you would be grateful.
 53. And [recall] when We gave Moses the Scripture and criterion23 that perhaps you would be guided.
 54. And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves [i.e., the guilty among you]. That is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful.
 55. And [recall] when you said, "O Moses, we will never believe you until we see AllŌEh outright"; so the thunderbolt took you while you were looking on.
 56. Then We revived you after your death that perhaps you would be grateful.
 57. And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not – but they were [only] wronging themselves.
 58. And [recall] when We said, "Enter this city [i.e., Jerusalem] and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly24 and say, 'Relieve us of our burdens [i.e., sins].' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]."
 59. But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment [i.e., plague] from the

sky because they were defiantly disobeying.

60. And [recall] when Moses prayed for water for his people, so We said, "Strike with your staff the stone." And there gushed forth from it twelve springs, and every people [i.e., tribe] knew
23Differentiating between truth and falsehood. "The Scripture and criterion"

refers to the Torah.

24In gratitude to ALIOEh and admission of sin.

S ´rah 2 – al-Baqarah JuzÖ 1
9

its watering place. "Eat and drink from the provision of ALIOEh, and do not commit abuse on the earth, spreading corruption."

61. And [recall] when you said, "O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions." [Moses] said, "Would you exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked." And they were covered with humiliation and poverty and returned with anger from ALIOEh [upon them]. That was because they [repeatedly] disbelieved in the signs of ALIOEh and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing.

62. Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muáammad (·)] – those [among them] who believed in ALIOEh and the Last Day and did righteousness – will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.²⁵

63. And [recall] when We took your covenant, [O Children of Israel, to abide by the Torah] and We raised over you the mount, [saying], "Take what We have given you with determination and remember what is in it that perhaps you may become righteous."

64. Then you turned away after that. And if not for the favor of ALIOEh upon you and His mercy, you would have been among the losers.

65. And you had already known about those who transgressed among you concerning the sabbath, and We said to them, "Be apes, despised."

66. And We made it a deterrent punishment for those who were present and those who succeeded [them] and a lesson for those who fear ALIOEh.

25After the coming of Prophet Muáammad (·) no religion other than IsIOEm is acceptable to ALIOEh, as stated in 3:85.

S ´rah 2 – al-Baqarah JuzÖ 1
10

67. And [recall] when Moses said to his people, "Indeed, ALIOEh commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in ALIOEh from being among the ignorant."

68. They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[ALIOEh] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded."

69. They said, "Call upon your Lord to show us what is her color." He said, "He says, 'It is a yellow cow, bright in color – pleasing to the observers.'"

70. They said, "Call upon your Lord to make clear to us what it is. Indeed, [all] cows look alike to us. And indeed we, if ALIOEh wills, will be guided."

71. He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.'"

They said, "Now you have come with the truth." So they slaughtered her, but they could hardly do it.

72. And [recall] when you slew a man and disputed²⁶ over it, but ALIOEh was to bring out that which you were concealing.

73. So We said, "Strike him [i.e., the slain man] with part of it."²⁷ Thus does ALIOEh bring the dead to life, and He shows you His signs that you might reason.

74. Then your hearts became hardened after that, being like stones

or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down

for fear of ALIOEh. And ALIOEh is not unaware of what you do.

75. Do you covet [the hope, O believers], that they would believe for you while a party of them used to hear the words of ALIOEh
26i.e., exchanged accusations and denials.

27i.e., the cow. Thereupon, ALIOEh restored life to the man, who informed them of his murderer.

S ´rah 2 – al-Baqarah JuzÖ 1
11

and then distort it [i.e., the Torah] after they had understood it while they were knowing?

76. And when they meet those who believe, they say, "We have believed"; but when they are alone with one another, they say,

"Do you talk to them about what ALIOEh has revealed to you so they can argue with you about it before your Lord?" Then will you not reason?

77. But do they not know that ALIOEh knows what they conceal and what they declare?

78. And among them are unlettered ones who do not know the Scripture except [indulgence in] wishful thinking, but they are only assuming.

79. So woe²⁸ to those who write the "scripture" with their own hands, then say, "This is from ALIOEh," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.

80. And they say, "Never will the Fire touch us, except for [a few] numbered days." Say, "Have you taken a covenant with ALIOEh? For ALIOEh will never break His covenant. Or do you say about ALIOEh that which you do not know?"

81. Yes, [on the contrary], whoever earns evil and his sin has encompassed him – those are the companions of the Fire; they will abide therein eternally.

82. But they who believe and do righteous deeds – those are the companions of Paradise; they will abide therein eternally.

83. And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except ALIOEh; and to parents do good and to relatives, orphans, and the

needy. And speak to people good [words] and establish prayer and give zakOEh." Then you turned away, except a few of you, and you were refusing. 28i.e., death and destruction.

S ´rah 2 – al-Baqarah JuzÖ 1 12

84. And [recall] when We took your covenant, [saying], "Do not shed your [i.e., each other's] blood or evict one another from your homes." Then you acknowledged [this] while you were witnessing.

85. Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And AlIOEh is not unaware of what you do.

86. Those are the ones who have bought the life of this world [in exchange] for the Hereafter, so the punishment will not be lightened for them, nor will they be aided.

87. And We did certainly give Moses the Scripture [i.e., the Torah] and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit [i.e., the angel Gabriel]. But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed. 88. And they said, "Our hearts are wrapped." 29 But, [in fact], AlIOEh has cursed them for their disbelief, so little is it that they believe.

89. And when there came to them a Book [i.e., the QurÖOEh] from AlIOEh confirming that which was with them – although before they used to pray for victory against those who disbelieved –

but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of AlIOEh will be upon the disbelievers.

29 Covered or sealed against reception of AlIOEh's word.

S ´rah 2 – al-Baqarah JuzÖ 1 13

90. How wretched is that for which they sold themselves – that they would disbelieve in what AlIOEh has revealed through [their] outrage that AlIOEh would send down His favor upon whom He wills from among His servants. So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment.

91. And when it is said to them, "Believe in what AlIOEh has revealed,"

they say, "We believe [only] in what was revealed to us."

And they disbelieve in what came after it, while it is the truth confirming that which is with them. Say, "Then why did you kill the prophets of AlIOEh before, if you are [indeed] believers?"

92. And Moses had certainly brought you clear proofs. Then you

took the calf [in worship] after that, while you were wrongdoers.

93. And [recall] when We took your covenant and raised over you the mount, [saying], "Take what We have given you with determination and listen." They said [instead], "We hear and disobey." And their hearts absorbed [the worship of] the calf because of their disbelief. Say, "How wretched is that which your faith enjoins upon you, if you should be believers."

94. Say, [O Muáammad], "If the home of the Hereafter with AlIOEh is for you alone and not the [other] people, then wish for death, if you should be truthful."

95. But never will they wish for it, ever, because of what their hands have put forth. And AlIOEh is Knowing of the wrongdoers.

96. And you will surely find them the most greedy of people for life – [even] more than those who associate others with AlIOEh.

One of them wishes that he could be granted life a thousand years, but it would not remove him in the least from the [coming] punishment that he should be granted life. And AlIOEh is Seeing of what they do.

97. Say, "Whoever is an enemy to Gabriel – it is [none but] he who has brought it [i.e., the QurÖOEh] down upon your heart, [O

Muáammad], by permission of AlIOEh, confirming that which was before it and as guidance and good tidings for the believers."

S ´rah 2 – al-Baqarah JuzÖ 1 14

98. Whoever is an enemy to AlIOEh and His angels and His messengers and Gabriel and Michael – then indeed, AlIOEh is an enemy to the disbelievers.

99. And We have certainly revealed to you verses [which are] clear proofs, and no one would deny them except the defiantly disobedient.

100. Is it not [true] that every time they took a covenant a party of

them threw it away? But, [in fact], most of them do not believe.

101. And when a messenger from AlIOEh came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of AlIOEh [i.e., the Torah] behind their backs as if they did not know [what it contained].

102. And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which

was revealed to the two angels at Babylon, HOEr ´t and MOEr ´t. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." 30

And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of AlIOEh. And they [i.e., people] learn what harms them and does not benefit them. But they [i.e., the Children of Israel] certainly knew that whoever

purchased it [i.e., magic] would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.

103. And if they had believed and feared AlIOEh, then the reward

from AlLOEh would have been [far] better, if they only knew.

104. O you who have believed, say not [to AlLOEh's Messenger], "ROEÔinOE" but say, "UnthurnOE"³¹ and listen. And for the

30They warn people against the misuse of what they have learned. 31The word "rOEÔinOE" in Arabic literally means "consider us," i.e., give us

time to hear you and listen to us. The Jews used to use the same word

with the meaning of an insult. Therefore, the believers were ordered to ﴿﴾

S ´rah 2 – al-Baqarah JuzÖ 1 15

disbelievers is a painful punishment.

105. Neither those who disbelieve from the People of the Scripture [i.e., the Jews and Christians] nor the polytheists wish that any good should be sent down to you from your Lord. But AlLOEh selects for His mercy whom He wills, and AlLOEh is the possessor of great bounty.

106. We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that AlLOEh is over all things competent?

107. Do you not know that to AlLOEh belongs the dominion of the heavens and the earth and [that] you have not besides AlLOEh any protector or any helper?

108. Or do you intend to ask³² your Messenger as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way.

109. Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until AlLOEh delivers His command. Indeed, AlLOEh is over all things competent.

110. And establish prayer and give zakOEh, and whatever good you

put forward for yourselves – you will find it with AlLOEh. Indeed AlLOEh, of what you do, is Seeing.

111. And they say, "None will enter Paradise except one who is a Jew or a Christian." That is [merely] their wishful thinking. Say, "Produce your proof, if you should be truthful."

112. Yes, [on the contrary], whoever submits his face [i.e., self] in IslOE to AlLOEh while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.

avoid this expression and use instead the word "unthurnOE," i.e., "wait for us [so that we may understand]."﴿﴾

32i.e., persistently question or, as in the case of the disbelievers, demand a miracle of the Prophet (´).

S ´rah 2 – al-Baqarah JuzÖ 1 16

113. The Jews say, "The Christians have nothing [true] to stand on," and the Christians say, "The Jews have nothing to stand on," although they [both] recite the Scripture. Thus do those who know not [i.e., the polytheists] speak the same as their words. But AlLOEh will judge between them on the Day of Resurrection concerning that over which they used to differ.

114. And who are more unjust than those who prevent the name of AlLOEh from being mentioned [i.e., praised] in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment.

115. And to AlLOEh belongs the east and the west. So wherever you [might] turn, there is the Face³³ of AlLOEh. Indeed, AlLOEh is all-Encompassing and Knowing.

116. They say, "AlLOEh has taken a son." Exalted is He!³⁴ Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him, 117. Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is.

118. Those who do not know say, "Why does AlLOEh not speak to us or there come to us a sign?" Thus spoke those before them like their words. Their hearts resemble each other. We have

shown clearly the signs to a people who are certain [in faith].

119. Indeed, We have sent you, [O Muáammad], with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire.

120. And never will the Jews and the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of AlLOEh is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against AlLOEh no protector or helper.

33See footnote to 2:19.

34SubúOE nahu means "far exalted is He above all they falsely attribute to Him."

S ´rah 2 – al-Baqarah JuzÖ 1 17

121. Those to whom We have given the Book recite it with its true recital.³⁵ They [are the ones who] believe in it. And whoever disbelieves in it – it is they who are the losers.

122. O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds.

123. And fear a Day when no soul will suffice for another soul³⁶ at all, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be aided.

124. And [mention, O Muáammad], when Abraham was tried by his Lord with words [i.e., commands] and he fulfilled them. [AlLOEh] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [AlLOEh] said, "My covenant does not include the wrongdoers."

125. And [mention] when We made the House [i.e., the KaÖbah] a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform awOEf³⁷ and those who are staying [there] for worship and those who bow and prostrate [in prayer]."

126. And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits – whoever of them believes in ALLOEh and the Last Day." [ALLOEh] said, "And whoever disbelieves – I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination."
 127. And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing.
 35*i.e.*, applying its teachings to their lives.
 36See footnote to 2:48.
 37A form of worship particular to the Ka'bah consisting of going around it in circuits.
 S´rah 2 – al-Baqarah Juz' 1 18
 128. Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites [of 'uajj and 'umrah] and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.
 129. Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."
 130. And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.
 131. When his Lord said to him, "Submit," he said, "I have submitted [in IslOEm]38 to the Lord of the worlds."
 132. And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed ALLOEh has chosen for you this religion, so do not die except while you are Muslims."
 133. Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said,

"We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac – one God.39 And we are Muslims [in submission] to Him."
 134. That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.
 135. They say, "Be Jews or Christians [so] you will be guided."
 38The meaning of the word "IslOEm" is "submission to the will of ALLOEh."
 This is the way of life ordained by ALLOEh and taught by all of the prophets from Adam to Mu'ammad (). A Muslim is one who submits himself to ALLOEh.
 39ALLOEh (sub'OEEnahu wa ta'OEEOE) alone.
 S´rah 2 – al-Baqarah Juz' 1 19
 Say, "Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists."40
 136. Say, [O believers], "We have believed in ALLOEh and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants [al-AsbOE]41 and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."
 137. So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and ALLOEh will be sufficient for you against them. And He is the Hearing, the Knowing.
 138. [And say, "Ours is] the religion of ALLOEh. And who is better than ALLOEh in [ordaining] religion? And we are worshippers of Him."
 139. Say, [O Mu'ammad], "Do you argue with us about ALLOEh while He is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere [in deed and intention] to Him."

140. Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, "Are you more knowing or is ALLOEh?" And who is more unjust than one who conceals a testimony42 he has from ALLOEh? And ALLOEh is not unaware of what you do.
 141. That is a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.
 40Those who associate others with ALLOEh in worship.
 41The twelve tribes of Israel descended from Jacob.
 42Statements in previous scriptures attesting to the nature of ALLOEh's religion (IslOEm) and the coming of Prophet Mu'ammad ().
 S´rah 2 – al-Baqarah Juz' 2 20
 142. The foolish among the people will say, "What has turned them away from their qiblah,43 which they used to face?"44 Say, "To ALLOEh belongs the east and the west. He guides whom He wills to a straight path."
 143. And thus We have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom ALLOEh has guided. And never would ALLOEh have caused you to lose your faith [i.e., your previous prayers]. Indeed ALLOEh is, to the people, Kind and Merciful.
 144. We have certainly seen the turning of your face, [O Mu'ammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face [i.e., yourself] toward al-Masjid al-iarOEm.45 And wherever you [believers] are, turn your faces [i.e., yourselves] toward it [in prayer]. Indeed, those who have been given the Scripture [i.e., the Jews and the Christians] well know that it is the truth from their Lord. And ALLOEh is not unaware of what they do.

145. And if you brought to those who were given the Scripture every sign, they would not follow your qiblah. Nor will you be a follower of their qiblah. Nor would they be followers of one another's qiblah. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers.
 43The direction faced in prayer.
 44Prior to the command (in verse 144) that the Prophet (ﷺ) and his followers turn toward the Ka'bah in Makkah for prayer, they had been facing Jerusalem to the north. The implications of this change are mentioned in succeeding verses.
 45The Sacred Mosque in Makkah containing the Ka'bah.
 S'rah 2 – al-Baqarah Juz' 2
 21
 146. Those to whom We gave the Scripture know him [i.e., Prophet Mu'ammad (ﷺ)] as they know their own sons. But indeed, a party of them conceal the truth while they know [it].
 147. The truth is from your Lord, so never be among the doubters.
 148. For each [religious following] is a [prayer] direction toward which it faces. So race to [all that is] good. Wherever you may be, Alloh will bring you forth [for judgement] all together. Indeed, Alloh is over all things competent.
 149. So from wherever you go out [for prayer, O Mu'ammad], turn your face toward al-Masjid al-iarOEm, and indeed, it is the truth from your Lord. And Alloh is not unaware of what you do.
 150. And from wherever you go out [for prayer], turn your face toward al-Masjid al-iarOEm. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear Me. And [it is] so I may complete My favor upon you and that you may be guided,
 151. Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom⁴⁶ and teaching you that which you did not know.
 152. So remember Me; I will remember you. And be grateful to

Me and do not deny Me.
 153. O you who have believed, seek help through patience and prayer. Indeed, Alloh is with the patient.
 154. And do not say about those who are killed in the way of Alloh,
 "They are dead." Rather, they are alive, but you perceive [it] not.
 155. And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient,
 46The wisdom taught by the Prophet (ﷺ) is his sunnah.
 S'rah 2 – al-Baqarah Juz' 2
 22
 156. Who, when disaster strikes them, say, "Indeed we belong to Alloh, and indeed to Him we will return."
 157. Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.
 158. Indeed, a \$-eafOE and al-Marwah are among the symbols⁴⁷ of Alloh. So whoever makes uajj [pilgrimage] to the House or performs Oumrah – there is no blame upon him for walking between them.⁴⁸ And whoever volunteers good – then indeed, Alloh is Appreciative and Knowing.
 159. Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture – those are cursed by Alloh and cursed by those who curse,⁴⁹
 160. Except for those who repent and correct themselves and make evident [what they concealed]. Those – I will accept their repentance, and I am the Accepting of repentance, the Merciful.
 161. Indeed, those who disbelieve and die while they are disbelievers – upon them will be the curse of Alloh and of the angels and the people, all together,
 162. Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved.
 163. And your god is one God. There is no deity [worthy of worship]

except Him, the Entirely Merciful, the Especially Merciful.
 164. Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Alloh has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] 47Places designated for the rites of uajj and Oumrah.
 48Some believers had previously feared that this might be a pagan practice, so Alloh confirms that sa' is among the rites of His religion.
 49From among the angels and the believers.
 S'rah 2 – al-Baqarah Juz' 2
 23
 directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason.
 165. And [yet], among the people are those who take other than Alloh as equals [to Him]. They love them as they [should] love Alloh. But those who believe are stronger in love for Alloh. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Alloh and that Alloh is severe in punishment.
 166. [And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship],
 167. Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Alloh show them their deeds as regrets upon them. And they are never to emerge from the Fire.
 168. O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.
 169. He only orders you to evil and immorality and to say about

AlloEh what you do not know.
 170. And when it is said to them,
 "Follow what AlloEh has
 revealed,"
 they say, "Rather, we will follow
 that which we found our
 fathers doing." Even though their
 fathers understood nothing,
 nor were they guided?
 171. The example of those who
 disbelieve is like that of one who
 shouts at what hears nothing but
 calls and cries [i.e., cattle or
 sheep] – deaf, dumb and blind, so
 they do not understand.
 172. O you who have believed, eat
 from the good [i.e., lawful]
 things which We have provided
 for you and be grateful to
 AlloEh if it is [indeed] Him that
 you worship.
 S ʿrah 2 – al-Baqarah Juz 2
 24
 173. He has only forbidden to you
 dead animals,⁵⁰ blood, the flesh
 of swine, and that which has been
 dedicated to other than
 AlloEh. But whoever is forced [by
 necessity], neither desiring
 [it] nor transgressing [its limit],
 there is no sin upon him.
 Indeed, AlloEh is Forgiving and
 Merciful.
 174. Indeed, they who conceal
 what AlloEh has sent down of the
 Book and exchange it for a small
 price – those consume not
 into their bellies except the Fire.
 And AlloEh will not speak to
 them on the Day of Resurrection,
 nor will He purify them.
 And they will have a painful
 punishment.
 175. Those are the ones who have
 exchanged guidance for error
 and forgiveness for punishment.
 How patient they are for
 [i.e., in pursuit of] the Fire!
 176. That is [deserved by them]
 because AlloEh has sent down the
 Book in truth. And indeed, those
 who differ over the Book
 are in extreme dissension.
 177. Righteousness is not that you
 turn your faces toward the east
 or the west, but [true]
 righteousness is [in] one who
 believes
 in AlloEh, the Last Day, the
 angels, the Book, and the prophets
 and gives wealth, in spite of love
 for it, to relatives, orphans,
 the needy, the traveler, those who
 ask [for help], and for
 freeing slaves; [and who]
 establishes prayer and gives
 zakOEh;

[those who] fulfill their promise
 when they promise; and
 [those who] are patient in poverty
 and hardship and during
 battle. Those are the ones who
 have been true, and it is those
 who are the righteous.
 178. O you who have believed,
 prescribed for you is legal
 retribution
 for those murdered – the free for
 the free, the slave for the slave,
 and the female for the female.⁵¹
 But whoever overlooks from
 his brother [i.e., the killer]
 anything,⁵² then there should be
 a
 suitable follow-up and payment to
 him [i.e., the deceased's]
⁵⁰Those not slaughtered or
 hunted expressly for food.
⁵¹No one else should be executed
 in place of the killer.
⁵²By accepting compensation
 payment rather than execution.
 S ʿrah 2 – al-Baqarah Juz 2
 25
 heir or legal representative] with
 good conduct. This is an
 alleviation from your Lord and a
 mercy. But whoever
 transgresses after that⁵³ will
 have a painful punishment.
 179. And there is for you in legal
 retribution [saving off] life, O you
 [people] of understanding, that
 you may become righteous.
 180. Prescribed for you when
 death approaches [any] one of you
 if
 he leaves wealth [is that he should
 make] a bequest for the
 parents and near relatives
 according to what is acceptable –
 a
 duty upon the righteous.⁵⁴
 181. Then whoever alters it [i.e.,
 the bequest] after he has heard it
 –
 the sin is only upon those who
 have altered it. Indeed, AlloEh
 is Hearing and Knowing.
 182. But if one fears from the
 bequeather [some] error or sin
 and
 corrects that which is between
 them [i.e., the concerned parties],
 there is no sin upon him. Indeed,
 AlloEh is Forgiving and
 Merciful.
 183. O you who have believed,
 decreed upon you is fasting as it
 was decreed upon those before
 you that you may become
 righteous –
 184. [Fasting for] a limited
 number of days. So whoever
 among

you is ill or on a journey [during
 them] – then an equal
 number of days [are to be made
 up]. And upon those who are
 able [to fast, but with hardship] –
 a ransom [as substitute] of
 feeding a poor person [each day].
 And whoever volunteers
 good [i.e., excess] – it is better for
 him. But to fast is best for
 you, if you only knew.
 185. The month of RamadhOEEn [is
 that] in which was revealed the
 QurOEEn, a guidance for the
 people and clear proofs of
 guidance
 and criterion. So whoever sights
 [the new moon of] the month,⁵⁵
⁵³After acceptance of
 compensation.
⁵⁴This ruling was abrogated by
 the revelation in S ʿrah an-
 NisOEEn stipulating
 obligatory shares for parents and
 close relatives. Those who do not
 inherit
 by law may be remembered in a
 bequest. See 4:11-12.
⁵⁵Also, "whoever is present
 during the month."
 S ʿrah 2 – al-Baqarah Juz 2
 26
 let him fast it; and whoever is ill
 or on a journey – then an
 equal number of other days.
 AlloEh intends for you ease and
 does not intend for you hardship
 and [wants] for you to
 complete the period and to glorify
 AlloEh for that [to] which He
 has guided you; and perhaps you
 will be grateful.
 186. And when My servants ask
 you, [O Muáammad], concerning
 Me – indeed I am near. I respond
 to the invocation of the
 supplicant when he calls upon Me.
 So let them respond to Me
 [by obedience] and believe in Me
 that they may be [rightly]
 guided.
 187. It has been made permissible
 for you the night preceding
 fasting to go to your wives [for
 sexual relations]. They are
 clothing for you and you are
 clothing for them. AlloEh knows
 that you used to deceive
 yourselves,⁵⁶ so He accepted your
 repentance and forgave you. So
 now, have relations with
 them and seek that which AlloEh
 has decreed for you [i.e.,
 offspring]. And eat and drink until
 the white thread of dawn
 becomes distinct to you from the
 black thread [of night].

Then complete the fast until the night [i.e., sunset]. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] AlLOEh, so do not approach them. Thus does AlLOEh make clear His verses [i.e., ordinances] to the people that they may become righteous.

188. And do not consume one another's wealth unjustly or send it

[in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].

189. They ask you, [O Muáammad], about the new moons. Say, "They are measurements of time for the people and for úajj [pilgrimage]." And it is not righteousness to enter houses 56Prior to this revelation, marital relations were unlawful during nights

preceding fasting. Some were unable to refrain and secretly disobeyed, but they did not deceive AlLOEh. S´rah 2 – al-Baqarah JuzÖ 2

27 from the back, but righteousness is [in] one who fears AlLOEh. And enter houses from their doors. And fear AlLOEh that you may succeed.

190. Fight in the way of AlLOEh those who fight you but do not transgress. Indeed, AlLOEh does not like transgressors.

191. And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah⁵⁷ is worse than killing. And do not fight them at al-Masjid al-iarOEm until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.

192. And if they cease, then indeed, AlLOEh is Forgiving and Merciful.

193. Fight them until there is no [more] fitnah⁵⁸ and [until] religion [i.e., worship] is [acknowledged to be] for AlLOEh. But if they cease, then there is to be no aggression [i.e., assault] except against the oppressors.

194. [Fighting in] the sacred month is for [aggression committed in]

the sacred month,⁵⁹ and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear AlLOEh and know that AlLOEh is with those who fear Him. 195. And spend in the way of AlLOEh and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, AlLOEh loves the doers of good.

196. And complete the úajj and Óumrah for AlLOEh. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting 57Disbelief and its imposition on others.

58Among the meanings of fitnah are disbelief, discord, dissension, civil strife, persecution, oppression, injustice, seduction, trial and torment.

59The sacred months are Dhul-QaÓdah, Dhul-iijah, Muáarram and Rajab.

S´rah 2 – al-Baqarah JuzÖ 2

28 [three days] or charity⁶⁰ or sacrifice.⁶¹ And when you are secure,⁶² then whoever performs Óumrah [during the úajj months]⁶³ followed by úajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] – then a fast of three days during úajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-iarOEm. And fear AlLOEh and know that AlLOEh is severe in penalty.

197. íajj is [during] well-known months,⁶⁴ so whoever has made úajj obligatory upon himself therein [by entering the state of iúroEm], there is [to be for him] no sexual relations and no disobedience and no disputing during úajj. And whatever good you do – AlLOEh knows it. And take provisions, but indeed, the best provision is fear of AlLOEh. And fear Me, O you of

understanding.

198. There is no blame upon you for seeking bounty⁶⁵ from your Lord [during úajj]. But when you depart from ÓArafOE, remember AlLOEh at al-MashÓar al-iarOEm.⁶⁶ And remember Him, as He

has guided you, for indeed, you were before that among those astray.

199. Then depart from the place from where [all] the people depart and ask forgiveness of AlLOEh. Indeed, AlLOEh is Forgiving and Merciful.

200. And when you have completed your rites, remember AlLOEh like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he 60Feeding six needy persons. 61The slaughter of a sheep or goat.

62Under normal conditions, i.e., are not prevented.

63The months of ShawwOEI, Dhul-QaÓdah and Dhul-iijah.

64See previous footnote.

65i.e., profit from trade or business.

66Which is in Muzdalifah.

S´rah 2 – al-Baqarah JuzÖ 2

29 who says, "Our Lord, give us in this world," and he will have in the Hereafter no share. 201. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

202. Those will have a share of what they have earned, and AlLOEh is swift in account.

203. And remember AlLOEh during [specific] numbered days. Then whoever hastens [his departure] in two days – there is no sin upon him; and whoever delays [until the third] – there is no sin upon him – for him who fears AlLOEh. And fear AlLOEh and know that unto Him you will be gathered.

204. And of the people is he whose speech pleases you in worldly life, and he calls AlLOEh to witness as to what is in his heart, yet he is the fiercest of opponents.

205. And when he goes away, he strives throughout the land to cause

corruption therein and destroy crops and animals. And AlIOEh does not like corruption.

206. And when it is said to him, "Fear AlIOEh," pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place.

207. And of the people is he who sells himself, seeking means to the approval of AlIOEh. And AlIOEh is Kind to [His] servants.

208. O you who have believed, enter into IslOEm completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

209. But if you slip [i.e., deviate] after clear proofs have come to you, then know that AlIOEh is Exalted in Might and Wise.

210. Do they await but that AlIOEh should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to AlIOEh [all] matters are returned.

211. Ask the Children of Israel how many a sign of evidence We have given them. And whoever exchanges the favor of AlIOEh S ʿrah 2 – al-Baqarah JuzŌ 2 30 [for disbelief] after it has come to him – then indeed, AlIOEh is severe in penalty.

212. Beautified for those who disbelieve is the life of this world, and they ridicule those who believe. But those who fear AlIOEh are above them on the Day of Resurrection. And AlIOEh gives provision to whom He wills without account.

213. Mankind was [of] one religion [before their deviation]; then AlIOEh sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over it [i.e., the Scripture] except those who were given it – after the clear proofs came to them – out of jealous animosity among themselves. And AlIOEh guided those who believed to the truth concerning that over which they had differed, by His permission. And AlIOEh guides whom He wills to a straight path.

214. Or do you think that you will enter Paradise while such [trial]

has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of AlIOEh?" Unquestionably, the help of AlIOEh is near.

215. They ask you, [O Muáammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good – indeed, AlIOEh is Knowing of it."

216. Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And AlIOEh knows, while you know not.

217. They ask you about the sacred month⁶⁷ – about fighting therein. Say, "Fighting therein is great [sin], but averting ⁶⁷See footnote to 2:194. S ʿrah 2 – al-Baqarah JuzŌ 2 31 [people] from the way of AlIOEh and disbelief in Him and [preventing access to] al-Masjid al-iarOEm and the expulsion of its people therefrom are greater [evil] in the sight of AlIOEh.

And fitnah⁶⁸ is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever – for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally.

218. Indeed, those who have believed and those who have emigrated and fought in the cause of AlIOEh – those expect the mercy of AlIOEh. And AlIOEh is Forgiving and Merciful.

219. They ask you about wine⁶⁹ and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus AlIOEh makes

clear to you the verses [of revelation] that you might give thought

220. To this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs – they are your brothers. And AlIOEh knows the corrupter from the amender. And if AlIOEh had willed, He could have put you in difficulty. Indeed, AlIOEh is Exalted in Might and Wise."

221. And do not marry polytheistic women until they believe.⁷⁰ And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but AlIOEh invites to Paradise and to forgiveness, by His permission. And He makes clear ⁶⁸See footnote to 2:193. ⁶⁹The word "khamr" (wine) includes all intoxicants. The final prohibition is given in 5:90-91. ⁷⁰i.e., worship and obey AlIOEh alone. S ʿrah 2 – al-Baqarah JuzŌ 2 32 His verses [i.e., ordinances] to the people that perhaps they may remember.

222. And they ask you about menstruation. Say, "It is harm, so keep away from wives⁷¹ during menstruation. And do not approach them until they are pure. And when they have purified themselves,⁷² then come to them from where AlIOEh has ordained for you. Indeed, AlIOEh loves those who are constantly repentant and loves those who purify themselves."

223. Your wives are a place of cultivation [i.e., sowing of seed] for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear AlIOEh and know that you will meet Him. And give good tidings to the believers.

224. And do not make [your oath by] AlIOEh an excuse against being

righteous and fearing ALLOEh and making peace among people. And ALLOEh is Hearing and Knowing.

225. ALLOEh does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And ALLOEh is Forgiving and Forbearing.

226. For those who swear not to have sexual relations with their wives⁷³ is a waiting time of four months, but if they return [to normal relations] – then indeed, ALLOEh is Forgiving and Merciful. 227. And if they decide on divorce – then indeed, ALLOEh is Hearing and Knowing.

228. Divorced women remain in waiting [i.e., do not remarry] for three periods,⁷⁴ and it is not lawful for them to conceal what ALLOEh has created in their wombs if they believe in ALLOEh and ⁷¹i.e., refrain from sexual intercourse.

⁷²By taking a complete bath (ghusl).

⁷³Without divorcing them. By such an oath the woman is deprived of her right in marriage but is not free to marry another. She may not be kept in such a condition beyond the four-month limit.

⁷⁴Either menstrual periods or periods of purity between menstruation. See also 65:1-7.

S´rah 2 – al-Baqarah JuzÖ 2 33

the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation.⁷⁵ And due to them [i.e., the wives] is similar to what is expected of them, according to what is reasonable.⁷⁶ But the men [i.e., husbands] have a degree over them [in responsibility and authority]. And ALLOEh is Exalted in Might and Wise.

229. Divorce is twice. Then [after that], either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of ALLOEh.⁷⁷ But if you fear that they will not keep [within] the limits of ALLOEh, then there is no blame upon

either of them concerning that by which she ransoms herself. These are the limits of ALLOEh, so do not transgress them. And whoever transgresses the limits of ALLOEh – it is those who are the wrongdoers [i.e., the unjust].

230. And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him.⁷⁸ And if he [i.e., the latter husband] divorces her [or dies], there is no blame upon them [i.e., the woman and her former husband] for returning to each other if they think that they can keep [within] the limits of ALLOEh. These are the limits of ALLOEh, which He makes clear to a people who know [i.e., understand].

231. And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever

⁷⁵The husband may return her to himself during the Öiddah period of a first and second divorce without a new marriage contract.

⁷⁶The wife has specific rights upon her husband, just as the husband has rights upon her.

⁷⁷i.e., deal fairly with each other.

⁷⁸With the intention of permanence, not merely in order to return to the previous husband.

S´rah 2 – al-Baqarah JuzÖ 2 34

does that has certainly wronged himself. And do not take the verses of ALLOEh in jest. And remember the favor of ALLOEh upon you and what has been revealed to you of the Book [i.e., the QurÖÖEn] and wisdom [i.e., the Prophet's sunnah] by which He instructs you. And fear ALLOEh and know that ALLOEh is Knowing of all things.

232. And when you divorce women⁷⁹ and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they [i.e., all parties] agree among themselves on an acceptable basis. That is instructed to whoever of you believes

in ALLOEh and the Last Day. That is better for you and purer, and ALLOEh knows and you know not.

233. Mothers may nurse [i.e., breastfeed] their children two complete

years for whoever wishes to complete the nursing [period]. Upon the father is their [i.e., the mothers'] provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear ALLOEh and know that ALLOEh is Seeing of what you do.

234. And those who are taken in death among you and leave wives behind – they, [the wives, shall] wait four months and ten [days]. And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner.⁸⁰ And ALLOEh is [fully] Acquainted with what you do.

⁷⁹For the first or second time.

⁸⁰They may remarry if they wish. S´rah 2 – al-Baqarah JuzÖ 2 35

235. There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. ALLOEh knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed period⁸¹ reaches its end. And know that ALLOEh knows what is within yourselves, so beware of Him. And know that ALLOEh is Forgiving and Forbearing. 236. There is no blame upon you if you divorce women you have not touched⁸² nor specified for them an obligation.⁸³ But give them [a gift of] compensation – the wealthy according to his

capability and the poor according to his capability – a provision according to what is acceptable, a duty upon the doers of good.

237. And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified – unless they forego the right or the one in whose hand is the marriage contract foregoes it. And to forego it is nearer to righteousness. And do not forget graciousness between you. Indeed ALLOEh, of whatever you do, is Seeing.

238. Maintain with care the [obligatory] prayers and [in particular] the middle [i.e., Ōa Ṣr] prayer and stand before ALLOEh, devoutly obedient.

239. And if you fear [an enemy, then pray] on foot or riding. But when you are secure, then remember ALLOEh [in prayer], as He has taught you that which you did not [previously] know.

240. And those who are taken in death among you and leave wives behind – for their wives is a bequest: maintenance for one year without turning [them] out. But if they leave [of their own accord], then there is no blame upon you for what they 81The Ōiddah (bereavement period) after the death of a husband.

82The marriage has not been consummated.

83Required bridal gift (mahr).

S ʿrah 2 – al-Baqarah JuzŌ 2 36

do with themselves in an acceptable way.84 And ALLOEh is Exalted in Might and Wise.

241. And for divorced women is a provision according to what is acceptable – a duty upon the righteous.

242. Thus does ALLOEh make clear to you His verses [i.e., laws] that you might use reason.

243. Have you not considered those who left their homes in many thousands, fearing death? ALLOEh said to them, "Die"; then He restored them to life. And ALLOEh is full of bounty to the people, but most of the people do not show gratitude.

244. And fight in the cause of ALLOEh and know that ALLOEh is Hearing and Knowing.

245. Who is it that would loan ALLOEh a goodly loan so He may multiply it for him many times over? And it is ALLOEh who withholds and grants abundance, and to Him you will be returned.

246. Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of ALLOEh"? He said, "Would you perhaps refrain from fighting if fighting was prescribed for you?" They said, "And why should we not fight in the cause of ALLOEh when we have been driven out from our homes and from our children?" But when fighting was prescribed for them, they turned away, except for a few of them. And ALLOEh is Knowing of the wrongdoers.

247. And their prophet said to them, "Indeed, ALLOEh has sent to you

Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, ALLOEh has chosen him over you and has increased him abundantly in knowledge and stature. And ALLOEh gives His sovereignty to whom He wills. And ALLOEh is all-Encompassing [in favor] and Knowing."

84This directive was abrogated by those later revealed in 2:234 and 4:12.

S ʿrah 2 – al-Baqarah JuzŌ 3 37

248. And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you in which is assurance85 from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed in that is a sign for you, if you are believers."

249. And when Saul went forth with the soldiers, he said, "Indeed, ALLOEh will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand."

But they drank from it, except a [very] few of them. Then when

he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet ALLOEh said, "How many a small company has overcome a large company by permission of ALLOEh. And ALLOEh is with the patient."

250. And when they went forth to [face] Goliath and his soldiers, they said, "Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people."

251. So they defeated them by permission of ALLOEh, and David killed Goliath, and ALLOEh gave him the kingship and wisdom [i.e., prophethood] and taught him from that which He willed.

And if it were not for ALLOEh checking [some] people by means of others, the earth would have been corrupted, but ALLOEh is full of bounty to the worlds.

252. These are the verses of ALLOEh which We recite to you, [O Muʾammad], in truth. And indeed, you are from among the messengers.

253. Those messengers – some of them We caused to exceed others. Among them were those to whom ALLOEh spoke, and He raised some of them in degree. And We gave Jesus, the son of Mary, clear proofs, and We supported him with the Pure Spirit [i.e., 85Signs giving reassurance.

S ʿrah 2 – al-Baqarah JuzŌ 3 38

Gabriel]. If ALLOEh had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if ALLOEh had willed, they would not have fought each other, but ALLOEh does what He intends.

254. O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange [i.e., ransom] and no friendship and no intercession. And the disbelievers – they are the wrongdoers.

255. ALLOEh – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes

Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them,⁸⁶ and they encompass not a thing of His knowledge except for what He wills. His Kurs⁸⁷ extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

256. There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in <OEgh t⁸⁸ and believes in ALIOEh has grasped the most trustworthy handhold with no break in it. And ALIOEh is Hearing and Knowing.

257. ALIOEh is the ally⁸⁹ of those who believe. He brings them out from darknesses into the light. And those who disbelieve – their allies are <OEgh t. They take them out of the light into 86ALIOEh's knowledge encompasses every aspect of His creations in the past, present and future.

87Chair or footstool. It is not to be confused with al-ŌArsh (the Throne), which is infinitely higher and greater than al-Kurs⁹.

88False objects of worship, such as idols, heavenly bodies, spirits, human beings, etc.

89i.e., patron and supporter.

S rah 2 – al-Baqarah JuzŌ 3 39

darknesses.⁹⁰ Those are the companions of the Fire; they will abide eternally therein.

258. Have you not considered the one who argued with Abraham about his Lord [merely] because ALIOEh had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, ALIOEh brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and ALIOEh does not guide the wrongdoing people.

259. Or [consider such an example] as the one who passed by a

township which had fallen into ruin. He said, "How will ALIOEh bring this to life after its death?" So ALIOEh caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" He [the man] said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] – how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that ALIOEh is over all things competent."

260. And [mention] when Abraham said, "My Lord, show me how

You give life to the dead." [ALIOEh] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [ALIOEh] said, "Take four birds and commit them to yourself.⁹¹ Then [after slaughtering them] put on each hill a

portion of them; then call them – they will come [flying] to you in haste. And know that ALIOEh is Exalted in Might and Wise."

261. The example of those who spend their wealth in the way of ALIOEh is like a seed [of grain] which grows seven spikes; in ⁹⁰The light of truth is one, while the darknesses of disbelief, doubt and error are many.

⁹¹i.e., train them to come to you on command.

S rah 2 – al-Baqarah JuzŌ 3 40

each spike is a hundred grains. And ALIOEh multiplies [His reward] for whom He wills. And ALIOEh is all-Encompassing and Knowing.

262. Those who spend their wealth in the way of ALIOEh and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

263. Kind speech and forgiveness are better than charity followed by injury. And ALIOEh is Free of need and Forbearing.

264. O you who have believed, do not invalidate your charities with reminders [of it] or injury as does one who spends his wealth [only] to be seen by the people and does not believe in ALIOEh and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And ALIOEh does not guide the disbelieving people.

265. And the example of those who spend their wealth seeking means to the approval of ALIOEh and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour – so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And ALIOEh, of what you do, is Seeing.

266. Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak [i.e., immature] offspring, and it is hit by a whirlwind containing fire and is burned. Thus does ALIOEh make clear to you [His] verses that you might give thought.

267. O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that ALIOEh is Free of need and Praiseworthy. S rah 2 – al-Baqarah JuzŌ 3 41

268. Satan threatens you with poverty and orders you to immorality, while ALIOEh promises you forgiveness from Him and bounty. And ALIOEh is all-Encompassing and Knowing.

269. He gives wisdom⁹² to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

270. And whatever you spend of expenditures or make of vows – indeed, ALIOEh knows of it. And for the wrongdoers there are

no helpers.

271. If you disclose your charitable expenditures, they are good;

but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And AlLOEh, with what you do, is [fully] Acquainted.

272. Not upon you, [O Muáammad], is [responsibility for] their guidance, but AlLOEh guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of AlLOEh. And whatever you spend of good⁹³ – it will be fully repaid to you, and you will not be wronged.

273. [Charity is] for the poor who have been restricted for the cause of AlLOEh, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good – indeed, AlLOEh is Knowing of it.

274. Those who spend their wealth [in AlLOEh's way] by night and by day, secretly and publicly – they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.

275. Those who consume interest⁹⁴ cannot stand [on the Day of
92The knowledge and understanding of the religion and of the QuróEn.

93i.e., wealth, property, resources, time, effort, etc.

94Included is that given on commercial as well as consumer loans.

S´rah 2 – al-Baqarah Juzó 3
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Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But AlLOEh has permitted trade and has forbidden

interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with AlLOEh. But whoever returns [to dealing in interest or

usury] – those are the companions of the Fire; they will abide eternally therein.

276. AlLOEh destroys interest and gives increase for charities. And AlLOEh does not like every sinning disbeliever.

277. Indeed, those who believe and do righteous deeds and establish prayer and give zakOEh will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

278. O you who have believed, fear AlLOEh and give up what remains [due to you] of interest, if you should be believers.

279. And if you do not, then be informed of a war [against you] from

AlLOEh and His Messenger. But if you repent, you may have your principal – [thus] you do no wrong, nor are you wronged.

280. And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.

281. And fear a Day when you will be returned to AlLOEh. Then every soul will be compensated for what it earned, and they will not be wronged [i.e., treated unjustly].

282. O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as AlLOEh has taught him. So let him write and let the one who has the obligation [i.e., the debtor] dictate. And let him fear AlLOEh, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women S´rah 2 – al-Baqarah Juzó 3
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from those whom you accept as witnesses – so that if one of them [i.e., the women] errs, then the other can remind her. And let not the witnesses refuse when they are called upon.

And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of AlLOEh and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear AlLOEh. And AlLOEh teaches you. And AlLOEh is Knowing of all things.

283. And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken. And if one of you entrusts another, then let him who is entrusted discharge his trust [faithfully] and let him fear AlLOEh, his Lord. And do not conceal testimony, for whoever conceals it – his heart is indeed sinful, and AlLOEh is Knowing of what you do.

284. To AlLOEh belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, AlLOEh will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and AlLOEh is over all things competent.

285. The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in AlLOEh and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey.

[We seek] Your forgiveness, our Lord, and to You is the [final] destination."

286. AlLOEh does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have S´rah 2 – al-Baqarah Juzó 3
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forgotten or erred. Our Lord, and lay not upon us a burden

like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."95

95AlLOEh (subúOEnahu wa taÓOEIOE) concludes this s´rah by directing His servants how to supplicate Him, just as He taught them in S´rah al-FOEtíuah how to praise Him and ask for guidance. S´rah 3 – • li ÓImrOEn JuzŌ 3 45

S´rah • li ÓImrOEn96

BismilloEhir-RaúmOEnir-Raúeem

1. Alif, LOEm, Meem.97

2. AlLOEh – there is no deity except Him, the Ever-Living, the Sustainer of existence.

3. He has sent down upon you, [O Muúammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel

4. Before, as guidance for the people. And He revealed the Criterion [i.e., the QurŌOEn]. Indeed, those who disbelieve in the verses of AlLOEh will have a severe punishment, and AlLOEh is Exalted in Might, the Owner of Retribution.

5. Indeed, from AlLOEh nothing is hidden in the earth nor in the heaven.

6. It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise.

7. It is He who has sent down to you, [O Muúammad], the Book; in it are verses [that are] precise – they are the foundation of the Book – and others unspecific.98 As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except AlLOEh. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding,

8. [Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.

96 • li ÓImrOEn: The Family of ÓImrOEn.

97See footnote to 2:1.

98Those which are stated in such a way that they are open to more than one interpretation or whose meaning is known only to AlLOEh, such as the opening letters of certain s´rahs. S´rah 3 – • li ÓImrOEn JuzŌ 3 46

9. Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, AlLOEh does not fail in His promise."

10. Indeed, those who disbelieve – never will their wealth or their children avail them against AlLOEh at all. And it is they who are fuel for the Fire.

11. [Theirs is] like the custom of the people of Pharaoh and those before them. They denied Our signs, so AlLOEh seized them for their sins. And AlLOEh is severe in penalty.

12. Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place."

13. Already there has been for you a sign in the two armies which met [in combat at Badr] – one fighting in the cause of AlLOEh and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight.99 But AlLOEh supports with His victory whom He wills. Indeed in that is a lesson for those of vision.

14. Beautified for people is the love of that which they desire – of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but AlLOEh has with Him the best return [i.e., Paradise].

15. Say, "Shall I inform you of [something] better than that? For those who fear AlLOEh will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from AlLOEh. And AlLOEh is Seeing [i.e., aware] of [His] servants –

16. Those who say, "Our Lord, indeed we have believed, so forgive

us our sins and protect us from the punishment of the Fire,"

17. The patient, the true, the obedient, those who spend [in the way of AlLOEh], and those who seek forgiveness before dawn.

99The believers saw the disbelievers to be double their own number preceding the battle of Badr, while, in fact, they were three times their number.

S´rah 3 – • li ÓImrOEn JuzŌ 3 47

18. AlLOEh witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

19. Indeed, the religion in the sight of AlLOEh is IslOEm. And those who were given the Scripture did not differ except after knowledge had come to them – out of jealous animosity between themselves. And whoever disbelieves in the verses of AlLOEh, then indeed, AlLOEh is swift in [taking] account.

20. So if they argue with you, say, "I have submitted myself to AlLOEh [in IslOEm], and [so have] those who follow me." And say to those who were given the Scripture and [to] the unlearned,100

"Have you submitted yourselves?" And if they submit [in IslOEm], they are rightly guided; but if they turn away – then upon you is only the [duty of] notification. And AlLOEh is Seeing of [His] servants.

21. Those who disbelieve in the signs of AlLOEh and kill the prophets without right and kill those who order justice from among the people – give them tidings of a painful punishment.

22. They are the ones whose deeds have become worthless in this world and the Hereafter, and for them there will be no helpers.

23. Do you not consider, [O Muúammad], those who were given a portion of the Scripture? They are invited to the Scripture of AlLOEh that it should arbitrate between them;101 then a party of them turns away, and they are refusing.

24. That is because they say, "Never will the Fire touch us except

for [a few] numbered days," and [because] they were deluded in their religion by what they were inventing.

25. So how will it be when We assemble them for a Day about 100Those who had no scripture (i.e., the pagans).

101Referring to the Jews of Madʿnah who refused to implement the rulings given by ALLOEh in the Torah or to acknowledge the Prophet (·), whose coming was mentioned therein. S ʿrah 3 – · li ÔImrOEn JuzÔ 3 48

which there is no doubt? And each soul will be compensated [in full for] what it earned, and they will not be wronged.

26. Say, "O ALLOEh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand¹⁰² is [all] good. Indeed, You are over all things competent.

27. You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account [i.e., limit or measure]."

28. Let not believers take disbelievers as allies [i.e., supporters or protectors] rather than believers. And whoever [of you] does that has nothing [i.e., no association] with ALLOEh, except when taking precaution against them in prudence.¹⁰³ And ALLOEh warns you of Himself, and to ALLOEh is the [final] destination. 29. Say, "Whether you conceal what is in your breasts or reveal it, ALLOEh knows it. And He knows that which is in the heavens and that which is on the earth. And ALLOEh is over all things competent.

30. The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And ALLOEh warns you of Himself, and ALLOEh is Kind to [His] servants."

31. Say, [O Muʿammad], "If you should love ALLOEh, then follow me,

[so] ALLOEh will love you and forgive you your sins. And ALLOEh is Forgiving and Merciful."

32. Say, "Obey ALLOEh and the Messenger." But if they turn away –

then indeed, ALLOEh does not like the disbelievers.

33. Indeed, ALLOEh chose Adam and Noah and the family of Abraham and the family of ÔImrOEn over the worlds –

102See footnote to 2:19.

103When fearing harm from an enemy, the believer may pretend as long as his heart and intention are not affected.

S ʿrah 3 – · li ÔImrOEn JuzÔ 3 49

34. Descendants, some of them from others. And ALLOEh is Hearing and Knowing.

35. [Mention, O Muʿammad], when the wife of ÔImrOEn said, "My

Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me.

Indeed, You are the Hearing, the Knowing."

36. But when she delivered her, she said, "My Lord, I have delivered a female." And ALLOEh was most knowing of what she delivered, and the male is not like the female. "And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of ALLOEh]."

37. So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from ALLOEh. Indeed, ALLOEh provides for whom He wills without account."

38. At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication."

39. So the angels called him while he was standing in prayer in

the chamber, "Indeed, ALLOEh gives you good tidings of John, confirming a word¹⁰⁴ from ALLOEh and [who will be] honorable, abstaining [from women], and a prophet from among the righteous."

40. He said, "My Lord, how will I have a boy when I have reached old age and my wife is barren?" He [the angel] said, "Such is ALLOEh; He does what He wills."

41. He said, "My Lord, make for me a sign." He said, "Your sign is that you will not [be able to] speak to the people for three days except by gesture. And remember your Lord much and exalt [Him with praise] in the evening and the morning."

104Referring to the prophet Jesus (upon whom be peace), who was conceived

merely by a command from ALLOEh – the word "Be."

S ʿrah 3 – · li ÔImrOEn JuzÔ 3 50

42. And [mention] when the angels said, "O Mary, indeed ALLOEh

has chosen you and purified you and chosen you above the women of the worlds.

43. O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]."

44. That is from the news of the unseen which We reveal to you, [O Muʿammad]. And you were not with them when they cast their pens¹⁰⁵ as to which of them should be responsible for Mary. Nor were you with them when they disputed.

45. [And mention] when the angels said, "O Mary, indeed ALLOEh gives you good tidings of a word¹⁰⁶ from Him, whose name will be the Messiah, Jesus, the son of Mary – distinguished in this world and the Hereafter and among those brought near [to ALLOEh].

46. He will speak to the people in the cradle and in maturity and will be of the righteous."

47. She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is ALLOEh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.

48. And He will teach him writing and wisdom¹⁰⁷ and the Torah and the Gospel

49. And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of ALIOEh. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of ALIOEh. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.

105*i.e., threw lots.*

106See footnote to 3:39.

107The teachings of the prophets. S´rah 3 - · li ÔImrOEh JuzÔ 3 51

50. And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear ALIOEh and obey me.

51. Indeed, ALIOEh is my Lord and your Lord, so worship Him. That is the straight path.' "

52. But when Jesus felt [persistence in] disbelief from them, he said,

"Who are my supporters for [the cause of] ALIOEh?" The disciples said, "We are supporters for ALIOEh. We have believed in ALIOEh and testify that we are Muslims [submitting to Him].

53. Our Lord, we have believed in what You revealed and have followed the messenger [*i.e., Jesus*], so register us among the witnesses [to truth]."

54. And they [*i.e., the disbelievers*] planned, but ALIOEh planned. And ALIOEh is the best of planners.

55. [Mention] when ALIOEh said, "O Jesus, indeed I will take you and raise you to Myself and purify [*i.e., free*] you from those who disbelieve and make those who follow you [in submission to ALIOEh alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.

56. And as for those who disbelieved, I will punish them with a

severe punishment in this world and the Hereafter, and they will have no helpers."

57. But as for those who believed and did righteous deeds, He will give them in full their rewards, and ALIOEh does not like the wrongdoers.

58. This is what We recite to you, [O Muáammad], of [Our] verses and the precise [and wise] message [*i.e., the QurÕOEh*].

59. Indeed, the example of Jesus to ALIOEh¹⁰⁸ is like that of Adam. He created him from dust; then He said to him, "Be," and he was. 108*i.e., regarding His creation of him.*

S´rah 3 - · li ÔImrOEh JuzÔ 3 52

60. The truth is from your Lord, so do not be among the doubters.

61. Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of ALIOEh upon the liars [among us]."

62. Indeed, this is the true narration. And there is no deity except

ALIOEh. And indeed, ALIOEh is the Exalted in Might, the Wise.

63. But if they turn away, then indeed - ALIOEh is Knowing of the corrupters.

64. Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except ALIOEh and not associate anything with Him and not take one another as lords instead of ALIOEh." 109 But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."

65. O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason? 66. Here you are - those who have argued about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge? And ALIOEh knows, while you know not.

67. Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to ALIOEh]. And he was not of the polytheists.¹¹⁰

68. Indeed, the most worthy of Abraham among the people are

those who followed him [in submission to ALIOEh] and this prophet [*i.e., Muáammad (·)*] and those who believe [in his message]. And ALIOEh is the ally of the believers.

69. A faction of the People of the Scripture wish they could 109By obeying another in disobedience to ALIOEh.

110Those who associate others with ALIOEh.

S´rah 3 - · li ÔImrOEh JuzÔ 3 53

mislead you. But they do not mislead except themselves, and they perceive [it] not.

70. O People of the Scripture, why do you disbelieve in the verses of ALIOEh¹¹¹ while you witness [to their truth]?

71. O People of the Scripture, why do you mix [*i.e., confuse*] the truth with falsehood and conceal the truth while you know [it]?

72. And a faction of the People of the Scripture say [to each other], "Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that perhaps they will return [*i.e., abandon their religion*],

73. And do not trust except those who follow your religion." Say, "Indeed, the [true] guidance is the guidance of ALIOEh. [Do you fear] lest someone be given [knowledge] like you were given or that they would [thereby] argue with you before your Lord?" Say, "Indeed, [all] bounty is in the hand¹¹² of ALIOEh - He grants it to whom He wills. And ALIOEh is all-Encompassing and Wise."

74. He selects for His mercy whom He wills. And ALIOEh is the possessor of great bounty.

75. And among the People of the Scripture is he who, if you entrust him with a great amount [of wealth], he will return it to you. And among them is he who, if you entrust him with a [single] silver coin, he will not return it to you unless you are constantly standing over him [demanding it]. That is because they say, "There is no blame upon us concerning the unlearned." 113 And they speak untruth about ALIOEh while they know [it].

76. But yes, whoever fulfills his commitment and fears ALIOEh -

then indeed, ALIOEh loves those who fear Him.

111i.e., deliberately reject them.

112See footnote to 2:19.

113The Jews do not consider it a sin to cheat or lie to a gentile or a pagan.

S´rah 3 – • li ÔImrOEn JuzÕ 3 54

77. Indeed, those who exchange the covenant of ALIOEh and their [own]

oaths for a small price will have no share in the Hereafter, and ALIOEh will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.

78. And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, "This is from ALIOEh," but it is not from ALIOEh. And they speak untruth about ALIOEh while they know.

79. It is not for a human [prophet]114 that ALIOEh should give him the Scripture115 and authority and prophethood and then he would say to the people, "Be servants to me rather than ALIOEh,"

but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."

80. Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?

81. And [recall, O People of the Scripture], when ALIOEh took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [ALIOEh] said, "Have you acknowledged and taken upon that My

commitment?"116 They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses."

82. And whoever turned away after that – they were the defiantly disobedient.

83. So is it other than the religion of ALIOEh they desire, while to

Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?

114Or any believer.

115Or in the case of Prophet Muáammad (•), "the Book" (i.e., the QurÕOEn).

116i.e., Have you accepted this obligation?

S´rah 3 – • li ÔImrOEn JuzÕ 3 55

84. Say, "We have believed in ALIOEh and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants [al-AsbOE<], and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him."

85. And whoever desires other than IsLOEm as religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers.

86. How shall ALIOEh guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? And ALIOEh does not guide the wrongdoing people.

87. Those – their recompense will be that upon them is the curse of ALIOEh and the angels and the people, all together,

88. Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved,

89. Except for those who repent after that117 and correct themselves.

For indeed, ALIOEh is Forgiving and Merciful.

90. Indeed, those who disbelieve [i.e., reject the message] after their

belief and then increase in disbelief – never will their [claimed] repentance be accepted, and they are the ones astray.

91. Indeed, those who disbelieve and die while they are disbelievers – never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers.

92. Never will you attain the good [reward]118 until you spend [in the way of ALIOEh] from that which you love. And whatever you spend – indeed, ALIOEh is Knowing of it.

117After their wrongdoing.

118Another meaning is "You will never attain righteousness."

S´rah 3 – • li ÔImrOEn JuzÕ 4 56

93. All food was lawful to the Children of Israel except what Israel [i.e., Jacob] had made unlawful to himself before the Torah was revealed. Say, [O Muáammad], "So bring the Torah and

recite it, if you should be truthful."

94. And whoever invents about ALIOEh untruth after that – then those

are [truly] the wrongdoers.

95. Say, "ALIOEh has told the truth. So follow the religion of Abraham, inclining toward truth; and he was not of the polytheists."119

96. Indeed, the first House [of worship] established for mankind was that at Bakkah [i.e., Makkah] – blessed and a guidance for the worlds.

97. In it are clear signs [such as] the standing place of Abraham.

And whoever enters it [i.e., the íaram] shall be safe. And [due] to ALIOEh from the people is a pilgrimage to the House – for whoever is able to find thereto a way. But whoever disbelieves [i.e., refuses] – then indeed, ALIOEh is free from need of the worlds.120

98. Say, "O People of the Scripture, why do you disbelieve in the verses of ALIOEh while ALIOEh is Witness over what you do?"

99. Say, "O People of the Scripture, why do you avert from the way of ALIOEh those who believe, seeking to make it [seem] deviant, while you are witnesses [to the truth]? And ALIOEh is not unaware of what you do."

100. O you who have believed, if you obey a party of those who were

given the Scripture, they would turn you back, after your belief, [to being] unbelievers.

101. And how could you disbelieve while to you are being recited the verses of ALIOEh and among you is His Messenger? And whoever holds firmly to ALIOEh121 has [indeed] been guided to

a straight path.

119See footnote to 3:67.

120He has no need for His servants' worship; it is they who are in need of Him.

121i.e., adhering to His ordinances strictly, then trusting in Him and relying upon Him completely.

S´rah 3 – · li ÔImrOEn JuzÖ 4 57

102. O you who have believed, fear AlLOEh as He should be feared and do not die except as Muslims [in submission to Him].

103. And hold firmly to the rope122 of AlLOEh all together and do not

become divided. And remember the favor of AlLOEh upon you – when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does AlLOEh make clear to you His verses that you may be guided.

104. And let there be [arising] from you a nation inviting to [all that

is] good, enjoining what is right and forbidding what is wrong,123 and those will be the successful.

105. And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment

106. On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve [i.e., reject faith] after your belief? Then taste the punishment for what you used to reject."

107. But as for those whose faces turn white, [they will be] within the mercy of AlLOEh. They will abide therein eternally.

108. These are the verses of AlLOEh. We recite them to you, [O Muúammad], in truth; and AlLOEh wants no injustice to the worlds [i.e., His creatures].

109. To AlLOEh belongs whatever is in the heavens and whatever is on the earth. And to AlLOEh will [all] matters be returned.

110. You are the best nation produced [as an example] for mankind.

You enjoin what is right and forbid what is wrong and believe in AlLOEh. If only the People of the Scripture had believed, it

would have been better for them.

Among them are believers, but most of them are defiantly disobedient.

122Referring either to His covenant or the QurÖOEn.

123According to the laws of AlLOEh.

S´rah 3 – · li ÔImrOEn JuzÖ 4 58

111. They will not harm you except for [some] annoyance. And if

they fight you, they will show you their backs [i.e., retreat]; then they will not be aided.

112. They have been put under humiliation [by AlLOEh] wherever they

are overtaken, except for a rope [i.e., covenant] from AlLOEh and a rope [i.e., treaty] from the people [i.e., the Muslims].124

And they have drawn upon themselves anger from AlLOEh and have been put under destitution.

That is because they disbelieved in [i.e., rejected] the verses of AlLOEh and killed the prophets without right. That is because they disobeyed and [habitually] transgressed.

113. They are not [all] the same; among the People of the Scripture is a community125 standing [in obedience], reciting the verses of AlLOEh during periods of the night and prostrating [in prayer].

114. They believe in AlLOEh and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous.

115. And whatever good they do – never will it be removed from them. And AlLOEh is Knowing of the righteous.

116. Indeed, those who disbelieve – never will their wealth or their children avail them against AlLOEh at all, and those are the companions of the Fire; they will abide therein eternally.

117. The example of what they spend in this worldly life is like that

of a wind containing frost which strikes the harvest of a people who have wronged themselves [i.e., sinned] and destroys it. And AlLOEh has not wronged them, but they wrong themselves.

118. O you who have believed, do not take as intimates those other than yourselves [i.e., believers], for they will not spare you

124Once they have surrendered, the People of the Scripture retain their rights

and honor (in spite of their refusal of IsLOEm) through payment of the

jizyah tax in place of zakOEn and military service due from Muslims. They

are then under the protection of the IsLOEmic state.

125Of people who accepted IsLOEm.

S´rah 3 – · li ÔImrOEn JuzÖ 4 59

[any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.

119. Here you are loving them but they are not loving you, while you believe in the Scripture – all of it.126 And when they meet you, they say, "We believe." But when they are alone, they bite their fingertips at you in rage. Say, "Die in your rage. Indeed, AlLOEh is Knowing of that within the breasts."

120. If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear AlLOEh, their plot will not harm you at all. Indeed, AlLOEh is encompassing of what they do.

121. And [remember] when you, [O Muúammad], left your family in the morning to post the believers at their stations for the battle [of Uúud] – and AlLOEh is Hearing and Knowing –

122. When two parties among you were about to lose courage, but AlLOEh was their ally; and upon AlLOEh the believers should rely.

123. And already had AlLOEh given you victory at [the battle of] Badr

while you were weak [i.e., few in number]. Then fear AlLOEh; perhaps you will be grateful.

124. [Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?

125. Yes, if you remain patient and conscious of AlLOEh and they [i.e., the enemy] come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction]."

126. And *AlloEh* made it not except as [a sign off] good tidings for you and to reassure your hearts thereby. And victory is not except from *AlloEh*, the Exalted in Might, the Wise –
 126 That of it revealed by *AlloEh*, not what was subsequently altered by men.
S´rah 3 – · li ÔImrOEn JuzÔ 4 60
 127. That He might cut down a section of the disbelievers or suppress them so that they turn back disappointed.
 128. Not for you, [O Muáammad, but for *AlloEh*], is the decision whether He should [cut them down] or forgive them or punish them, for indeed, they are wrongdoers.
 129. And to *AlloEh* belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And *AlloEh* is Forgiving and Merciful.
 130. O you who have believed, do not consume usury, doubled and multiplied, but fear *AlloEh* that you may be successful.
 131. And fear the Fire, which has been prepared for the disbelievers.
 132. And obey *AlloEh* and the Messenger that you may obtain mercy.
 133. And hasten to forgiveness from your Lord and a garden [i.e., Paradise] as wide as the heavens and earth, prepared for the righteous
 134. Who spend [in the cause of *AlloEh*] during ease and hardship and who restrain anger and who pardon the people – and *AlloEh* loves the doers of good;
 135. And those who, when they commit an immorality or wrong themselves [by transgression], remember *AlloEh* and seek forgiveness for their sins – and who can forgive sins except *AlloEh*? – and [who] do not persist in what they have done while they know.
 136. Those – their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; and excellent is the reward of the [righteous] workers.
 137. Similar situations [as yours] have passed on before you, so

proceed throughout the earth and observe how was the end of those who denied.
 138. This [QurÔOEn] is a clear statement to [all] the people and a guidance and instruction for those conscious of *AlloEh*.
S´rah 3 – · li ÔImrOEn JuzÔ 4 61
 139. So do not weaken and do not grieve, and you will be superior if you are [true] believers.
 140. If a wound should touch you – there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that *AlloEh* may make evident those who believe and [may] take to Himself from among you martyrs – and *AlloEh* does not like the wrongdoers –
 141. And that *AlloEh* may purify the believers [through trials] and destroy the disbelievers.
 142. Or do you think that you will enter Paradise while *AlloEh* has not yet made evident those of you who fight in His cause and made evident those who are steadfast?
 143. And you had certainly wished for death [i.e., martyrdom] before you encountered it, and you have [now] seen it [before you] while you were looking on.
 144. Muáammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm *AlloEh* at all; but *AlloEh* will reward the grateful.
 145. And it is not [possible] for one to die except by permission of *AlloEh* at a decree determined. And whoever desires the reward of this world – We will give him thereof; and whoever desires the reward of the Hereafter – We will give him thereof. And We will reward the grateful.
 146. And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of *AlloEh*, nor did they weaken or submit. And *AlloEh* loves the steadfast.
 147. And their words were not but that they said, "Our Lord,

forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people."
S´rah 3 – · li ÔImrOEn JuzÔ 4 62
 148. So *AlloEh* gave them the reward of this world and the good reward of the Hereafter. And *AlloEh* loves the doers of good.
 149. O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will [then] become losers.
 150. But *AlloEh* is your protector, and He is the best of helpers.
 151. We will cast terror into the hearts of those who disbelieve for what they have associated with *AlloEh* of which He had not sent down [any] authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers.
 152. And *AlloEh* had certainly fulfilled His promise to you when you were killing them [i.e., the enemy] by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet (·)] and disobeyed after He had shown you that which you love. 127 Among you are some who desire this world, and among you are some who desire the Hereafter. Then He turned you back from them [defeated] that He might test you. And He has already forgiven you, and *AlloEh* is the possessor of bounty for the believers.
 153. [Remember] when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you from behind. So *AlloEh* repaid you with distress upon distress so you would not grieve for that which had escaped you [of victory and spoils of war] or [for] that which had befallen you [of injury and death]. And *AlloEh* is [fully] Acquainted with what you do.
 154. Then after distress, He sent down upon you security [in the form of] drowsiness, overcoming a faction of you, while another faction worried about themselves, thinking of *AlloEh* other than the truth – the thought of ignorance, saying, "Is there anything for us [to have done] in this matter?" Say,

127i.e., the spoils of war.

S ʿrah 3 – • li ōlMrOEn JuzŌ 4
63

"Indeed, the matter belongs completely to AlIOEh." They conceal within themselves what they will not reveal to you. They say, "If there was anything we could have done in the matter, we [i.e., some of us] would not have been killed right here." Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds." [It was] so that AlIOEh might test what is in your breasts and purify what is in your hearts. And AlIOEh is Knowing of that within the breasts.

155. Indeed, those of you who turned back on the day the two armies met [at Uúud] – it was Satan who caused them to slip because of some [blame] they had earned. But AlIOEh has already forgiven them. Indeed, AlIOEh is Forgiving and Forbearing.

156. O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, "If they had been with us, they would not have died or have been killed," so AlIOEh makes that [misconception] a regret within their hearts. And it is AlIOEh who gives life and causes death, and AlIOEh is Seeing of what you do.

157. And if you are killed in the cause of AlIOEh or die – then forgiveness from AlIOEh and mercy are better than whatever they accumulate [in this world].

158. And whether you die or are killed, unto AlIOEh you will be gathered.

159. So by mercy from AlIOEh, [O Muúammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon AlIOEh. Indeed, AlIOEh loves those who rely [upon Him].

160. If AlIOEh should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon AlIOEh let the believers rely.

S ʿrah 3 – • li ōlMrOEn JuzŌ 4

64

161. It is not [attributable] to any prophet that he would act unfaithfully [in regard to war booty]. And whoever betrays, [taking unlawfully], will come with what he took on the Day of Resurrection. Then will every soul be [fully] compensated for what it earned, and they will not be wronged.

162. So is one who pursues the pleasure of AlIOEh like one who brings upon himself the anger of AlIOEh and whose refuge is Hell? And wretched is the destination.

163. They are [varying] degrees in the sight of AlIOEh, and AlIOEh is Seeing of whatever they do.

164. Certainly did AlIOEh confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book [i.e., the QurŌŌEn] and wisdom, 128 although they had been before in manifest error.

165. Why [is it that] when a [single] disaster struck you [on the day of Uúud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, "From where is this?" Say, "It is from yourselves [i.e., due to your sin]." Indeed, AlIOEh is over all things competent.

166. And what struck you on the day the two armies met [at Uúud] was by permission of AlIOEh that He might make evident the [true] believers

167. And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of AlIOEh or [at least] defend." They said, "If we had known [there would be] fighting, we would have followed you." They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And AlIOEh is most knowing of what they conceal –

168. Those who said about their brothers while sitting [at home], "If they had obeyed us, they would not have been killed."

128The Prophet's sunnah.
S ʿrah 3 – • li ōlMrOEn JuzŌ 4
65

Say, "Then prevent death from yourselves, if you should be truthful."

169. And never think of those who have been killed in the cause of AlIOEh as dead. Rather, they are alive with their Lord, receiving provision, 170. Rejoicing in what AlIOEh has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them – that there will be no fear concerning them, nor will they grieve.

171. They receive good tidings of favor from AlIOEh and bounty and [of the fact] that AlIOEh does not allow the reward of believers to be lost –

172. Those [believers] who responded to AlIOEh and the Messenger after injury had struck them. For those who did good among them and feared AlIOEh is a great reward –

173. Those to whom people [i.e., hypocrites] said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is AlIOEh, and [He is] the best Disposer of affairs."

174. So they returned with favor from AlIOEh and bounty, no harm having touched them. And they pursued the pleasure of AlIOEh, and AlIOEh is the possessor of great bounty.

175. That is only Satan who frightens [you] of his supporters. So

fear them not, but fear Me, if you are [indeed] believers.

176. And do not be grieved, [O Muúammad], by those who hasten into disbelief. Indeed, they will never harm AlIOEh at all. AlIOEh intends that He should give them no share in the Hereafter, and for them is a great punishment.

177. Indeed, those who purchase disbelief [in exchange] for faith – never will they harm AlIOEh at all, and for them is a painful punishment.

178. And let not those who disbelieve ever think that [because]

We extend their time [of enjoyment] it is better for them. We

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only extend it for them so that they may increase in sin, and

for them is a humiliating punishment.

179. AlIOEh would not leave the believers in that [state] you are in [presently] until He separates the evil from the good. Nor would AlIOEh reveal to you the unseen. But [instead], AlIOEh chooses of His messengers whom He wills, so believe in AlIOEh and His messengers. And if you believe and fear Him, then for you is a great reward.

180. And let not those who [greedily] withhold what AlIOEh has

given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to AlIOEh belongs the heritage of the heavens and the earth. And AlIOEh, with what you do, is [fully] Acquainted.

181. AlIOEh has certainly heard the statement of those [Jews] who said, "Indeed, AlIOEh is poor, while we are rich." We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the Burning Fire. 182. That is for what your hands have put forth and because AlIOEh is not ever unjust to [His] servants."

183. [They are] those who said, "Indeed, AlIOEh has taken our promise not to believe any messenger until he brings us an offering which fire [from heaven] will consume." Say, "There have already come to you messengers before me with clear proofs and [even] that of which you speak. So why did you kill them, if you should be truthful?"

184. Then if they deny you, [O Muáammad] – so were messengers denied before you, who brought clear proofs and written ordinances and the enlightening Scripture.129

185. Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has 129The unaltered, original Torah and Gospel, which were revealed by AlIOEh.

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attained [his desire]. And what is the life of this world except the enjoyment of delusion.

186. You will surely be tested in your possessions and in yourselves.

And you will surely hear from those who were given the Scripture before you and from those who associate others with AlIOEh much abuse. But if you are patient and fear AlIOEh – indeed, that is of the matters [worthy] of resolve.

187. And [mention, O Muáammad], when AlIOEh took a covenant

from those who were given the Scripture, [saying], "You must make it clear [i.e., explain it] to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased.

188. And never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do – never think them [to be] in safety from the punishment, and for them is a painful punishment.

189. And to AlIOEh belongs the dominion of the heavens and the earth, and AlIOEh is over all things competent.

190. Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding –

191. Who remember AlIOEh while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.

192. Our Lord, indeed whoever You admit to the Fire – You have disgraced him, and for the wrongdoers there are no helpers.

193. Our Lord, indeed we have heard a caller [i.e., Prophet Muáammad (·)] calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die among the righteous.

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194. Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise."

195. And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed – I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from AlIOEh, and AlIOEh has with Him the best reward."

196. Be not deceived by the [uninhibited] movement of the disbelievers throughout the land.

197. [It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place.

198. But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation

from AlIOEh. And that which is with AlIOEh is best for the righteous.

199. And indeed, among the People of the Scripture are those who believe in AlIOEh and what was revealed to you and what was revealed to them, [being] humbly submissive to AlIOEh. They do not exchange the verses of AlIOEh for a small price. Those will have their reward with their Lord. Indeed, AlIOEh is swift in account.

200. O you who have believed, persevere130 and endure131 and remain stationed132 and fear AlIOEh that you may be successful.

130In your religion and in the face of your enemies.

131In patience, outlasting your enemies, and against your own evil inclinations.

132Posted at your positions against the enemy or in the mosques, awaiting prayers.

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S´rah an-NisOEÖ133

BismilloEhir-RaúmoEnir-Raúeem

1. O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many

men and women. And fear ALLOEh, through whom¹³⁴ you ask one another,¹³⁵ and the wombs.¹³⁶ Indeed ALLOEh is ever,¹³⁷ over you, an Observer.

2. And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.

3. And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hands possess [i.e., slaves]. That is more suitable that you may not incline [to injustice].

4. And give the women [upon marriage] their [bridal] gifts¹³⁸ graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.¹³⁹

5. And do not give the weak-minded your property,¹⁴⁰ which ALLOEh

133An-NisOEÖ: The Women.

134In whose name.

135i.e., request favors and demand rights.

136i.e., fear ALLOEh in regard to relations of kinship.

137When used in conjunction with ALLOEh's attributes, the word "ever" (occurring repeatedly throughout this s´rah and elsewhere, such as in S´rah al-AúOEb) is quite inadequate in imparting the sense of continuation expressed by the word "koEna" in Arabic, which indicates "always was, is, and always will be."

138The obligatory bridal gift (mahr).

139Knowing that it is lawful.

140Although it is their property, ALLOEh (subúOEEnahu wa taóOEIOE) refers to it in the collective sense, reminding us that all wealth is provided by Him for the maintenance of the community as well as of individual members.

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has made a means of sustenance for you, but provide for them

with it and clothe them and speak to them words of appropriate kindness.

6. And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor – let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is ALLOEh as Accountant.

7. For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much – an obligatory share.

8. And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of it [i.e., the estate] and speak to them words of appropriate kindness.

9. And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear ALLOEh and speak words of appropriate justice.

10. Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze [i.e., Hellfire].

11. ALLOEh instructs you concerning your children [i.e., their portions of inheritance]: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate.¹⁴¹ And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [and/or sisters], for his mother

141Literally, "that which he left."

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is a sixth,¹⁴² after any bequest he [may have] made or debt.¹⁴³ Your parents or your children – you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by ALLOEh. Indeed, ALLOEh is ever Knowing and Wise.

12. And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for them [i.e., the wives] is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third,¹⁴⁴ after any bequest which was made or debt, as long as there is no detriment [caused].¹⁴⁵ [This is] an ordinance from ALLOEh, and ALLOEh is Knowing and Forbearing.

13. These are the limits [set by] ALLOEh, and whoever obeys ALLOEh and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.

14. And whoever disobeys ALLOEh and His Messenger and transgresses His limits – He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.

15. Those who commit immorality [i.e., unlawful sexual intercourse] of your women – bring against them four [witnesses] from

142Although the siblings themselves do not inherit in this case.

143Based upon prophetic úadths, scholars have ruled that debt takes precedent over a bequest, that a bequest may not include any who inherit by law, and that the total bequest may not be more than one third of one's estate. After the fulfillment of debts and bequests (if any), the remainder of the

estate is to be divided according to the ordinances in this s ʿrah.

144These shares are divided equally between males and females.

145This is a condition for any bequest. If it has been violated by the deceased, his bequest is not to be honored, or it may be adjusted by the executor.

See 2:182.

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among you. And if they testify, 146 confine them [i.e., the guilty women] to houses until death takes them or AlIOEh ordains for them [another] way. 147

16. And the two 148 who commit it [i.e., unlawful sexual intercourse] among you – punish [i.e., dishonor] them both. But if they repent

and correct themselves, leave them alone. Indeed, AlIOEh is ever Accepting of repentance and Merciful.

17. The repentance accepted by AlIOEh is only for those who do wrong in ignorance [or carelessness] and then repent soon after.

It is those to whom AlIOEh will turn in forgiveness, and AlIOEh is ever Knowing and Wise.

18. But repentance is not [accepted] of those who [continue to] do

evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.

19. O you who have believed, it is not lawful for you to inherit women by compulsion. 149 And do not make difficulties for them in order to take [back] part of what you gave them 150 unless they commit a clear immorality [i.e., adultery]. And live with them in kindness. For if you dislike them – perhaps you dislike a thing and AlIOEh makes therein much good.

20. But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin?

146The witnesses must swear to actually having seen the act taking place.

147The "other way" (i.e., penalty) was later revealed in 24:2, canceling the ruling in this verse.

148Scholars differ over whether "the two" refers to two of the same sex (i.e., homosexuals) or those of opposite sexes. In either case, later rulings outlined in the sunnah have replaced this one.

149The deceased man's heirs have no rights of marriage or otherwise over his widow.

150At the time of marriage as mahr.

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21. And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?

22. And do not marry those [women] whom your fathers married, except what has already occurred. 151 Indeed, it was an immorality and hateful [to AlIOEh] and was evil as a way.

23. Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. 152

Indeed, AlIOEh is ever Forgiving and Merciful.

24. And [also prohibited to you are all] married women except those your right hands possess. 153 [This is] the decree of AlIOEh

upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation 154 as an obligation. And there is no

blame upon you for what you mutually agree to beyond the obligation. Indeed, AlIOEh is ever Knowing and Wise.

25. And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And AlIOEh is most 151Before IslOEm. After the ruling was revealed by AlIOEh, men were required to release those women unlawful to them (e.g., a stepmother, one of two sisters, or any wives over the limit of four). The same obligation applies to one once he has accepted IslOEm.

152See previous footnote.

153i.e., slaves or war captives who had polytheist husbands.

154The mahr, a specified gift to the bride required of the man upon marriage.

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knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give

them their due compensation [i.e., mahr] according to what is acceptable. [They should be] chaste, neither [off] those who commit unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women. This [allowance] is for him among you who fears affliction [i.e., sin], but to be patient is better for you. And AlIOEh is Forgiving and Merciful.

26. AlIOEh wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And AlIOEh is Knowing and Wise.

27. AlIOEh wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.

28. And AlIOEh wants to lighten for you [your difficulties]; and mankind was created weak.

29. O you who have believed, do not consume one another's wealth unjustly 155 but only [in lawful] business by mutual consent.

And do not kill yourselves [for one another]. Indeed, AlLOEh is to you ever Merciful.

30. And whoever does that in aggression and injustice – then We

will drive him into a Fire. And that, for AlLOEh, is [always] easy.

31. If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].

32. And do not wish for that by which AlLOEh has made some of you exceed others. For men is a share of what they have earned, and for women is a share of¹⁵⁶ what they have earned. And ask AlLOEh of His bounty. Indeed AlLOEh is ever, of all things, Knowing.

¹⁵⁵i.e., unlawfully or under false pretense.

¹⁵⁶This may refer to shares of inheritance, wages and reward in the Hereafter.

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33. And for all, We have made heirs to what is left by parents and relatives. And to those whom your oaths have bound [to you] – give them their share.¹⁵⁷ Indeed AlLOEh is ever, over all things, a Witness.

34. Men are in charge of women¹⁵⁸ by [right of] what AlLOEh has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what AlLOEh would have them guard.¹⁵⁹ But those [wives] from whom you fear

arrogance – [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them.¹⁶⁰ But if they obey you [once more], seek no means against them. Indeed, AlLOEh is ever Exalted and Grand.

35. And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, AlLOEh will cause it between them. Indeed, AlLOEh is ever Knowing and Acquainted [with all things].

36. Worship AlLOEh and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor,

the neighbor farther away, the companion at your side,¹⁶¹ the traveler, and those whom your right hands possess. Indeed, AlLOEh does not like those who are self-deluding and boastful,

37. Who are stingy and enjoin upon [other] people stinginess and

conceal what AlLOEh has given them of His bounty – and We have prepared for the disbelievers a humiliating punishment –

38. And [also] those who spend of their wealth to be seen by the people and believe not in AlLOEh nor in the Last Day. And he to whom Satan is a companion – then evil is he as a companion.

¹⁵⁷By bequest, as only those relatives mentioned in verses 11 and 12 inherit fixed shares.

¹⁵⁸This applies primarily to the husband-wife relationship.

¹⁵⁹i.e., their husbands' property and their own chastity.

¹⁶⁰As a last resort. It is unlawful to strike the face or to cause bodily injury.

¹⁶¹i.e., those whose acquaintance you have made. Also interpreted as the wife.

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39. And what [harm would come] upon them if they believed in AlLOEh and the Last Day and spent out of what AlLOEh provided for them? And AlLOEh is ever, about them, Knowing.

40. Indeed, AlLOEh does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.

41. So how [will it be] when We bring from every nation a witness and We bring you, [O Muáammad], against these [people] as a witness?

42. That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from AlLOEh a [single] statement.

43. O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying¹⁶² or in a state of janOEbah,¹⁶³ except those passing through [a place of prayer], until you have washed [your whole body]. And if

you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, AlLOEh is ever Pardoning and Forgiving.

44. Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way?

45. And AlLOEh is most knowing of your enemies; and sufficient is AlLOEh as an ally, and sufficient is AlLOEh as a helper.

46. Among the Jews are those who distort words from their [proper] places [i.e., usages] and say, "We hear and disobey" and "Hear but be not heard" and "ROEOinOE,"¹⁶⁴ twisting their tongues and defaming the religion. And if they had said [instead],

¹⁶²The use of intoxicants was later prohibited completely. See 5:90-91.

¹⁶³Literally, "distance." The state of one under obligation to perform ghusl (a complete bath) due to having had sexual intercourse or ejaculation.

¹⁶⁴See footnote to 2:104.

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"We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable. But AlLOEh has cursed them for their disbelief, so they believe not, except for a few.¹⁶⁵

47. O you who were given the Scripture, believe in what We have sent down [to Muáammad (·)], confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers.¹⁶⁶ And ever is the matter [i.e., decree] of AlLOEh accomplished.

48. Indeed, AlLOEh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with AlLOEh has certainly fabricated a tremendous sin.

49. Have you not seen those who claim themselves to be pure?

Rather, ALIOEh purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed].

50. Look how they invent about ALIOEh untruth, and sufficient is that as a manifest sin.

51. Have you not seen those who were given a portion of the Scripture, who believe in jibt [superstition] and <OEgh ʿt [false objects of worship] and say about the disbelievers, "These are better guided than the believers as to the way"?

52. Those are the ones whom ALIOEh has cursed; and he whom ALIOEh curses – never will you find for him a helper.

53. Or have they a share of dominion? Then [if that were so], they would not give the people [even as much as] the speck on a date seed.

54. Or do they envy people for what ALIOEh has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom¹⁶⁷ and conferred upon them a great kingdom.

165Or "except with little belief."

166See 7:163-166.

167Prophetic teachings.

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55. And some among them believed in it,¹⁶⁸ and some among

them were averse to it. And sufficient is Hell as a blaze.

56. Indeed, those who disbelieve in Our verses – We will drive them into a fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, ALIOEh is ever Exalted in Might and Wise.

57. But those who believe and do righteous deeds – We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade.

58. Indeed, ALIOEh commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which ALIOEh instructs you. Indeed, ALIOEh is ever Hearing and Seeing.

59. O you who have believed, obey ALIOEh and obey the Messenger and those in authority among you. And if you disagree over

anything, refer it to ALIOEh and the Messenger, if you should believe in ALIOEh and the Last Day. That is the best [way] and best in result.

60. Have you not seen those who claim to have believed in what was revealed to you, [O Muáammad], and what was revealed before you? They wish to refer legislation to <OEgh ʿt,¹⁶⁹ while they were commanded to reject it; and Satan wishes to lead them far astray.

61. And when it is said to them, "Come to what ALIOEh has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.

62. So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by ALIOEh, "We intended nothing but good conduct and accommodation."

168In what was given to them. Also interpreted as "in him," i.e., Muáammad (•).

169False objects of worship or those transgressors who usurp the divine right of government.

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63. Those are the ones of whom ALIOEh knows what is in their hearts, so turn away from them¹⁷⁰ but admonish them and speak to them a far-reaching [i.e., effective] word.

64. And We did not send any messenger except to be obeyed by permission of ALIOEh. And if, when they wronged themselves, they had come to you, [O Muáammad], and asked forgiveness of ALIOEh and the Messenger had asked forgiveness for them, they would have found ALIOEh Accepting of repentance and Merciful.

65. But no, by your Lord, they will not [truly] believe until they make you, [O Muáammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.

66. And if We had decreed upon them, "Kill yourselves" or

"Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith].

67. And then We would have given them from Us a great reward.

68. And We would have guided them to a straight path.

69. And whoever obeys ALIOEh and the Messenger – those will be with the ones upon whom ALIOEh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

70. That is the bounty from ALIOEh, and sufficient is ALIOEh as Knower.

71. O you who have believed, take your precaution and [either] go forth in companies or go forth all together.

72. And indeed, there is among you he who lingers behind; and if disaster strikes you, he says, "ALIOEh has favored me in that I was not present with them."

170i.e., use not violence against them.

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73. But if bounty comes to you from ALIOEh, he will surely say, as if

[i.e., showing that] there had never been between you and him any affection, "Oh, I wish I had been with them so I could have attained a great attainment."¹⁷¹

74. So let those fight in the cause of ALIOEh who sell the life of this world for the Hereafter. And he who fights in the cause of ALIOEh and is killed or achieves victory – We will bestow upon him a great reward.

75. And what is [the matter] with you that you fight not in the cause of ALIOEh and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper"?

76. Those who believe fight in the cause of ALIOEh, and those who disbelieve fight in the cause of < OEgh ʿt.¹⁷² So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.

77. Have you not seen those who were told, "Restrain your hands [from fighting]173 and establish prayer and give zakOEh"? But then when fighting was ordained for them, at once a party of them feared men as they fear AlIOEh or with [even] greater fear.

They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, "The enjoyment of this world is little, and the Hereafter is better for he who fears AlIOEh. And injustice will not be done to you, [even] as much as a thread [inside a date seed]."

78. Wherever you may be, death will overtake you, even if you should be within towers of lofty construction. But if good comes to them, they say, "This is from AlIOEh"; and if evil befalls them, they say,174 "This is from you." Say, "All [things] are 171The spoils of war. Although having pretended to befriend the believers in support of AlIOEh's religion, the hypocrite will not be willing to fight except for material gain.

172See footnote to 4:60.

173Before permission was given by AlIOEh.

174Addressing the Prophet (ﷺ). S ́rah 4 – an-NisOE ́ Juz ́ 5 81

from AlIOEh." So what is [the matter] with those people that they can hardly understand any statement?

79. What comes to you of good is from AlIOEh, but what comes to you of evil, [O man], is from yourself.175 And We have sent you,

[O Muáammad], to the people as a messenger, and sufficient is AlIOEh as Witness.

80. He who obeys the Messenger has obeyed AlIOEh; but those who turn away – We have not sent you over them as a guardian.

81. And they say, "[We pledge] obedience." But when they leave you, a group of them spend the night determining to do other than what you say. But AlIOEh records what they plan by night. So leave them alone and rely upon AlIOEh. And sufficient is AlIOEh as Disposer of affairs.

82. Then do they not reflect upon the Qur ́OEEn?176 If it had been

from [any] other than AlIOEh, they would have found within it much contradiction.

83. And when there comes to them something [i.e., information] about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of AlIOEh upon you and His mercy, you would have followed Satan, except for a few.

84. So fight, [O Muáammad], in the cause of AlIOEh; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps AlIOEh will restrain the [military] might of those who disbelieve. And AlIOEh is greater in might and stronger in [exemplary] punishment.177

85. Whoever intercedes for a good cause will have a share [i.e., reward] therefrom; and whoever intercedes for an evil cause 175As a result of your mistakes or sins.

176i.e., its meanings and its objective.

177AlIOEh is able to defeat them in such a way as to deter others from attempting anything similar.

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will have a portion [i.e., burden] therefrom. And ever is AlIOEh, over all things, a Keeper.178

86. And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed AlIOEh is ever, over all things, an Accountant.

87. AlIOEh – there is no deity except Him. He will surely assemble

you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful than AlIOEh in statement.

88. What is [the matter] with you [that you are] two groups concerning the hypocrites,179 while AlIOEh has made them fall back [into error and disbelief] for what they earned.180 Do you wish to guide those whom AlIOEh has sent astray? And he whom AlIOEh sends astray – never will you find for him a way [of guidance].181

89. They wish you would disbelieve as they disbelieved so you

would be alike. So do not take from among them allies until they emigrate for the cause of AlIOEh. But if they turn away [i.e., refuse], then seize them and kill them wherever you find them and take not from among them any ally or helper,

90. Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people. And if AlIOEh had willed, He could have given them power over you, and they would have fought you.

So if they remove themselves from you and do not fight you and offer you peace, then AlIOEh has not made for you a cause [for fighting] against them. 178Providing, protecting, witnessing, keeping precise records and capable of recompense.

179i.e., divided between two viewpoints – whether or not they should be fought and killed.

180As the result of their disobedience and disloyalty.

181AlIOEh (subúOEEnahu wa ta ́OEIOE) leaves or sends astray those who choose to reject His guidance.

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91. You will find others who wish to obtain security from you and [to] obtain security from their people. Every time they are returned to [the influence of] disbelief, they fall back into it.

So if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you overtake them. And those – We have made for you against them a clear authorization.

92. And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake – then the freeing of a believing slave and a compensation payment [diyah] presented

to his [i.e., the deceased's] family [is required], unless they give [up their right as] charity. But if he [i.e., the deceased] was from a people at war with you and he was a believer –

then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty – then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] – then [instead], a fast for two months consecutively,¹⁸² [seeking] acceptance of repentance from AlLOEh.¹⁸³ And AlLOEh is ever Knowing and Wise.

93. But whoever kills a believer intentionally – his recompense is Hell, wherein he will abide eternally, and AlLOEh has become angry with him and has cursed him and has prepared for him a great punishment.

94. O you who have believed, when you go forth [to fight] in the cause of AlLOEh, investigate; and do not say to one who gives you [a greeting of] peace, "You are not a believer,"¹⁸⁴ aspiring for the goods of worldly life; for with AlLOEh are many acquisitions. You [yourselves] were like that before; then AlLOEh conferred¹⁸² Uninterrupted except when there is an IsLOEmically valid reason, as in RamadhOEn.

183An accidental death usually results from some degree of negligence or error for which the believer feels the need to repent.

184Do not assume that he pretends IsLOEm merely in order to save himself, for he may be sincere in faith.

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His favor [i.e., guidance] upon you, so investigate. Indeed AlLOEh is ever, with what you do, Acquainted.

95. Not equal are those believers remaining [at home] – other than the disabled – and the mujOEhideen, [who strive and fight] in the cause of AlLOEh with their wealth and their lives. AlLOEh has preferred the mujOEhideen through their wealth and their lives over those who remain [behind], by degrees. And to all [i.e., both] AlLOEh has promised the best [reward]. But AlLOEh has preferred

the mujOEhideen over those who remain [behind] with a great reward –

96. Degrees [of high position] from Him and forgiveness and mercy.

And AlLOEh is ever Forgiving and Merciful.

97. Indeed, those whom the angels take [in death] while wronging themselves¹⁸⁵ – [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." They [the angels] will say, "Was not the earth of AlLOEh spacious [enough] for you to emigrate therein?" For those, their refuge is Hell – and evil it is as a destination.

98. Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way¹⁸⁶ –

99. For those it is expected that AlLOEh will pardon them, and AlLOEh is ever Pardoning and Forgiving.

100. And whoever emigrates for the cause of AlLOEh will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to AlLOEh and His Messenger and then death overtakes him – his reward has already become incumbent upon AlLOEh. And AlLOEh is ever Forgiving and Merciful.

101. And when you travel throughout the land, there is no blame

185By preferring to remain among the disbelievers, although they have the means to emigrate, in an environment where a Muslim is unable to practice his religion freely.

186They are prevented by circumstances beyond their control.

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upon you for shortening the prayer,¹⁸⁷ [especially] if you fear that those who disbelieve may disrupt [or attack] you.¹⁸⁸ Indeed, the disbelievers are ever to you a clear enemy.

102. And when you [i.e., the commander of an army] are among them and lead them in prayer,¹⁸⁹ let a group of them stand [in prayer] with you and let them carry their arms. And when

they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, AlLOEh has prepared for the disbelievers a humiliating punishment.

103. And when you have completed the prayer, remember AlLOEh standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.

104. And do not weaken in pursuit of the enemy. If you should be suffering – so are they suffering as you are suffering, but you expect from AlLOEh that which they expect not. And AlLOEh is ever Knowing and Wise.

105. Indeed, We have revealed to you, [O Muʿammad], the Book in truth so you may judge between the people by that which AlLOEh has shown you. And do not be for the deceitful an advocate.

106. And seek forgiveness of AlLOEh. Indeed, AlLOEh is ever Forgiving and Merciful.

187The four rakŌah prayers are shortened to two rakŌahs.

188The example of the Prophet (ﷺ) and his companions illustrates that fear is not a condition for this allowance, merely travel.

189At times of fear on the battleground.

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107. And do not argue on behalf of those who deceive themselves. Indeed, AlLOEh loves not one who is a habitually sinful deceiver.

108. They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from AlLOEh, and He is with

them [in His knowledge] when they spend the night in such as He does not accept of speech. And ever is AlIOEh, of what they do, encompassing.

109. Here you are – those who argue on their behalf in [this] worldly life – but who will argue with AlIOEh for them on the Day of Resurrection, or who will [then] be their representative?

110. And whoever does a wrong or wrongs himself but then seeks forgiveness of AlIOEh will find AlIOEh Forgiving and Merciful.

111. And whoever earns [i.e., commits] a sin only earns it against himself. And AlIOEh is ever Knowing and Wise.

112. But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin.

113. And if it was not for the favor of AlIOEh upon you, [O Muúammad], and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And AlIOEh has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favor of AlIOEh upon you been great.

114. No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of AlIOEh – then We are going to give him a great reward.

115. And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We will give him what he has taken¹⁹⁰ and drive him into Hell, and evil it is as a destination.

190i.e., make him responsible for his choice.

S´rah 4 – an-NisOEŒ JuzŒ 5
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116. Indeed, AlIOEh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with AlIOEh has certainly gone far astray.

117. They call upon instead of Him none but female [deities], and

they [actually] call upon none but a rebellious Satan,

118. Whom AlIOEh has cursed. For he had said, "I will surely take from among Your servants a specific portion.

119. And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of AlIOEh." And whoever takes Satan as an ally instead of AlIOEh has certainly sustained a clear loss.

120. He [i.e., Satan] promises them and arouses desire in them. But Satan does not promise them except delusion.

121. The refuge of those will be Hell, and they will not find from it an escape.

122. But the ones who believe and do righteous deeds – We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of AlIOEh, [which is] truth, and who is more truthful than AlIOEh in statement.

123. It [i.e., Paradise] is not [obtained] by your wishful thinking

nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides AlIOEh a protector or a helper.

124. And whoever does righteous deeds, whether male or female, while being a believer – those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.

125. And who is better in religion than one who submits himself to AlIOEh while being a doer of good and follows the religion of Abraham, inclining toward truth? And AlIOEh took Abraham as an intimate friend.

126. And to AlIOEh belongs whatever is in the heavens and whatever is on the earth. And ever is AlIOEh, of all things, encompassing.

S´rah 4 – an-NisOEŒ JuzŒ 5
88

127. And they request from you, [O Muúammad], a [legal] ruling concerning women. Say, "AlIOEh gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is

decreed for them¹⁹¹ – and [yet] you desire to marry them – and concerning the oppressed among children and that you maintain for orphans [their rights] in justice." And whatever you do of good – indeed, AlIOEh is ever Knowing of it.

128. And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them – and settlement is best. And present in [human] souls is stinginess.¹⁹² But if you do good and fear AlIOEh – then indeed AlIOEh is ever, with what you do, Acquainted.

129. And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging.¹⁹³ And if you amend [your affairs] and fear AlIOEh – then indeed, AlIOEh is ever Forgiving and Merciful.

130. But if they separate [by divorce], AlIOEh will enrich each [of

them] from His abundance. And ever is AlIOEh Encompassing and Wise.

131. And to AlIOEh belongs whatever is in the heavens and whatever

is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear AlIOEh. But if you disbelieve – then to AlIOEh belongs whatever is in the heavens

and whatever is on the earth. And ever is AlIOEh Free of need and Praiseworthy.

132. And to AlIOEh belongs whatever is in the heavens and whatever

is on the earth. And sufficient is AlIOEh as Disposer of affairs.

133. If He wills, He can do away with you, O people, and bring others [in your place]. And ever is AlIOEh competent to do that.

191i.e., their rights, in general, and their mahr, specifically.

192i.e., holding on to self-interests.

193Neither divorced nor enjoying the rights of marriage.

S´rah 4 – an-NisOEŒ JuzŒ 5
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134. Whoever desires the reward of this world – then with AlIOEh is the reward of this world and the Hereafter. And ever is AlIOEh Hearing and Seeing.

135. O you who have believed, be persistently standing firm in justice, witnesses for ALIOEh, even if it be against yourselves or parents and relatives. Whether one is rich or poor, ALIOEh is more worthy of both.¹⁹⁴ So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed ALIOEh is ever, with what you do, Acquainted.

136. O you who have believed, believe¹⁹⁵ in ALIOEh and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in ALIOEh, His angels, His books, His messengers, and the Last Day has certainly gone far astray. 137. Indeed, those who have believed then disbelieved, then believed then disbelieved, and then increased in disbelief – never will ALIOEh forgive them, nor will He guide them to a way.

138. Give tidings to the hypocrites that there is for them a painful punishment –

139. Those who take disbelievers as allies instead of the believers. Do they seek with them honor [through power]? But indeed, honor belongs to ALIOEh entirely.¹⁹⁶

140. And it has already come down to you in the Book [i.e., the Qur   n] that when you hear the verses of ALIOEh [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them.¹⁹⁷ Indeed, ALIOEh will gather the hypocrites and disbelievers in Hell all together –

194*i.e., more knowledgeable of their best interests. Therefore, adhere to what He has enjoined upon you and testify honestly.*

195*i.e., renew, confirm and adhere to your belief.*

196*Being the source of all power and honor, ALIOEh grants them to whom He wills.*

197*In this world, by participation in their blasphemy, and in the next, where you will share their punishment.*

S   rah 4 – an-Nis    Juz   6
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141. Those who wait [and watch] you. Then if you gain a victory from ALIOEh, they say, "Were we not with you?" But if the disbelievers have a success, they say [to them], "Did we not gain the advantage over you, but we protected you from the believers?" ALIOEh will judge between [all of] you on the Day of Resurrection, and never will ALIOEh give the disbelievers over the believers a way [to overcome them].¹⁹⁸

142. Indeed, the hypocrites [think to] deceive ALIOEh, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering ALIOEh except a little,

143. Wavering between them, [belonging] neither to these [i.e., the believers] nor to those [i.e., the disbelievers]. And whoever ALIOEh leaves astray – never will you find for him a way.

144. O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give ALIOEh against yourselves a clear case?

145. Indeed, the hypocrites will be in the lowest depths of the Fire – and never will you find for them a helper –

146. Except for those who repent, correct themselves, hold fast to ALIOEh, and are sincere in their religion for ALIOEh, for those will be with the believers. And ALIOEh is going to give the believers a great reward.

147. What would ALIOEh do with [i.e., gain from] your punishment if

you are grateful and believe? And ever is ALIOEh Appreciative and Knowing.

148. ALIOEh does not like the public mention of evil except by one who

has been wronged. And ever is ALIOEh Hearing and Knowing.

149. If [instead] you show [some] good or conceal it or pardon an offense – indeed, ALIOEh is ever Pardoning and Competent.¹⁹⁹ 198*In the Hereafter, but possibly in this world as well.*

199*ALIOEh is always able to exact retribution, although He pardons out of His grace.*

S   rah 4 – an-Nis    Juz   6
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150. Indeed, those who disbelieve in ALIOEh and His messengers

and wish to discriminate between ALIOEh and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between – 151. Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.

152. But they who believe in ALIOEh and His messengers and do not

discriminate between any of them – to those He is going to give their rewards. And ever is ALIOEh Forgiving and Merciful.

153. The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses [even] greater than that and said, "Show us ALIOEh outright," so the thunderbolt struck them for their wrongdoing. Then they took the calf [for worship] after clear evidences had come to them, and We pardoned that. And We gave Moses a clear authority.

154. And We raised over them the mount for [refusal of] their covenant; and We said to them, "Enter the gate bowing humbly"; and We said to them, "Do not transgress on the sabbath"; and We took from them a solemn covenant.

155. And [We cursed them]²⁰⁰ for their breaking of the covenant and their disbelief in the signs of ALIOEh and their killing of the prophets without right and their saying, "Our hearts are wrapped" [i.e., sealed against reception]. Rather, ALIOEh has sealed them because of their disbelief, so they believe not, except for a few.²⁰¹

156. And [We cursed them] for their disbelief and their saying against Mary a great slander,²⁰²

157. And [for] their saying, "Indeed, we have killed the Messiah,

Jesus, the son of Mary, the messenger of ALIOEh." And they 200*Another interpretation is "And [We made certain good foods unlawful to*

them]," based upon verse 160.

201*Or "except with little belief."*

202*When they accused her of fornication.*

S   rah 4 – an-Nis    Juz   6
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did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ

over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him,

for certain.²⁰³

158. Rather, AlIOEh raised him to Himself. And ever is AlIOEh Exalted in Might and Wise.

159. And there is none from the People of the Scripture but that he will surely believe in him [i.e., Jesus] before his death.²⁰⁴ And on the Day of Resurrection he will be against them a witness.

160. For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of AlIOEh many [people],
161. And [for] their taking of usury while they had been forbidden

from it, and their consuming of the people's wealth unjustly. And We have prepared for the disbelievers among them a painful punishment.

162. But those firm in knowledge among them and the believers believe in what has been revealed to you, [O Muáammad], and what was revealed before you. And the establishers of prayer [especially] and the givers of zakOEh and the believers in AlIOEh and the Last Day – those We will give a great reward.

163. Indeed, We have revealed to you, [O Muáammad], as We revealed to Noah and the prophets after him. And We revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants,²⁰⁵ Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].

203Another meaning is "And they did not kill him, being certain [of his identity]," i.e., they killed another assuming it was Jesus (upon whom be peace).

204One interpretation is that "his death" refers to that of Jesus after his return to earth. Or it can mean "the death of every individual from among the People of the Scripture."

205Al-AsbOE<. See footnote to 2:136.

S´rah 4 – an-NisOEÕ JuzÕ 6
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164. And [We sent] messengers about whom We have related

[their stories] to you before and messengers about whom We have not related to you. And AlIOEh spoke to Moses with [direct] speech.

165. [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against AlIOEh after the messengers. And ever is AlIOEh Exalted in Might and Wise.

166. But AlIOEh bears witness to that which He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is AlIOEh as Witness.

167. Indeed, those who disbelieve and avert [people] from the way of AlIOEh have certainly gone far astray.

168. Indeed, those who disbelieve and commit wrong [or injustice] – never will AlIOEh forgive them, nor will He guide them to a path,

169. Except the path of Hell; they will abide therein forever. And that, for AlIOEh, is [always] easy.

170. O mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve – then indeed, to AlIOEh belongs whatever is in the heavens and earth. And ever is AlIOEh Knowing and Wise.

171. O People of the Scripture, do not commit excess in your religion²⁰⁶ or say about AlIOEh except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of AlIOEh and His word which He directed to Mary and a soul [created at a command] from Him. So believe in AlIOEh and His messengers.

And do not say, "Three"; desist – it is better for you. Indeed, AlIOEh is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is AlIOEh as Disposer of affairs.

206Such as attributing divine qualities to certain creations of AlIOEh or revering them excessively.

S´rah 4 – an-NisOEÕ JuzÕ 6
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172. Never would the Messiah disdain to be a servant of AlIOEh, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant – He will gather them to Himself

all together.

173. And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from

His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides AlIOEh any protector or helper.

174. O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light.²⁰⁷

175. So those who believe in AlIOEh and hold fast to Him – He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path.

176. They request from you a [legal] ruling. Say, "AlIOEh gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. AlIOEh makes clear to you [His law], lest you go astray. And AlIOEh is Knowing of all things.
207Showing the truth (i.e., the QurÕOEEn).

S´rah 5 – al-MOEÕidah JuzÕ 6
95

S´rah al-MOEÕidah²⁰⁸
BismillOEhir-RaúOEEnir-Raúeem

1. O you who have believed, fulfill [all] contracts.²⁰⁹ Lawful for you are the animals of grazing livestock except for that which is recited to you [in this QurÕOEEn] – hunting not being permitted while you are in the state of iúOEEm.²¹⁰ Indeed, AlIOEh ordains

what He intends.
2. O you who have believed, do not violate the rites of AlIOEh or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty

from their Lord and [His] approval. But when you come out of iúOEm, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-iarOEm lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear AlIOEh; indeed, AlIOEh is severe in penalty.

3. Prohibited to you are dead animals,²¹¹ blood, the flesh of swine, and that which has been dedicated to other than AlIOEh, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars,²¹² and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me.

This day I have perfected for you your religion and completed My 208Al-MOEÖidah: The Table, referring to the table spread with food requested by the disciples of Jesus (upon whom be peace) in verse 112. 209Which includes promises, covenants, oaths, etc. 210The state of ritual consecration for úajj or Ôumrah. 211See footnote to 2:173. 212In the name of anything other than AlIOEh.

S ´rah 5 – al-MOEÖidah JuzÖ 6 96

favor upon you and have approved for you IslOEm as religion. But whoever is forced by severe hunger with no inclination to sin – then indeed, AlIOEh is Forgiving and Merciful.

4. They ask you, [O Muúammad], what has been made lawful for them. Say, "Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals²¹³ which you train as AlIOEh has taught you. So eat of what they catch for you, and

mention the name of AlIOEh upon it, and fear AlIOEh." Indeed, AlIOEh is swift in account.

5. This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation,²¹⁴ desiring chastity, not unlawful sexual intercourse or taking [secret] lovers.

And whoever denies the faith – his work has become worthless, and he, in the Hereafter, will be among the losers.

6. O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janOEbah,²¹⁵ then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women²¹⁶ and do not find water, then seek clean earth and wipe over your faces and hands with it. AlIOEh does

not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.

7. And remember the favor of AlIOEh upon you and His covenant with which He bound you when you said, "We hear and we obey"; and fear AlIOEh. Indeed, AlIOEh is Knowing of that within the breasts.

213Such as dogs, falcons, etc.

214The specified bridal gift (mahr).

215See footnote to 4:43.

216i.e., had sexual intercourse. S ´rah 5 – al-MOEÖidah JuzÖ 6 97

8. O you who have believed, be persistently standing firm for AlIOEh, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear AlIOEh; indeed, AlIOEh is Acquainted with what you do.

9. AlIOEh has promised those who believe and do righteous deeds

[that] for them there is forgiveness and great reward.

10. But those who disbelieve and deny Our signs – those are the companions of Hellfire.

11. O you who have believed, remember the favor of AlIOEh upon you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you; and fear AlIOEh. And upon AlIOEh let the believers rely.

12. And AlIOEh had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders. And AlIOEh said, "I am with you. If you establish prayer and give zakOEh and believe in My messengers and support them and loan

AlIOEh a goodly loan,²¹⁷ I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow.

But whoever of you disbelieves after that has certainly strayed from the soundness of the way."

13. So for their breaking of the covenant We cursed them and made their hearts hardened. They distort words from their [proper] places [i.e., usages] and have forgotten a portion of that of which they were reminded.²¹⁸ And you will still observe deceit among them, except a few of them. But pardon them and overlook [their misdeeds]. Indeed, AlIOEh loves the doers of good.

14. And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded.²¹⁹ So We caused among them²²⁰ animosity and 217By spending in the cause of AlIOEh, seeking His reward. 218In the Torah concerning the coming of Prophet Muúammad (·).

219In the Gospel concerning the coming of Prophet Muúammad (·).

220i.e., among their various denominations or sects.

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hatred until the Day of Resurrection. And AlIOEh is going to inform them about what they used to do.

15. O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much.²²¹ There has come to you from AlLOEh a light and a clear Book [i.e., the Qur'OOEn]

16. By which AlLOEh guides those who pursue His pleasure to the ways of peace²²² and brings them out from darknesses into the light, by His permission, and guides them to a straight path.

17. They have certainly disbelieved who say that AlLOEh is Christ, the son of Mary. Say, "Then who could prevent AlLOEh at all if He had intended to destroy Christ, the son of Mary, or his mother or everyone on the earth?" And to AlLOEh belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills, and AlLOEh is over all things competent.

18. But the Jews and the Christians say, "We are the children of AlLOEh and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills. And to AlLOEh belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination.

19. O People of the Scripture, there has come to you Our Messenger to make clear to you [the religion] after a period [of suspension] of messengers, lest you say, "There came not to us any bringer of good tidings or a warner." But there has come to you a bringer of good tidings and a warner. And AlLOEh is over all things competent.

20. And [mention, O Muáammad], when Moses said to his people, "O my people, remember the favor of AlLOEh upon you when ²²¹Of your sin in that regard. ²²²i.e., security, well-being, integrity and escape from Hellfire. Literally, "freedom from all evil."

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He appointed among you prophets and made you possessors²²³ and gave you that which He had not given anyone among the worlds.

21. O my people, enter the Holy Land [i.e., Palestine] which AlLOEh has assigned to you and do not turn back [from fighting in AlLOEh's cause] and [thus] become losers."

22. They said, "O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter."

23. Said two men from those who feared [to disobey] upon whom AlLOEh had bestowed favor, "Enter upon them through the gate, for when you have entered it, you will be predominant.²²⁴ And upon AlLOEh rely, if you should be believers."

24. They said, "O Moses, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here."

25. [Moses] said, "My Lord, indeed I do not possess [i.e., control] except myself and my brother, so part us²²⁵ from the defiantly disobedient people."

26. [AlLOEh] said, "Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people."

27. And recite to them the story of Adam's two sons, in truth, when they both offered a sacrifice [to AlLOEh], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, AlLOEh only accepts from the righteous [who fear Him]."

28. If you should raise your hand against me to kill me – I shall ²²³Of all that you need – specifically, homes, wives and servants. Or "sovereigns," i.e., those of independent authority. ²²⁴i.e., If you obey the command of AlLOEh trusting in Him, He will fulfill His promise to you. ²²⁵Or "distinguish us" or "judge between us."

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not raise my hand against you to kill you. Indeed, I fear AlLOEh, Lord of the worlds.

29. Indeed, I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers."

30. And his soul permitted to him²²⁶ the murder of his brother, so he killed him and became among the losers.

31. Then AlLOEh sent a crow searching [i.e., scratching] in the ground to show him how to hide the disgrace²²⁷ of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the disgrace [i.e., body] of my brother?" And he became of the regretful.

32. Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul²²⁸ or for corruption [done] in the land²²⁹ – it is as if he had slain mankind entirely. And whoever saves one²³⁰ – it is as if he had saved mankind entirely. And Our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.²³¹

33. Indeed, the penalty²³² for those who wage war²³³ against AlLOEh and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment, ²²⁶i.e., the killer allowed himself. ²²⁷Referring to the dead body, evidence of his shameful deed. ²²⁸i.e., in legal retribution for murder. ²²⁹i.e., that requiring the death penalty. ²³⁰Or refrains from killing. ²³¹Heedless of AlLOEh's limits, negligent of their responsibilities. ²³²Legal retribution. ²³³i.e., commit acts of violence and terrorism against individuals or treason and aggression against the IsLOEmic state.

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34. Except for those who return [repenting] before you overcome [i.e., apprehend] them. And know that ALLOEh is Forgiving and Merciful.

35. O you who have believed, fear ALLOEh and seek the means [of nearness] to Him and strive in His cause that you may succeed.

36. Indeed, those who disbelieve – if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment.

37. They will wish to get out of the Fire, but never are they to emerge therefrom, and for them is an enduring punishment.

38. [As for] the thief, the male and the female, amputate their hands in recompense for what they earned [i.e., committed] as a deterrent [punishment] from ALLOEh. And ALLOEh is Exalted in Might and Wise.

39. But whoever repents after his wrongdoing and reforms, indeed, ALLOEh will turn to him in forgiveness. Indeed, ALLOEh is Forgiving and Merciful.

40. Do you not know that to ALLOEh belongs the dominion of the heavens and the earth? He punishes whom He wills and forgives whom He wills, and ALLOEh is over all things competent.

41. O Messenger, let them not grieve you who hasten into disbelief of those who say, "We believe" with their mouths, but their hearts believe not, and from among the Jews. [They are] avid listeners to falsehood, listening to another people who have not come to you.²³⁴ They distort words beyond their [proper] places [i.e., usages], saying, "If you are given this,²³⁵ take it; but if you are not given it, then beware." But he for whom ALLOEh intends fitnah²³⁶ – never will you possess [power to do] ²³⁴They had not attended the Prophet's gatherings or heard his words.

²³⁵The legal ruling desired by them.

²³⁶The meaning here is misbelief, misconception, or self-delusion as a result of one's own refusal of truth.

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for him a thing against ALLOEh. Those are the ones for whom ALLOEh does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment.

42. [They are] avid listeners to falsehood, devourers of [what is] unlawful. So if they come to you, [O Muáammad], judge between them or turn away from them. And if you turn away from them – never will they harm you at all. And if you judge, judge between them with justice. Indeed, ALLOEh loves those who act justly.

43. But how is it that they come to you for judgement while they have the Torah, in which is the judgement of ALLOEh? Then they turn away, [even] after that; but those are not [in fact] believers.

44. Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to ALLOEh] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of ALLOEh, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price [i.e., worldly gain]. And whoever does not judge by what ALLOEh has revealed – then it is those who are the disbelievers.

45. And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what ALLOEh has revealed – then it is those who are the wrongdoers [i.e., the unjust].

46. And We sent, following in their footsteps,²³⁷ Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.

²³⁷i.e., following the tradition of the prophets of the Children of Israel.

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47. And let the People of the Gospel judge by what ALLOEh has revealed therein. And whoever does not judge by what ALLOEh has revealed – then it is those who are the defiantly disobedient.

48. And We have revealed to you, [O Muáammad], the Book [i.e., the QurÖEn] in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what ALLOEh has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method.²³⁸ Had ALLOEh willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good.²³⁹ To ALLOEh is your return all together, and He will [then] inform you concerning that over which you used to differ.

49. And judge, [O Muáammad], between them by what ALLOEh has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what ALLOEh has revealed to you. And if they turn away – then know that ALLOEh only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient.

50. Then is it the judgement of [the time of] ignorance they desire? But who is better than ALLOEh in judgement for a people who are certain [in faith].

51. O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you – then indeed, he is [one] of them. Indeed, ALLOEh guides not the wrongdoing people.

52. So you see those in whose hearts is disease [i.e., hypocrisy] hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps ALLOEh will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful.

238Prior to this revelation, which supersedes all previous scriptures.

239i.e., obedience to AlIOEh according to what He enjoined in the Qur   En and through the sunnah of His Prophet (  ).

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53. And those who believe will say,²⁴⁰ "Are these the ones who swore by AlIOEh their strongest oaths that indeed they were with you?" Their deeds have become worthless, and they have become losers.

54. O you who have believed, whoever of you should revert from his religion – AlIOEh will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of AlIOEh and do not fear the blame of a critic. That is the favor of AlIOEh; He bestows it upon whom He wills. And AlIOEh is all-Encompassing and Knowing.

55. Your ally is none but AlIOEh and [therefore] His Messenger and those who have believed – those who establish prayer and give zak   h, and they bow [in worship].

56. And whoever is an ally of AlIOEh and His Messenger and those who have believed – indeed, the party of AlIOEh – they will be the predominant.

57. O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were

given the Scripture before you nor the disbelievers as allies.

And fear AlIOEh, if you should [truly] be believers.

58. And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason.

59. Say, "O People of the Scripture, do you resent us except [for the fact] that we have believed in AlIOEh and what was revealed to us and what was revealed before and because most of you are defiantly disobedient?"

60. Say, "Shall I inform you of [what is] worse than that²⁴¹ as

penalty from AlIOEh? [It is that of] those whom AlIOEh has

²⁴⁰About the hypocrites after their exposure.

²⁴¹Referring to the punishment the People of the Scripture (in their censure of the Muslims) claimed was deserved by them.

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cursed and with whom He became angry and made of them apes and pigs and slaves of   Egh  t.²⁴² Those are worse in position and further astray from the sound way."

61. And when they come to you, they say, "We believe." But they have entered with disbelief [in their hearts], and they have certainly left with it. And AlIOEh is most knowing of what they were concealing.

62. And you see many of them hastening into sin and aggression and the devouring of [what is] unlawful. How wretched is what they have been doing.

63. Why do the rabbis and religious scholars not forbid them from

saying what is sinful and devouring what is unlawful? How wretched is what they have been practicing.

64. And the Jews say, "The hand of AlIOEh is chained."²⁴³ Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills.

And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of war [against you], AlIOEh extinguished it. And they strive throughout the land [causing] corruption, and AlIOEh does not like corrupters.

65. And if only the People of the Scripture had believed and feared AlIOEh, We would have removed from them their misdeeds and admitted them to Gardens of Pleasure.

66. And if only they had upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord [i.e., the Qur   En], they would have consumed [provision] from above them and from beneath their feet.²⁴⁴ Among them are a

moderate [i.e., acceptable] community, but many of them – evil is that which they do.

²⁴²See footnote to 2:256.

²⁴³Implying inability to give or stinginess.

²⁴⁴i.e., in great abundance.

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67. O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And AlIOEh will protect you from the people. Indeed, AlIOEh does not guide the disbelieving people.

68. Say, "O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord [i.e., the Qur   En]." And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people.

69. Indeed, those who have believed [in Prophet Mu  ammad (  )]

and those [before him (  )] who were Jews or Sabeans or Christians – those [among them] who believed in AlIOEh and the Last Day and did righteousness – no fear will there be

concerning them, nor will they grieve.²⁴⁵

70. We had already taken the covenant of the Children of Israel and had sent to them messengers. Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they killed.

71. And they thought there would be no [resulting] punishment, so they became blind and deaf. Then AlIOEh turned to them in forgiveness; then [again] many of them became blind and deaf. And AlIOEh is Seeing of what they do.

72. They have certainly disbelieved who say, "AlIOEh is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship AlIOEh, my Lord and your Lord." Indeed, he who associates others with AlIOEh – AlIOEh has forbidden him Paradise, and his refuge is the Fire. And there are not for the

wrongdoers any helpers.

73. They have certainly disbelieved who say, "AlloEh is the third of three."²⁴⁶ And there is no god except one God. And if they do ²⁴⁵See footnote to 2:62. 246i.e., one part of three, referring to the Christian concept of trinity.

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not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.

74. So will they not repent to AlloEh and seek His forgiveness? And AlloEh is Forgiving and Merciful.

75. The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food.²⁴⁷ Look how We make clear to them the signs; then look how they are deluded.

76. Say, "Do you worship besides AlloEh that which holds for you no [power of] harm or benefit while it is AlloEh who is the Hearing, the Knowing?"

77. Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way."

78. Cursed were those who disbelieved among the Children of Israel

by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed.

79. They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.

80. You see many of them becoming allies of those who disbelieved

[i.e., the polytheists]. How wretched is that which they have put forth for themselves in that AlloEh has become angry with them, and in the punishment they will abide eternally.

81. And if they had believed in AlloEh and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.

82. You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with AlloEh; and you will find the nearest of them in affection to the believers those who say, "We are Christians."²⁴⁷ They were in need of sustenance, proving that they were creations of AlloEh, not divine beings.

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That is because among them are priests and monks and because they are not arrogant.

83. And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses.

84. And why should we not believe in AlloEh and what has come to us of the truth? And we aspire that our Lord will admit us [to Paradise] with the righteous people."

85. So AlloEh rewarded them for what they said²⁴⁸ with gardens [in Paradise] beneath which rivers flow, wherein they abide eternally.

And that is the reward of doers of good.

86. But those who disbelieved and denied Our signs – they are the companions of Hellfire.

87. O you who have believed, do not prohibit the good things which AlloEh has made lawful to you and do not transgress. Indeed, AlloEh does not like transgressors.

88. And eat of what AlloEh has provided for you [which is] lawful and good. And fear AlloEh, in whom you are believers.

89. AlloEh will not impose blame upon you for what is meaningless²⁴⁹

in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation²⁵⁰ is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] – then a fast of three days

[is required]. That is the expiation for oaths when you have

sworn. But guard your oaths.²⁵¹

Thus does AlloEh make clear to you His verses [i.e., revealed law] that you may be grateful. 248i.e., their admission and acceptance of the truth and commitment to AlloEh's religion (IslOEm). 249i.e., what is sworn to only out of habit of speech or what one utters carelessly without true intent.

250i.e., that for a deliberate oath. 251i.e., do not take oaths indiscriminately or swear to do that which is sinful, requiring expiation.

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90. O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than AlloEh], and divining arrows are but defilement from the work of Satan, so avoid²⁵² it that you may be successful. 91. Satan only wants to cause between you animosity and hatred

through intoxicants and gambling and to avert you from the remembrance of AlloEh and from prayer. So will you not desist?

92. And obey AlloEh and obey the Messenger and beware. And if you turn away – then know that upon Our Messenger is only [the responsibility for] clear notification.

93. There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear AlloEh and believe and do righteous deeds, and then fear AlloEh and believe, and then fear AlloEh and do good; and AlloEh loves the doers of good.

94. O you who have believed, AlloEh will surely test you through something of the game that your hands and spears [can] reach, that AlloEh may make evident those who fear Him unseen. And whoever transgresses after that – for him is a painful punishment.

95. O you who have believed, do not kill game while you are in the state of iurOEm.²⁵³ And whoever of you kills it intentionally – the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering

[to ALIOEh] delivered to the Kaôbah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his matter [i.e., deed]. ALIOEh has pardoned what is past; but whoever returns [to violation], then ALIOEh will take retribution from him. And ALIOEh is Exalted in Might and Owner of Retribution. 252The prohibition understood from the word "avoid" is stronger than if ALIOEh (subúOEnahu wa taôOEIOE) had merely said, "Abstain." The former requires distancing oneself from anything remotely related to these practices. 253See footnote to 5:1. S ´rah 5 – al-MOEôidah Juzô 7 110 96. Lawful to you is game from the sea and its food as provision for you and the travelers, 254 but forbidden to you is game from the land as long as you are in the state of iúroEm. And fear ALIOEh to whom you will be gathered. 97. ALIOEh has made the Kaôbah, the Sacred House, standing 255 for the people and [has sanctified] the sacred months and the sacrificial animals and the garlands [by which they are identified]. That is so you may know that ALIOEh knows what is in the heavens and what is in the earth and that ALIOEh is Knowing of all things. 98. Know that ALIOEh is severe in penalty and that ALIOEh is Forgiving and Merciful. 99. Not upon the Messenger i s [responsibility] except [for] notification. And ALIOEh knows whatever you reveal and whatever you conceal. 100. Say, "Not equal are the evil and the good, although the abundance of evil might impress you." So fear ALIOEh, O you of understanding, that you may be successful. 101. O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the QurôOEEn is being revealed, they will be shown to you. ALIOEh has pardoned it [i.e., that which is past]; and ALIOEh

is Forgiving and Forbearing. 102. A people asked such [questions] before you; then they became thereby disbelievers. 256 103. ALIOEh has not appointed [such innovations as] baúrah or soEôibah or wa \$lah or úOEm. 257 But those who disbelieve invent falsehood about ALIOEh, and most of them do not reason. 254Fishing and eating whatever is caught from the sea is permitted even during iúroEm. 255Conspicuously as a symbol of ALIOEh's religion. 256By their unwillingness to carry out what was commanded of them. 257Categories of particular camels which were dedicated to the idols and set free to pasture, liberated from the service of man. S ´rah 5 – al-MOEôidah Juzô 7 111 104. And when it i s said to them, "Come to what ALIOEh has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided? 105. O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To ALIOEh is your return all together; then He will inform you of what you used to do. 106. O you who have believed, testimony [should be taken] among you when death approaches one of you at the time of bequest – [that of] two just men from among you or two others from outside if you are traveling through the land and the disaster of death should strike you. Detain them after the prayer and let them both swear by ALIOEh if you doubt [their testimony, saying], "We will not exchange it [i.e., our oath] for a price [i.e., worldly gain], even if he should be a near relative, and we will not withhold the testimony of [i.e., ordained by] ALIOEh. Indeed, we would then be of the sinful."

107. But if it is found that those two were guilty of sin [i.e., perjury], let two others stand in their place [who are] foremost [in claim] from those who have a lawful right. And let them swear by ALIOEh, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, we would then be of the wrongdoers." 108. That is more likely that they will give testimony according to its [true] objective, or [at least] they would fear that [other] oaths might be taken after their oaths. And fear ALIOEh and listen [i.e., obey Him]; and ALIOEh does not guide the defiantly disobedient people. 109. [Be warned of] the Day when ALIOEh will assemble the messengers and say, "What was the response you received?" They will say, "We have no knowledge. Indeed, it is You who is Knower of the unseen" – 110. [The Day] when ALIOEh will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit [i.e., the angel Gabriel] S ´rah 5 – al-MOEôidah Juzô 7 112 and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind [from birth] and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic." 111. And [remember] when I inspired to the disciples, "Believe in Me and in My messenger [i.e., Jesus]." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to ALIOEh]." 112. [And remember] when the disciples said, "O Jesus, Son of Mary,

can your Lord²⁵⁸ send down to us a table [spread with food] from the heaven?" [Jesus] said, "Fear ALLOEh, if you should be believers."

113. They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses."

114. Said Jesus, the son of Mary, "O ALLOEh, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers."

115. ALLOEh said, "Indeed, I will send it down to you, but whoever disbelieves afterwards from among you - then indeed will I punish him with a punishment by which I have not punished anyone among the worlds."

116. And [beware the Day] when ALLOEh will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides ALLOEh?' " He will say, "Exalted are You! It ²⁵⁸i.e., will ALLOEh consent to. (His ability is undoubted.)

S ´rah 5 - al-MOE´idah Juz 7 113

was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.

117. I said not to them except what You commanded me - to worship ALLOEh, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.

118. If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise."

119. ALLOEh will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, ALLOEh being pleased with them, and they with Him. That is the great attainment.

120. To ALLOEh belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent.

S ´rah 6 - al-An´OEm Juz 7 114

S´rah al-An´OEm²⁵⁹ BismilloEhir-Ra´úmOEnir-Ra´ueem
1. [All] praise is [due] to ALLOEh, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord.

2. It is He who created you from clay and then decreed a term²⁶⁰ and a specified time [known] to Him;²⁶¹ then [still] you are in dispute.

3. And He is ALLOEh, [the only deity] in the heavens and the earth.

He knows your secret and what you make public, and He knows that which you earn.

4. And no sign comes to them from the signs of their Lord except that they turn away therefrom.

5. For they had denied the truth when it came to them, but there is going to reach them the news of what they used to ridicule.²⁶²

6. Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others.

7. And even if We had sent down to you, [O Mu´ammad], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic."

8. And they say, "Why was there not sent down to him an angel?"²⁶³

²⁵⁹Al-An´OEm: The Grazing Livestock, specifically: camels, cattle, sheep and goats, as mentioned in verses 143-144 of this s ´rah.

²⁶⁰An appointed time for death.

²⁶¹For resurrection.

²⁶²They will experience the reality of what they had denied and the consequence of their denial.

²⁶³In support of his prophethood (´).

S ´rah 6 - al-An´OEm Juz 7 115

But if We had sent down an angel, the matter would have been decided;²⁶⁴ then they would not be reprieved.

9. And if We had made him [i.e., the messenger] an angel, We would have made him [appear as] a man, and We would have covered them with that in which they cover themselves [i.e., confusion and doubt].

10. And already were messengers ridiculed before you, but those who

mocked them were enveloped by that which they used to ridicule.

11. Say, "Travel through the land; then observe how was the end of the deniers."

12. Say, "To whom belongs whatever is in the heavens and earth?"

Say, "To ALLOEh." He has decreed upon Himself mercy. He will surely assemble you for the Day of Resurrection, about which there is no doubt. Those who will lose themselves [that Day] do not believe.

13. And to Him belongs that which reposes by night and by day, and He is the Hearing, the Knowing.

14. Say, "Is it other than ALLOEh I should take as a protector, Creator of the heavens and earth, while it is He who feeds and is not fed?" Say, [O Mu´ammad], "Indeed, I have been commanded to be the first [among you] who submit [to ALLOEh] and [was commanded], 'Do not ever be of the polytheists.' "

15. Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

16. He from whom it is averted that Day - [ALLOEh] has granted him mercy. And that is the clear attainment.

17. And if ALLOEh should touch you with adversity, there is no remover of it except Him. And if He touches you with good - then He is over all things competent.

18. And He is the subjugator over His servants. And He is the Wise, the Acquainted [with all].

²⁶⁴They would have been destroyed immediately with no chance for repentance.

S ´rah 6 - al-An´OEm Juz 7 116

19. Say, "What thing is greatest in testimony?" Say, "AlLOEh is witness between me and you. And this QurŌŌEn was revealed to me that I may warn you thereby and whomever it reaches.²⁶⁵ Do you [truly] testify that with AlLOEh there are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him]."

20. Those to whom We have given the Scripture recognize it²⁶⁶ as they recognize their [own] sons. Those who will lose themselves [in the Hereafter] do not believe.

21. And who is more unjust than one who invents about AlLOEh a lie or denies His verses? Indeed, the wrongdoers will not succeed.

22. And [mention, O Muúammad], the Day We will gather them all together; then We will say to those who associated others with AlLOEh, "Where are your 'partners' that you used to claim [with Him]?"

23. Then there will be no [excuse upon] examination except they will say, "By AlLOEh, our Lord, we were not those who associated."

24. See how they will lie about themselves. And lost from them will be what they used to invent.

25. And among them are those who listen to you,²⁶⁷ but We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they should see every sign, they will not believe in it. Even when they come to you arguing with you, those who disbelieve say, "This is not but legends of the former peoples."

26. And they prevent [others] from him and are [themselves] remote from him. And they do not destroy except themselves, but they perceive [it] not.

27. If you could but see when they are made to stand before the Fire and will say, "Oh, would that we could be returned [to 265]At every time and place until the Day of Judgement. 266The QurŌŌEn. Also interpreted as "him," meaning Muúammad (ﷺ). 267When you recite the QurŌŌEn. S ́rah 6 – al-AnŌŌEm JuzŌ 7 117 life on earth] and not deny the signs of our Lord and be among the believers."

28. But what they concealed before has [now] appeared to them. And even if they were returned, they would return to that which they were forbidden; and indeed, they are liars.

29. And they say, "There is none but our worldly life, and we will not be resurrected."

30. If you could but see when they will be made to stand before their Lord. He will say, "Is this not the truth?" They will say, "Yes, by our Lord." He will [then] say, "So taste the punishment for what you used to deny."

31. Those will have lost who deny the meeting with AlLOEh, until when the Hour [of resurrection] comes upon them unexpectedly, they will say, "Oh, [how great is] our regret over what we neglected concerning it [i.e., the Hour]," while they bear their burdens [i.e., sins] on their backs. Unquestionably, evil is that which they bear.

32. And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear AlLOEh, so will you not reason?

33. We know that you, [O Muúammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of AlLOEh that the wrongdoers reject.

34. And certainly were messengers denied before you, but they were patient over the denial, and they were harmed until Our victory came to them. And none can alter the words [i.e., decrees] of AlLOEh. And there has certainly come to you some information about the [previous] messengers.

35. And if their evasion is difficult for you, then if you are able to seek a tunnel into the earth or a stairway into the sky to bring them a sign, [then do so]. But if AlLOEh had willed, He would have united them upon guidance. So never be of the ignorant. S ́rah 6 – al-AnŌŌEm JuzŌ 7 118

36. Only those who hear will respond. But the dead²⁶⁸ – AlLOEh will resurrect them; then to Him they will be returned.

37. And they say, "Why has a sign not been sent down to him from

his Lord?" Say, "Indeed, AlLOEh is Able to send down a sign, but most of them do not know."

38. And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register²⁶⁹ a thing. Then unto their Lord they will be gathered.

39. But those who deny Our verses are deaf and dumb within darknesses. Whomever AlLOEh wills – He leaves astray; and whomever He wills – He puts him on a straight path.

40. Say, "Have you considered:²⁷⁰ if there came to you the punishment of AlLOEh or there came to you the Hour – is it other than AlLOEh you would invoke, if you should be truthful?"

41. No, it is Him [alone] you would invoke, and He would remove that for which you invoked Him if He willed, and you would forget what you associate [with Him].

42. And We have already sent [messengers] to nations before you, [O Muúammad]; then We seized them with poverty and hardship that perhaps they might humble themselves [to Us].

43. Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them that which they were doing.

44. So when they forgot that by which they had been reminded,²⁷¹ We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair. 268i.e., the dead of heart, meaning the disbelievers. 269The Preserved Slate (al-Lawú al-Maúf ́th), in which all things are recorded. 270The meaning is understood to be "Tell me..." 271i.e., their trial by poverty and hardship or the warnings of their prophets. S ́rah 6 – al-AnŌŌEm JuzŌ 7 119

45. So the people that committed wrong were eliminated. And praise to AlLOEh, Lord of the worlds.

46. Say, "Have you considered:272 if AlIOEh should take away your hearing and your sight and set a seal upon your hearts, which deity other than AlIOEh could bring them [back] to you?" Look how We diversify273 the verses; then they [still] turn away.

47. Say, "Have you considered: if the punishment of AlIOEh should come to you unexpectedly or manifestly,274 will any be destroyed but the wrongdoing people?"

48. And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms – there will be no fear concerning them, nor will they grieve.

49. But those who deny Our verses – the punishment will touch275 them for their defiant disobedience.

50. Say, [O Muáammad], "I do not tell you that I have the depositories [containing the provision] of AlIOEh or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

51. And warn by it [i.e., the QuróEn] those who fear that they will be gathered before their Lord – for them besides Him will be no protector and no intercessor – that they might become righteous.

52. And do not send away those who call upon their Lord morning and afternoon, seeking His countenance. Not upon you is anything of their account and not upon them is anything of your account.276 So were you to send them away, you would [then] be of the wrongdoers.

272See footnote to verse 40.

273Repeat in various ways for emphasis and clarification.

274i.e., before your eyes.

275i.e., reach and afflict.

276No one is held accountable for the deeds or intentions of another. That is left to AlIOEh's judgement.

S´rah 6 – al-AnóEm Juzó 7 120

53. And thus We have tried some of them through others that they [i.e., the disbelievers] might say, "Is it these whom AlIOEh has

favored among us?" Is not AlIOEh most knowing of those who are grateful?277

54. And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself – indeed, He is Forgiving and Merciful."

55. And thus do We detail the verses, and [thus] the way of the criminals will become evident.

56. Say, "Indeed, I have been forbidden to worship those you invoke besides AlIOEh." Say, "I will not follow your desires, for I would then have gone astray, and I would not be of the [rightly] guided."

57. Say, "Indeed, I am on clear evidence from my Lord, and you have denied it. I do not have that for which you are impatient.278 The decision is only for AlIOEh. He relates the truth, and He is the best of deciders."

58. Say, "If I had that for which you are impatient, the matter would have been decided between me and you, but AlIOEh is most knowing of the wrongdoers."

59. And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.

277Those referred to in verses 52-54 are the poor Muslims who were sincere believers and students of the Prophet (ﷺ). The influential leaders of Quraysh had disdained to sit with them, saying to Prophet Muáammad (ﷺ), "Perhaps if you evicted them, we would follow you."

278The disbelievers would challenge the Prophet (ﷺ), telling him to bring on AlIOEh's punishment if he should be truthful in his warning.

S´rah 6 – al-AnóEm Juzó 7 121

60. And it is He who takes your souls by night279 and knows what you have committed by day. Then He revives you therein [i.e., by day] that a specified term280 may be fulfilled. Then to

Him will be your return; then He will inform you about what you used to do.

61. And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers [i.e., angels of death] take him, and they do not fail [in their duties].

62. Then they [i.e., His servants] are returned to AlIOEh, their true Lord.

Unquestionably, His is the judgement, and He is the swiftest of accountants.

63. Say, "Who rescues you from the darknesses of the land and sea [when] you call upon Him imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among the thankful.' "

64. Say, "It is AlIOEh who saves you from it and from every distress; then you [still] associate others with Him."

65. Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects281 and make you taste the violence of one another." Look how We diversify the signs that they might understand.

66. But your people have denied it while it is the truth. Say, "I am not over you a manager [i.e., authority]."

67. For every news [i.e., happening] is a finality;282 and you are going to know.

68. And when you see those who engage in [offensive] discourse283 concerning Our verses, then turn away from them until they 279i.e., when you sleep.

280One's decreed life span.

281Following your own inclinations rather than the truth, biased and hostile toward each other.

282Other shades of meaning include "a permanence," "a realization" and "a time of stability."

283i.e., denials or mockery.

S´rah 6 – al-AnóEm Juzó 7 122

enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the

wrongdoing people.

69. And those who fear ALLOEh are not held accountable for them [i.e., the disbelievers] at all, but [only for] a reminder – that perhaps they will fear Him.

70. And leave those who take their religion as amusement and diversion and whom the worldly life has deluded. But remind with it [i.e., the Qur  En], lest a soul be given up to destruction for what it earned; it will have other than ALLOEh no protector and no intercessor. And if it should offer every compensation, it would not be taken from it [i.e., that soul]. Those are the ones who are given to destruction for what they have earned. For them will be a drink of scalding water and a painful punishment because they used to disbelieve.

71. Say, "Shall we invoke instead of ALLOEh that which neither benefits us nor harms us and be turned back on our heels after ALLOEh has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], 'Come to us.' "284 Say, "Indeed, the guidance of ALLOEh is the [only] guidance; and we have been commanded to submit to the Lord of the worlds

72. And to establish prayer and fear Him." And it is He to whom you will be gathered.

73. And it is He who created the heavens and earth in truth. And the day [i.e., whenever] He says, "Be," and it is, His word is the truth.285 And His is the dominion [on] the Day the Horn is blown.284 The example given is of one who has lost his way and is further confused by the evil ones who tempt him to follow various directions, all leading to destruction. Although his sincere friends call him back to the right path, he ignores them.

285 When interpreted as the "Day" (of resurrection), the sentence would read:

"And the Day He says, 'Be,' and it is, His word will be the truth."

S  rah 6 – al-An  Em Juz   7
123

blown. [He is] Knower of the unseen286 and the witnessed;287

and He is the Wise, the Acquainted.

74. And [mention, O Mu  ammad], when Abraham said to his father   zar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error."

75. And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith].

76. So when the night covered him [with darkness], he saw a star. He said, "This is my lord."288 But when it set, he said, "I like not those that set [i.e., disappear]."

77. And when he saw the moon rising, he said, "This is my lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray."

78. And when he saw the sun rising, he said, "This is my lord; this

is greater." But when it set, he said, "O my people, indeed I am free from what you associate with ALLOEh.

79. Indeed, I have turned my face [i.e., self] toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with ALLOEh."

80. And his people argued with him. He said, "Do you argue with me concerning ALLOEh while He has guided me? And I fear not what you associate with Him [and will not be harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember?

81. And how should I fear what you associate while you do not286 That which is absent, invisible, or beyond the perception of the senses or of the mind and therefore is unknown to man, except for what ALLOEh chooses to reveal.

287 What is present, visible and known to man. The knowledge of ALLOEh

(sub   Enahu wa ta       ) includes the reality of all things and all occurrences, no matter how they might appear to human beings.

288 In verses 76-79, beginning from the people's own assertions, Abraham

presents a picture of his dissatisfaction as the only logical conclusion one could reach, in order to show them the futility of their false objects of worship.

S  rah 6 – al-An  Em Juz   7
124

fear that you have associated with ALLOEh that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know?"

82. They who believe and do not mix their belief with injustice289 –

those will have security, and they are [rightly] guided.

83. And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing.

84. And We gave to him [i.e., Abraham] Isaac and Jacob – all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good.

85. And Zechariah and John and Jesus and Elias – and all were of the righteous.

86. And Ishmael and Elisha and Jonah and Lot – and all [of them] We preferred over the worlds.

87. And [some] among their fathers and their descendants and their brothers – and We chose them and We guided them to a straight path.

88. That is the guidance of ALLOEh by which He guides whomever He wills of His servants. But if they had associated others with ALLOEh, then worthless for them would be whatever they were doing.

89. Those are the ones to whom We gave the Scripture and authority and prophethood. But if they [i.e., the disbelievers] deny it, then We have entrusted it to a people who are not therein disbelievers.

90. Those are the ones whom ALLOEh has guided, so from their guidance take an example. Say, "I ask of you for it [i.e., this message] no payment. It is not but a reminder for the worlds."

289Specifically, the association of others in divinity with AlLOEh. S ́rah 6 – al-AnÓOEm JuzÓ 7 125

91. And they did not appraise AlLOEh with true appraisal290 when they said, "AlLOEh did not reveal to a human being anything." Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much. And you291 were taught that which you knew not – neither you nor your fathers." Say, "AlLOEh [revealed it]." Then leave them in their [empty] discourse, amusing themselves.

92. And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of Cities [i.e., Makkah] and those around it.292 Those who believe in the Hereafter believe in it, and they are maintaining their prayers.

93. And who is more unjust than one who invents a lie about AlLOEh or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal [something] like what AlLOEh revealed." And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands,293 [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against AlLOEh other than the truth and [that] you were, toward His verses, being arrogant."

94. [It will be said to them], "And you have certainly come to Us alone [i.e., individually] as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' which you claimed that they were among you associates [of AlLOEh]. It has [all] been severed between you,294 and lost from you is what you used to claim."

290i.e., they did not appreciate the extent of His ability and wisdom.

291The Jews, or it may refer to the believers, who are taught by the QurÓOEn.

292i.e., all other peoples.

293Striking them, as they are unwilling to give up their souls for judgement.

294Between yourselves and the claimed associates and intercessors.

S ́rah 6 – al-AnÓOEm JuzÓ 7 126

95. Indeed, AlLOEh is the cleaver of grain and date seeds.295 He brings the living out of the dead and brings the dead out of the living. That is AlLOEh; so how are you deluded?

96. [He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation.296 That is the determination of the Exalted in Might, the Knowing.

97. And it is He who placed for you the stars that you may be guided by them through the darknesses of the land and sea. We have detailed the signs for a people who know.

98. And it is He who produced you from one soul and [gave you] a place of dwelling and of storage.297 We have detailed the signs for a people who understand.

99. And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees – of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe.

100. But they have attributed to AlLOEh partners – the jinn, while He has created them – and have fabricated for Him sons and daughters. Exalted is He and high above what they describe.

101. [He is] Originator of the heavens and the earth. How could He have a son when He does not have a companion [i.e., wife] and He created all things? And He is, of all things, Knowing.

102. That is AlLOEh, your Lord; there is no deity except Him, the

Creator of all things, so worship Him. And He is Disposer of all things.

295He (subúOEnahu wa taÓOEIOE) causes them to split and sprout.

296Or "according to calculation," referring to their precise movement.

297In the earth. See 77:25-26.

S ́rah 6 – al-AnÓOEm JuzÓ 7 127

103. Vision perceives Him not,298 but He perceives [all] vision; and He is the Subtle, the Acquainted.

104. There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you."299

105. And thus do We diversify the verses so they [i.e., the disbelievers] will say, "You have studied,"300 and so We may make it [i.e., the QurÓOEn] clear for a people who know.

106. Follow, [O Muáammad], what has been revealed to you from your Lord – there is no deity except Him – and turn away from those who associate others with AlLOEh.

107. But if AlLOEh had willed, they would not have associated. And We have not appointed you over them as a guardian, nor are you a manager over them.301

108. And do not insult those they invoke other than AlLOEh, lest they insult AlLOEh in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.

109. And they swear by AlLOEh their strongest oaths that if a sign came to them, they would surely believe in it. Say, "The signs are only with [i.e., from] AlLOEh." And what will make you perceive that even if it [i.e., a sign] came, they would not believe.

110. And We will turn away their hearts and their eyes just as they refused to believe in it [i.e., the revelation] the first time. And We will leave them in their transgression, wandering blindly.

298In the life of this world. The people of Paradise will be able to see AlLOEh in the Hereafter. See 75:22-23.

299The Prophet (ﷺ) is directed to disassociate himself from all erroneous belief and practice.

300Accusing the Prophet (ﷺ) of having learned from the Jews and Christians.

301The Prophet's duty did not go beyond delivery of the message.

S ́rah 6 – al-An`OEm Juz` 8 128

111. And even if We had sent down to them the angels [with the message] and the dead spoke to them [of it] and We gathered together every [created] thing in front of them, they would not believe unless AlLOEh should will. But most of them, [of that], are ignorant.

112. And thus We have made for every prophet an enemy – devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

113. And [it is] so the hearts of those who disbelieve in the Hereafter

will incline toward it [i.e., deceptive speech] and that they will be satisfied with it and that they will commit that which they are committing.

114. [Say], "Then is it other than AlLOEh I should seek as judge while

it is He who has revealed to you the Book [i.e., the Qur`OEn] explained in detail?" And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters.

115. And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.

116. And if you obey most of those upon the earth, they will mislead you from the way of AlLOEh. They follow not except assumption, and they are not but falsifying.302

117. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of the [rightly] guided.

118. So eat of that [meat] upon which the name of AlLOEh has been

mentioned,303 if you are believers in His verses [i.e., revealed law].

119. And why should you not eat of that upon which the name of AlLOEh has been mentioned while He has explained in detail to 302Out of ignorance, conjecture and supposition.

303At the time of slaughter.

S ́rah 6 – al-An`OEm Juz` 8 129

you what He has forbidden you, excepting that to which you are compelled.304 And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord – He is most knowing of the transgressors.

120. And leave [i.e., desist from] what is apparent of sin and what is concealed thereof. Indeed, those who earn [blame for] sin will be recompensed for that which they used to commit.

121. And do not eat of that upon which the name of AlLOEh has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him].305

122. And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing.

123. And thus We have placed within every city the greatest of its

criminals to conspire therein. But they conspire not except against themselves, and they perceive [it] not.

124. And when a sign comes to them, they say, "Never will we believe until we are given like that which was given to the messengers of AlLOEh." AlLOEh is most knowing of where [i.e., with whom] He places His message. There will afflict those who committed crimes debasement before AlLOEh and severe punishment for what they used to conspire.

125. So whoever AlLOEh wants to guide – He expands his breast to

[contain] IslOEm; and whoever He wants to misguide306 – He makes his breast tight and constricted as though he were climbing

into the sky. Thus does AlLOEh place defilement upon those who do not believe.

304In cases of dire necessity, what is normally prohibited becomes permissible, but only to the extent of the need.

305i.e., by your obedience to them – obedience being the basis of worship.

306As a result of the person's arrogance and persistence in sin.

S ́rah 6 – al-An`OEm Juz` 8 130

126. And this is the path of your Lord, [leading] straight. We have detailed the verses for a people who remember.

127. For them will be the Home of Peace [i.e., Paradise] with their Lord. And He will be their protecting friend because of what they used to do.

128. And [mention, O Mu`ammad], the Day when He will gather

them together [and say], "O company of jinn, you have [misled] many of mankind." And their allies among mankind will say, "Our Lord, some of us made use of others, and we have [now] reached our term which You appointed for us."

He will say, "The Fire is your residence, wherein you will abide eternally, except for what AlLOEh wills. Indeed, your Lord is Wise and Knowing."

129. And thus will We make some of the wrongdoers allies of others for what they used to earn.307

130. "O company of jinn and mankind,308 did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?" They will say, "We bear witness against ourselves"; and the worldly life had deluded them, and they will bear witness against themselves that they were disbelievers.

131. That is because your Lord would not destroy the cities for wrongdoing309 while their people were unaware.

132. And for all are degrees [i.e., positions resulting] from what they

have done. And your Lord is not unaware of what they do.
 133. And your Lord is the Free of need, the possessor of mercy. If He wills, He can do away with you and give succession after you to whomever He wills, just as He produced you from the descendants of another people.
 307Another interpretation pertaining to this world is "And thus do We make some of the wrongdoers allies of others for what they have been earning."
 308They will be reproached thus at the Judgement.
 309Or "unjustly."
 S ʿrah 6 – al-Anʿam Juzʿ 8
 131
 134. Indeed, what you are promised is coming, and you will not cause failure [to Alloh].
 310
 135. Say, "O my people, work according to your position; [for] indeed, I am working. And you are going to know who will have succession in the home.
 311
 Indeed, the wrongdoers will not succeed."
 136. And they [i.e., the polytheists] assign to Alloh from that which He created of crops and livestock a share and say, "This is for Alloh," by their claim, "and this is for our 'partners' [associated with Him]." But what is for their "partners" does not reach Alloh, while what is for Alloh – this reaches their "partners." Evil is that which they rule.
 137. And likewise, to many of the polytheists their partners
 312
 have made [to seem] pleasing the killing of their children in order to bring about their destruction and to cover them with confusion in their religion. And if Alloh had willed, they would not have done so. So leave them and that which they invent.
 138. And they say, "These animals
 313
 and crops are forbidden; no one may eat from them except whom we will," by their claim. And there are those [camels] whose backs are forbidden [by them]
 314
 and those upon which the name of Alloh is not mentioned
 315 – [all of this] an invention of untruth about Him.
 316
 He will punish them for what they were inventing.

139. And they say, "What is in the bellies of these animals
 317
 is exclusively for our males and forbidden to our females. But if it is [born] dead, then all of them have shares therein." He
 310
 i.e., You will neither escape nor prevent its occurrence.
 311
 i.e., in the land or in the Hereafter.
 312
 Their evil associates.
 313
 The four categories of grazing livestock called "anʿam" collectively.
 314
 See 5:103.
 315
 At the time of slaughter. Rather, they are dedicated to others among their "deities."
 316
 i.e., false assertions that such practices are part of Alloh's religion.
 317
 i.e., their milk and offspring.
 S ʿrah 6 – al-Anʿam Juzʿ 8
 132
 will punish them for their description.
 318
 Indeed, He is Wise and Knowing.
 140. Those will have lost who killed their children in foolishness without knowledge and prohibited what Alloh had provided for them, inventing untruth about Alloh. They have gone astray and were not [rightly] guided.
 141. And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakoh] on the day of its harvest. And be not excessive.
 319
 Indeed, He does not like those who commit excess.
 142. And of the grazing livestock are carriers [of burdens] and those [too] small. Eat of what Alloh has provided for you and do not follow the footsteps of Satan.
 320
 Indeed, he is to you a clear enemy.
 143. [They are] eight mates – of the sheep, two and of the goats, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you should be truthful."
 144. And of the camels, two and of the cattle, two. Say, "Is it the

two males He has forbidden or the two females or that which the wombs of the two females contain? Or were you witnesses when Alloh charged you with this? Then who is more unjust than one who invents a lie about Alloh to mislead the people by [something] other than knowledge? Indeed, Alloh does not guide the wrongdoing people."
 145. Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine – for
 318
 of what is lawful and unlawful according to their whims.
 319
 In eating, as well as in all things generally.
 320
 As the disbelievers have done in making their own rulings about what is permissible and what is prohibited.
 S ʿrah 6 – al-Anʿam Juzʿ 8
 133
 indeed, it is impure – or it be [that slaughtered in] disobedience, dedicated to other than Alloh.
 321
 But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful."
 146. And to those who are Jews We prohibited every animal of uncloven hoof; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their injustice. And indeed, We are truthful.
 147. So if they deny you, [O Muʾammad], say, "Your Lord is the possessor of vast mercy; but His punishment cannot be repelled from the people who are criminals."
 148. Those who associated with Alloh will say, "If Alloh had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything." Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but falsifying."

149. Say, "With ALLOEh is the far-reaching [i.e., conclusive] argument.

If He had willed, He would have guided you all."

150. Say, [O Muáammad], "Bring forward your witnesses who will testify that ALLOEh has prohibited this." And if they testify, do not testify with them. And do not follow the desires of those who deny Our verses and those who do not believe in the Hereafter, while they equate [others] with their Lord.

151. Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities – what is apparent of them and what is concealed. And do not kill the soul which ALLOEh 321Refer to 2:173 and 5:3. S´rah 6 – al-AnóEm Juzó 8

134 has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."

152. And do not approach the orphan's property except in a way that is best [i.e., intending improvement] until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you speak [i.e., testify], be just, even if [it concerns] a near relative. And the covenant of ALLOEh fulfill. This has He instructed you that you may remember.

153. And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.

154. Then³²² We gave Moses the Scripture, making complete [Our favor] upon the one who did good [i.e., Moses] and as a detailed explanation of all things and as guidance and mercy that perhaps in the meeting with their Lord they would believe.

155. And this [QuróEn] is a Book We have revealed [which is] blessed,

so follow it and fear ALLOEh that you may receive mercy.

156. [We revealed it] lest you say, "The Scripture was only sent down to two groups before us, but we were of their study unaware,"

157. Or lest you say, "If only the Scripture had been revealed to us, we would have been better guided than they." So there has [now] come to you a clear evidence from your Lord and a guidance and mercy. Then who is more unjust than one who denies the verses of ALLOEh and turns away from them? We will recompense those who turn away from Our verses with the worst of punishment for their having turned away.

158. Do they [then] wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs³²³ of your Lord? The Day that some of the 322Meaning "additionally" or "moreover," not denoting time sequence.

323Those denoting the approach of the Last Hour.

S´rah 6 – al-AnóEm Juzó 8

135 signs of your Lord will come no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are waiting."

159. Indeed, those who have divided their religion and become sects – you, [O Muáammad], are not [associated] with them in anything. Their affair is only [left] to ALLOEh; then He will inform them about what they used to do.

160. Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.³²⁴

161. Say, "Indeed, my Lord has guided me to a straight path – a correct religion – the way of Abraham, inclining toward truth. And he was not among those who associated others with ALLOEh."

162. Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for ALLOEh, Lord of the worlds.

163. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."³²⁵

164. Say, "Is it other than ALLOEh I should desire as a lord while He is the Lord of all things? And every soul earns not [blame] except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ."

165. And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.

324i.e., treated unjustly.

325i.e., those who submit to the will of ALLOEh.

S´rah 7 – al-AóRóEf Juzó 8

136 S´rah al-AóRóEf³²⁶

BismillóEhir-RaúmóEnir-Raúeem

1. Alif, LOEm, Meem, éOEd.³²⁷

2. [This is] a Book revealed to you, [O Muáammad] – so let there not be in your breast distress therefrom – that you may warn thereby and as a reminder to the believers.

3. Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember.

4. And how many cities have We destroyed, and Our punishment came to them at night or while they were sleeping at noon.

5. And their declaration when Our punishment came to them was only that they said, "Indeed, we were wrongdoers!"

6. Then We will surely question those to whom [a message] was sent, and We will surely question the messengers.

7. Then We will surely relate [their deeds] to them with knowledge,

and We were not [at all] absent.

8. And the weighing [of deeds] that Day will be the truth. So those

whose scales are heavy – it is they who will be the successful.

9. And those whose scales are light – they are the ones who will lose

themselves for what injustice they were doing toward Our verses.

10. And We have certainly established you upon the earth and made for you therein ways of livelihood. Little are you grateful.

11. And We have certainly created you, [O mankind], and given you [human] form. Then We said to the angels, "Prostrate to Adam"; so they prostrated, except for Iblees.³²⁸ He was not of those who prostrated.

326Al-AÔrOef: The Elevations, referring to the partition between Paradise and Hell.

327See footnote to 2:1.

328Satan. See footnote to 2:34.

S ʿrah 7 – al-AÔrOef JuzŎ 8 137

12. [AlIOEh] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay [i.e., earth]."

13. [AlIOEh] said, "Descend from it [i.e., Paradise], for it is not for you to be arrogant therein. So get out; indeed, you are of the debased."

14. [Satan] said, "Reprieve me until the Day they are resurrected."

15. [AlIOEh] said, "Indeed, you are of those reprieved."

16. [Satan] said, "Because You have put me in error, I will surely sit in wait for them [i.e., mankind] on Your straight path."

17. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]."

18. [AlIOEh] said, "Depart from it [i.e., Paradise], reproached and expelled. Whoever follows you among them – I will surely fill Hell with you, all together."

19. And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."

20. But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal."

21. And he swore [by AlIOEh] to them, "Indeed, I am to you from among the sincere advisors."

22. So he made them fall, through deception. And when they tasted

of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?"

23. They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."

S ʿrah 7 – al-AÔrOef JuzŎ 8 138

24. [AlIOEh] said, "Descend, being to one another enemies. And for you on the earth is a place of settlement and enjoyment [i.e., provision] for a time."

25. He said, "Therein you will live, and therein you will die, and from it you will be brought forth."

26. O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness – that is best. That is from the signs of AlIOEh that perhaps they will remember.

27. O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing³²⁹ to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.

28. And when they commit an immorality, they say, "We found our fathers doing it, and AlIOEh has ordered us to do it." Say, "Indeed, AlIOEh does not order immorality. Do you say about AlIOEh that which you do not know?"

29. Say, [O Muúammad], "My Lord has ordered justice and that you direct yourselves [to the Qiblah] at every place [or time] of prostration, and invoke Him, sincere to Him in religion." Just as He originated you, you will return [to life] –

30. A group [of you] He guided, and a group deserved [to be in] error. Indeed, they [i.e., the latter] had taken the devils as allies instead of AlIOEh while they thought that they were guided.

31. O children of Adam, take your adornment [i.e., wear your clothing] at every masjid,³³⁰ and eat and drink, but be not

excessive. Indeed, He likes not those who commit excess.

32. Say, "Who has forbidden the adornment of [i.e., from] AlIOEh which He has produced for His servants and the good [lawful]?"

329The garments of Paradise.

330Literally, "place of prostration," meaning any place that a Muslim prays upon the earth. The term may also refer specifically to a mosque.

S ʿrah 7 – al-AÔrOef JuzŎ 8 139

things of provision?" Say, "They are for those who believe during worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know.

33. Say, "My Lord has only forbidden immoralities – what is apparent of them and what is concealed – and sin,³³¹ and oppression without right, and that you associate with AlIOEh that for which He has not sent down authority, and that you say about AlIOEh that which you do not know."

34. And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it].

35. O children of Adam, if there come to you messengers from among you relating to you My verses [i.e., scriptures and laws], then whoever fears AlIOEh and reforms – there will be no fear concerning them, nor will they grieve.

36. But the ones who deny Our verses and are arrogant toward them – those are the companions of the Fire; they will abide therein eternally.

37. And who is more unjust than one who invents about AlIOEh a lie or denies His verses? Those will attain their portion of the decree³³² until, when Our messengers [i.e., angels] come to them to take them in death, they will say, "Where are those you used to invoke besides AlIOEh?" They will say, "They have departed from us," and will bear witness against themselves that they were disbelievers.

38. [AlIOEh] will say, "Enter among nations which had passed on

before you of jinn and mankind into the Fire." Every time a nation enters, it will curse its sister³³³ until, when they have all overtaken one another therein, the last of them³³⁴ will say

331Any unlawful deed.

332What is decreed for them.

333The nation preceding it.

334The followers of evil leaders.

S ʿrah 7 – al-Aʿraf Juz 8 140

about the first of them,³³⁵ "Our Lord, these had misled us, so give them a double punishment of the Fire." He will say, "For each is double, but you do not know."

39. And the first of them will say to the last of them, "Then you had not any favor over us, so taste the punishment for what you used to earn."

40. Indeed, those who deny Our verses and are arrogant toward them – the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle [i.e., never]. And thus do We recompense the criminals.

41. They will have from Hell a bed and over them coverings [of fire]. And thus do We recompense the wrongdoers.

42. But those who believed and did righteous deeds – We charge no soul except [within] its capacity. Those are the companions of Paradise; they will abide therein eternally.

43. And We will have removed whatever is within their breasts of resentment,³³⁶ [while] flowing beneath them are rivers. And they will say, "Praise to Allāh, who has guided us to this; and we would never have been guided if Allāh had not guided us. Certainly the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."

44. And the companions of Paradise will call out to the companions of the Fire, "We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then an announcer will announce among them, "The curse of Allāh shall be upon the wrongdoers

45. Who averted [people] from the way of Allāh and sought to make it [seem] deviant while they were, concerning the Hereafter, disbelievers."

335Their leaders.

336i.e., ill will or sense of injury for what was inflicted upon them during worldly life.

S ʿrah 7 – al-Aʿraf Juz 8 141

46. And between them will be a partition [i.e., wall], and on [its] elevations are men³³⁷ who recognize all³³⁸ by their mark. And they call out to the companions of Paradise, "Peace be upon you." They have not [yet] entered it, but they long intensely.

47. And when their eyes are turned toward the companions of the Fire, they say, "Our Lord, do not place us with the wrongdoing people."

48. And the companions of the Elevations will call to men [within Hell] whom they recognize by their mark, saying, "Of no avail to you was your gathering³³⁹ and [the fact] that you were arrogant."

49. [Allāh will say], "Are these³⁴⁰ the ones whom you [inhabitants of Hell] swore that Allāh would never offer them mercy? Enter Paradise, [O people of the Elevations]. No fear will there be concerning you, nor will you grieve."

50. And the companions of the Fire will call to the companions of Paradise, "Pour upon us some water or from whatever Allāh has provided you." They will say, "Indeed, Allāh has forbidden them both to the disbelievers

51. Who took their religion as distraction and amusement and whom the worldly life deluded." So today We will forget them just as they forgot the meeting of this Day of theirs and for having rejected Our verses.

52. And We had certainly brought them a Book which We detailed by knowledge – as guidance and mercy to a people who believe.

53. Do they await except its result?³⁴¹ The Day its result comes those who had ignored it before will say, "The messengers of

our Lord had come with the truth, so are there [now] any intercessors to intercede for us or could we be sent back to do

337Those whose scales are balanced between good and evil deeds.

338Both the inhabitants of Paradise and those of Hell.

339i.e., great numbers or gathering of wealth.

340The humble believers who are now in Paradise. Another interpretation regards them as the people on the elevated partition.

341The fulfillment of what is promised in the Qurʾān.

S ʿrah 7 – al-Aʿraf Juz 8 142

other than what we used to do?" They will have lost themselves, and lost from them is what they used to invent.

54. Indeed, your Lord is Allāh, who created the heavens and earth in six days and then established Himself above the Throne.³⁴² He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allāh, Lord of the worlds.

55. Call upon your Lord in humility and privately; indeed, He does not like transgressors.³⁴³

56. And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allāh is near to the doers of good.

57. And it is He who sends the winds as good tidings before His mercy [i.e., rainfall] until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded.

58. And the good land – its vegetation emerges by permission of its Lord; but that which is bad – nothing emerges except sparsely, with difficulty. Thus do We diversify the signs for a people who are grateful.

59. We had certainly sent Noah to his people, and he said, "O my

people, worship ALLOEh; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day." 60. Said the eminent among his people, "Indeed, we see you in clear error." 61. [Noah] said, "O my people, there is not error in me, but I am a messenger from the Lord of the worlds. 62. I convey to you the messages of my Lord and advise you; and I know from ALLOEh what you do not know. 342See footnote to 2:19. 343In supplication or otherwise. S ´rah 7 - al-ArOEF Juz 8 143 63. Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you and that you may fear ALLOEh so you might receive mercy?" 64. But they denied him, so We saved him and those who were with him in the ship. And We drowned those who denied Our signs. Indeed, they were a blind people.344 65. And to the Aad [We sent] their brother H ´d. He said, "O my people, worship ALLOEh; you have no deity other than Him. Then will you not fear Him?" 66. Said the eminent ones who disbelieved among his people, "Indeed, we see you in foolishness, and indeed, we think you are of the liars." 67. [H ´d] said, "O my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds. 68. I convey to you the messages of my Lord, and I am to you a trustworthy adviser. 69. Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you? And remember when He made you successors after the people of Noah and increased you in stature extensively. So remember the favors of ALLOEh that you might succeed." 70. They said, "Have you come to us that we should worship ALLOEh alone and leave what our fathers have worshipped? Then bring us what you promise us,345 if you should be of the truthful." 71. [H ´d] said, "Already have defilement and anger fallen upon

you from your Lord. Do you dispute with me concerning [mere] names you have named them,346 you and your fathers, for which ALLOEh has not sent down any authority? Then wait; indeed, I am with you among those who wait." 72. So We saved him and those with him by mercy from Us. And 344For a more detailed account, see 11:25-48. 345i.e., ALLOEh's punishment. 346The false objects of worship which you have called "gods." S ´rah 7 - al-ArOEF Juz 8 144 We eliminated those who denied Our signs, and they were not [at all] believers. 73. And to the Tham ´d [We sent] their brother OELi. He said, "O my people, worship ALLOEh; you have no deity other than Him. There has come to you clear evidence from your Lord. This is the she-camel of ALLOEh [sent] to you as a sign. So leave her to eat within ALLOEh's land and do not touch her with harm, lest there seize you a painful punishment. 74. And remember when He made you successors after the Aad and settled you in the land, [and] you take for yourselves palaces from its plains and carve from the mountains, homes. Then remember the favors of ALLOEh and do not commit abuse on the earth, spreading corruption." 75. Said the eminent ones who were arrogant among his people to those who were oppressed - to those who believed among them, "Do you [actually] know that OELi is sent from his Lord?" They said, "Indeed we, in that with which he was sent, are believers." 76. Said those who were arrogant, "Indeed we, in that which you have believed, are disbelievers." 77. So they hamstrung the she-camel and were insolent toward the command of their Lord and said, "O OELi, bring us what you promise us, if you should be of the messengers." 78. So the earthquake seized them, and they became within their home [corpses] fallen prone. 79. And he [i.e., OELi] turned away from them and said, "O my

people, I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors." 80. And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds [i.e., peoples]? 81. Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people." S ´rah 7 - al-ArOEF Juz 9 145 82. But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure." 83. So We saved him and his family, except for his wife; she was of those who remained [with the evildoers]. 84. And We rained upon them a rain [of stones]. Then see how was the end of the criminals. 85. And to [the people of] Madyan [We sent] their brother Shuayb. He said, "O my people, worship ALLOEh; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers. 86. And do not sit on every path, threatening and averting from the way of ALLOEh those who believe in Him, seeking to make it [seem] deviant. And remember when you were few and He increased you. And see how was the end of the corrupters. 87. And if there should be a group among you who has believed in that with which I have been sent and a group that has not believed, then be patient until ALLOEh judges between us. And He is the best of judges." 88. Said the eminent ones who were arrogant among his people, "We will surely evict you, O Shuayb, and those who have believed with you from our city, or you must return to our religion." He said, "Even if we were unwilling? 89. We would have invented against ALLOEh a lie if we returned to

your religion after AlLOEh had saved us from it. And it is not for us to return to it except that AlLOEh, our Lord, should will. Our Lord has encompassed all things in knowledge. Upon AlLOEh we have relied. Our Lord, decide between us and our people in truth, and You are the best of those who give decision."

90. Said the eminent ones who disbelieved among his people, "If you should follow ShuŌayb, indeed, you would then be losers."

91. So the earthquake seized them, and they became within their home [corpses] fallen prone.

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92. Those who denied ShuŌayb – it was as though they had never resided there. Those who denied ShuŌayb – it was they who were the losers.

93. And he [i.e., ShuŌayb] turned away from them and said, "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?"

94. And We sent to no city a prophet [who was denied] except that We seized its people with poverty and hardship that they might humble themselves [to AlLOEh].

95. Then We exchanged in place of the bad [condition], good, until they increased [and prospered] and said, "Our fathers [also] were touched with hardship and ease."347 So We seized them suddenly while they did not perceive.348

96. And if only the people of the cities had believed and feared AlLOEh, We would have opened [i.e., bestowed] upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning.349

97. Then, did the people of the cities feel secure from Our punishment coming to them at night while they were asleep?

98. Or did the people of the cities feel secure from Our punishment coming to them in the morning while they were at play?350

99. Then, did they feel secure from the plan of AlLOEh? But no one

feels secure from the plan of AlLOEh except the losing people.

100. Has it not become clear to those who inherited the earth after its [previous] people that if We willed, We could afflict them for their sins? But We seal over their hearts so they do not hear.351

347 Instead of being grateful to AlLOEh for His blessings, they merely attributed them to the changing fortunes of time.

348 That they had been tried and tested.

349 Of blame for their sin.

350 i.e., occupied with such activities that have no benefit.

351 They do not benefit from what they hear.

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101. Those cities – We relate to you, [O Muʿammad], some of their news. And certainly did their messengers come to them with clear proofs, but they were not to believe in that which they had denied before.352 Thus does AlLOEh seal over the hearts of the disbelievers.

102. And We did not find for most of them any covenant;353 but indeed, We found most of them defiantly disobedient.

103. Then We sent after them Moses with Our signs to Pharaoh and his establishment, but they were unjust toward them.354 So see how was the end of the corrupters.

104. And Moses said, "O Pharaoh, I am a messenger from the Lord of the worlds

105. [Who is] obligated not to say about AlLOEh except the truth. I have come to you with clear evidence from your Lord, so send with me the Children of Israel."355

106. [Pharaoh] said, "If you have come with a sign, then bring it forth, if you should be of the truthful."

107. So he [i.e., Moses] threw his staff, and suddenly it was a serpent, manifest.356

108. And he drew out his hand; thereupon it was white [with radiance] for the observers.

109. Said the eminent among the people of Pharaoh, "Indeed, this is a learned magician

110. Who wants to expel you from your land [through magic], so

what do you instruct?"

111. They said,357 "Postpone [the matter off] him and his brother and send among the cities gatherers

352 i.e., they persistently denied every warning given them.

353 i.e., they were found to be unfaithful and negligent of AlLOEh's covenant.

354 i.e., they rejected and opposed the signs.

355 i.e., free them from oppression and allow them to emigrate.

356 i.e., genuine and not imagined, as a miracle from AlLOEh.

357 After mutual consultation and agreement.

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112. Who will bring you every learned magician."

113. And the magicians came to Pharaoh. They said, "Indeed for us is a reward if we are the predominant."

114. He said, "Yes, and, [moreover], you will be among those made near [to me]."

115. They said, "O Moses, either you throw [your staff], or we will be the ones to throw [first]."

116. He said, "Throw," and when they threw, they bewitched the eyes of the people and struck terror into them, and they presented a great [feat of] magic.358

117. And We inspired to Moses, "Throw your staff," and at once it devoured what they were falsifying.

118. So the truth was established, and abolished was what they were doing.

119. And they [i.e., Pharaoh and his people] were overcome right there and became debased.

120. And the magicians fell down in prostration [to AlLOEh].

121. They said, "We have believed in the Lord of the worlds,

122. The Lord of Moses and Aaron."

123. Said Pharaoh, "You believed in him359 before I gave you permission. Indeed, this is a conspiracy which you conspired in the city to expel therefrom its people. But you are going to know.

124. I will surely cut off your hands and your feet on opposite sides; then I will surely crucify you all."

125. They said, "Indeed, to our Lord we will return.

126. And you do not resent us except because we believed in the signs of our Lord when they came to us. Our Lord, pour upon us patience³⁶⁰ and let us die as Muslims [in submission to You]."
 358 Their staffs and ropes appeared as writhing snakes.
 359 i.e., in Moses, avoiding the mention of Alloh (subúEnahu wa taóEIOE).
 360 To endure the torture to which we will be subjected.
 S ´rah 7 – al-AóROEf Juzó 9
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 127. And the eminent among the people of Pharaoh said, "Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" [Pharaoh] said, "We will kill their sons and keep their women alive; and indeed, we are subjugators over them."
 128. Said Moses to his people, "Seek help through Alloh and be patient. Indeed, the earth belongs to Alloh. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous."
 129. They said, "We have been harmed before you came to us and after you have come to us." He said, "Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do."
 130. And We certainly seized³⁶¹ the people of Pharaoh with years of famine and a deficiency in fruits that perhaps they would be reminded.
 131. But when good [i.e., provision] came to them, they said, "This is ours [by right]." And if a bad [condition] struck them, they saw an evil omen in Moses and those with him. Unquestionably, their fortune is with Alloh, but most of them do not know.
 132. And they said, "No matter what sign you bring us with which to bewitch us, we will not be believers in you."
 133. So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people.
 134. And when the punishment descended upon them, they said, "O Moses, invoke for us your Lord by what He has promised

you. If you [can] remove the punishment from us, we will surely believe you, and we will send with you the Children of Israel."
 135. But when We removed the punishment from them until a term which they were to reach,³⁶² then at once they broke their word.
 361 Imposed on them by way of trial and warning.
 362 i.e., a specified term which would end with their reversion to disobedience and disbelief.
 S ´rah 7 – al-AóROEf Juzó 9
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 136. So We took retribution from them, and We drowned them in the sea because they denied Our signs and were heedless of them.
 137. And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word [i.e., decree] of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And We destroyed [all] that Pharaoh and his people were producing and what they had been building.
 138. And We took the Children of Israel across the sea; then they came upon a people intent in devotion to [some] idols of theirs. They [the Children of Israel] said, "O Moses, make for us a god just as they have gods." He said, "Indeed, you are a people behaving ignorantly."
 139. Indeed, those [worshippers] – destroyed is that in which they are [engaged], and worthless is whatever they were doing."
 140. He said, "Is it other than Alloh I should desire for you as a god³⁶³ while He has preferred you over the worlds?"
 141. And [recall, O Children of Israel], when We saved you from the people of Pharaoh, [who were] afflicting you with the worst torment – killing your sons and keeping your women alive. And in that was a great trial from your Lord.
 142. And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights. And Moses said to his

brother Aaron, "Take my place among my people, do right [by them],³⁶⁴ and do not follow the way of the corrupters."
 143. And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You." [Alloh] said, "You will not see Me,³⁶⁵ but look at the mountain; if it should remain in place, then you
 363 An object of worship.
 364 i.e., keep their affairs in order.
 365 During the life of this world.
 S ´rah 7 – al-AóROEf Juzó 9
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 will see Me." But when his Lord appeared to the mountain, He rendered it level,³⁶⁶ and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers."
 144. [Alloh] said, "O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful."
 145. And We wrote for him on the tablets [something] of all things – instruction and explanation for all things, [saying],
 "Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient."³⁶⁷
 146. I will turn away from My signs those who are arrogant upon the earth without right; and if they should see every sign, they will not believe in it. And if they see the way of consciousness,³⁶⁸ they will not adopt it as a way; but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them.
 147. Those who denied Our signs and the meeting of the Hereafter – their deeds have become worthless. Are they recompensed except for what they used to do?
 148. And the people of Moses made, after [his departure], from their ornaments a calf – an image having a lowing sound. Did they not see that it could neither speak to them nor guide them to a way? They took it [for worship], and they were wrongdoers.

149. And when regret overcame them³⁶⁹ and they saw that they had gone astray, they said, "If our Lord does not have mercy upon us and forgive us, we will surely be among the losers."
 366It crumbled to dust.
 367This is a severe warning from ALIOEh against rebellion.
 368i.e., reason and integrity.
 369Literally, "When their hands had been descended upon," i.e., bitten by them out of severe regret.
 S´rah 7 – al-AÔrOEf JuzÖ 9
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 150. And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him.
 [Aaron] said, "O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me³⁷⁰ and do not place me among the wrongdoing people."
 151. [Moses] said, "My Lord, forgive me and my brother and admit us into Your mercy, for You are the most merciful of the merciful."
 152. Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world, and thus do We recompense the inventors [of falsehood].
 153. But those who committed misdeeds and then repented after them and believed – indeed your Lord, thereafter, is Forgiving and Merciful.
 154. And when the anger subsided in Moses, he took up the tablets; and in their inscription was guidance and mercy for those who are fearful of their Lord.
 155. And Moses chose from his people seventy men for Our appointment.³⁷¹ And when the earthquake seized them,³⁷² he said, "My Lord, if You had willed, You could have destroyed them before and me [as well]. Would You destroy us for what the foolish among us have done? This is not but Your trial by

which You send astray whom You will and guide whom You will. You are our Protector, so forgive us and have mercy upon us; and You are the best of forgivers.
 156. And decree for us in this world [that which is] good and [also] in the Hereafter; indeed, we have turned back to You."
 370i.e., over your humiliation of me.
 371Whereupon they were to apologize to ALIOEh for having worshipped the calf.
 372Upon reaching the appointed place, they said to Moses, "We will not believe until we see ALIOEh outright." So the mountain convulsed, killing them.
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 [ALIOEh] said, "My punishment – I afflict with it whom I will, but My mercy encompasses all things." So I will decree it [especially] for those who fear Me and give zakOEh and those who believe in Our verses –
 157. Those who follow the Messenger, the unlettered prophet, whom they find written [i.e., mentioned] in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden³⁷³ and the shackles which were upon them.³⁷⁴ So they who have believed in him, honored him, supported him and followed the light which was sent down with him – it is those who will be the successful.
 158. Say, [O Muáammad], "O mankind, indeed I am the Messenger of ALIOEh to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in ALIOEh and His Messenger, the unlettered prophet, who believes in ALIOEh and His words, and follow him that you may be guided.
 159. And among the people of Moses is a community³⁷⁵ which guides by truth and by it establishes justice.

160. And We divided them into twelve descendant tribes³⁷⁶ [as distinct] nations. And We inspired to Moses when his people implored him for water, "Strike with your staff the stone," and there gushed forth from it twelve springs. Every people [i.e., tribe] knew its watering place. And We shaded them with clouds and sent down upon them manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not, but they were [only] wronging themselves.
 373Difficulties in religious practice.
 374i.e., extreme measures previously required for repentance, and retribution without recourse to compensation.
 375Those of them who accepted and followed the final prophet, Muáammad (ﷺ).
 376From the twelve sons of Jacob.
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 161. And [mention, O Muáammad], when it was said to them, "Dwell in this city [i.e., Jerusalem] and eat from it wherever you will and say, 'Relieve us of our burdens [i.e., sins],' and enter the gate bowing humbly; We will [then] forgive you your sins. We will increase the doers of good [in goodness and reward]."
 162. But those who wronged among them changed [the words] to a statement other than that which had been said to them. So We sent upon them a punishment from the sky for the wrong that they were doing.
 163. And ask them about the town that was by the sea – when they transgressed in [the matter of] the sabbath – when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient.
 164. And when a community among them said, "Why do you advise [or warn] a people whom ALIOEh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said,

"To be absolved before your Lord and perhaps they may fear Him."

165. And when they [i.e., those advised] forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying.

166. So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised."

167. And [mention] when your Lord declared that He would surely [continue to] send upon them until the Day of Resurrection those who would afflict them with the worst torment. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.

168. And We divided them throughout the earth into nations. Of them some were righteous, and of them some were otherwise.

And We tested them with good [times] and bad that perhaps they would return [to obedience].
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169. And there followed them successors who inherited the Scripture [while] taking the commodities³⁷⁷ of this lower life and saying, "It will be forgiven for us." And if an offer like it³⁷⁸ comes to them, they will [again] take it. Was not the covenant of the Scripture [i.e., the Torah] taken from them that they would not say about AlIOEh except the truth, and they studied what was in it? And the home of the Hereafter is better for those who fear AlIOEh, so will you not use reason?

170. But those who hold fast to the Book [i.e., the Qur00En] and establish prayer - indeed, We will not allow to be lost the reward of the reformers.

171. And [mention] when We raised the mountain above them as if it was a dark cloud and they were certain that it would fall upon them,³⁷⁹ [and AlIOEh said], "Take what We have given you with determination and remember what is in it that you might fear AlIOEh."

172. And [mention] when your Lord took from the children of

Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the Day of Resurrection, "Indeed, we were of this unaware."

173. Or [lest] you say, "It was only that our fathers associated [others in worship] with AlIOEh before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done?"

174. And thus do We [explain in] detail the verses, and perhaps they will return.³⁸⁰

175. And recite to them, [O Muáammad], the news of him³⁸¹ to 377i.e., unlawful gains and pleasures.

378i.e., a similar temptation.

379For their rebellion and disobedience.

380To the way of AlIOEh (subú0Enahu wa ta00EIOE), from their diversions and deviations.

381A man from the Children of Israel at the time of Moses.

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whom We gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators.³⁸²

176. And if We had willed, We could have elevated him thereby,³⁸³ but he adhered [instead] to the earth³⁸⁴ and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs.³⁸⁵ So relate the stories that perhaps they will give thought.

177. How evil an example [is that of] the people who denied Our signs and used to wrong themselves.

178. Whoever AlIOEh guides - he is the [rightly] guided; and whoever He sends astray³⁸⁶ - it is those who are the losers.

179. And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears

with which they do not hear. Those are like livestock; rather, they are more astray.³⁸⁷ It is they who are the heedless.

180. And to AlIOEh belong the best names, so invoke Him by them.

And leave [the company of] those who practice deviation concerning His names.³⁸⁸ They will be recompensed for what they have been doing.

181. And among those We created is a community³⁸⁹ which guides by truth and thereby establishes justice.

382Those who deliberately persist in error to the point of destruction.

383i.e., through the revelations, signs or evidences of which he had been

given knowledge.

384i.e., its worldly pleasures.

385Whether or not they have been exposed to AlIOEh's signs or warnings, it is

all the same: they will not believe.

386As a result of persistence in evil and rejection of truth.

387The reference is to their inability (i.e., refusal) to think and reason, while blindly following (as they are accustomed).

388i.e., use them improperly or deny them.

389The followers of Prophet Muáammad (.).

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182. But those who deny Our signs - We will progressively lead them [to destruction]³⁹⁰ from where they do not know.

183. And I will give them time. Indeed, My plan is firm.

184. Then do they not give thought? There is in their companion

[i.e., Muáammad (.)] no madness. He is not but a clear warner.

185. Do they not look into the realm of the heavens and the earth and everything that AlIOEh has created and [think] that perhaps their appointed time has come near? So in what statement [i.e., message] hereafter will they believe?

186. Whoever AlIOEh sends astray - there is no guide for him. And He leaves them in their transgression, wandering blindly.

187. They ask you, [O Muáammad], about the Hour: when is its

arrival?391 Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily392 upon the heavens and the earth. It will not come upon you except unexpectedly." They ask you as if you are familiar with it. Say, "Its knowledge is only with AlLOEh, but most of the people do not know."

188. Say, "I hold not for myself [the power of] benefit or harm, except what AlLOEh has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe."

189. It is He who created you from one soul and created from it its mate that he393 might dwell in security with her. And when he [i.e., man] covers her,394 she carries a light burden [i.e., a pregnancy] and continues therein. And when it becomes heavy, 390AlLOEh will test them with one favor after another in spite of their disobedience, which only increases them in arrogance and sin.

391Literally, "resting" or "establishment."

392i.e., it is a source of concern, worry or fear.

393i.e., man or every descendent of Adam.

394An allusion to sexual intercourse.

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they both invoke AlLOEh, their Lord, "If You should give us a good395 [child], we will surely be among the grateful."

190. But when He gives them a good [child], they396 ascribe partners to Him concerning that which He has given them. Exalted is AlLOEh above what they associate with Him.

191. Do they associate with Him those who create nothing and they are [themselves] created?

192. And they [i.e., the false deities] are unable to [give] them help, nor can they help themselves.

193. And if you [believers] invite them to guidance, they will not follow you. It is all the same for you whether you invite them or you are silent.

194. Indeed, those you [polytheists] call upon besides AlLOEh are

servants [i.e., creations] like you. So call upon them and let them respond to you, if you should be truthful.

195. Do they have feet by which they walk? Or do they have hands by which they strike? Or do they have eyes by which they see? Or do they have ears by which they hear? Say, [O Muáammad], "Call your 'partners' and then conspire against me and give me no respite.

196. Indeed, my protector is AlLOEh, who has sent down the Book; and He is an ally to the righteous.

197. And those you call upon besides Him are unable to help you, nor can they help themselves."

198. And if you invite them to guidance, they do not hear; and you see them looking at you while they do not see.

199. Take what is given freely,397 enjoin what is good, and turn away from the ignorant.

395Physically sound or righteous.

396The ungrateful man and woman or the polytheistic man and woman.

397From the dispositions of men or from their wealth. In other words, be easy in dealing with them and avoid causing them difficulty.

S ʿrah 7 – al-AʾrOef JuzŌ 9
159

200. And if an evil suggestion comes to you from Satan, then seek refuge in AlLOEh. Indeed, He is Hearing and Knowing.

201. Indeed, those who fear AlLOEh – when an impulse touches them from Satan, they remember [Him] and at once they have insight.

202. But their brothers398 – they [i.e., the devils] increase them in error; then they do not stop short.

203. And when you, [O Muáammad], do not bring them a sign [i.e., miracle], they say, "Why have you not contrived it?"

Say, "I only follow what is revealed to me from my Lord. This [QurŌEn] is enlightenment from your Lord and guidance and mercy for a people who believe."

204. So when the QurŌEn i s recited, then listen to it and pay attention that you may receive mercy.

205. And remember your Lord within yourself in humility and in fear without being apparent in speech – in the mornings and the evenings. And do not be among the heedless.

206. Indeed, those who are near your Lord [i.e., the angels] are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate.

398Those among mankind who listen to the devils and obey their orders.

S ʿrah 8 – al-AnfŌEJ JuzŌ 9
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Sʿrah al-AnfŌEJ399

BismillŌEhir-RaúmoEnir-Raúeem

1. They ask you, [O Muáammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for AlLOEh and the Messenger." So fear AlLOEh and amend that which is between you and obey AlLOEh and His Messenger, if you should be believers.

2. The believers are only those who, when AlLOEh is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely –

3. The ones who establish prayer, and from what We have provided them, they spend.

4. Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision.

5. [It400 is] just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling,

6. Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on.

7. [Remember, O believers], when AlLOEh promised you one of the two groups401 – that it would be yours – and you wished that the unarmed one would be yours. But AlLOEh intended to establish the truth by His words and to eliminate the disbelievers

8. That He should establish the truth and abolish falsehood, even if the criminals disliked it.

9. [Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand

from the angels, following one another."

399Al-AnfOEl: The Bounties, meaning those things acquired in addition to victory, i.e., the spoils of war.

400Referring to a dispute which occurred among the Muslims over distribution of war booty.

401i.e., either the caravan of Quraysh or their army.

S ʿrah 8 – al-AnfOEl JuzŌ 9
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10. And AlIOEh made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from AlIOEh. Indeed, AlIOEh is Exalted in Might and Wise.

11. [Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet.

12. [Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip."402

13. That is because they opposed AlIOEh and His Messenger. And whoever opposes AlIOEh and His Messenger – indeed, AlIOEh is severe in penalty.

14. "That [is yours], so taste it." And indeed for the disbelievers is the punishment of the Fire.

15. O you who have believed, when you meet those who disbelieve advancing [in battle], do not turn to them your backs [in flight].

16. And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from AlIOEh, and his refuge is Hell – and wretched is the destination.

17. And you did not kill them, but it was AlIOEh who killed them.403 And you threw not, [O Muáammad], when you threw, but it was AlIOEh who threw404 that He might test the believers with a good test.405 Indeed, AlIOEh is Hearing and Knowing.

402By which they grasp and manipulate their weapons. Also interpreted as "all extremities," i.e., their hands and feet.

403i.e., Your strength was insufficient to overcome them, but AlIOEh supported you and gave you victory.

404When the Prophet (ﷺ) threw a handful of dust into the faces of the disbelievers, AlIOEh caused it to fill the eyes and nose of every soldier, preventing their advance.

405So that they would appreciate AlIOEh's favor to them.

S ʿrah 8 – al-AnfOEl JuzŌ 9
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18. That [is so], and [also] that AlIOEh will weaken the plot of the disbelievers.

19. If you [disbelievers] seek the decision [i.e., victory] – the decision [i.e., defeat] has come to you. And if you desist [from hostilities], it is best for you; but if you return [to war], We will return, and never will you be availed by your [large] company at all, even if it should increase; and [that is] because AlIOEh is with the believers.

20. O you who have believed, obey AlIOEh and His Messenger and do not turn from him while you hear [his order].

21. And do not be like those who say, "We have heard," while they do not hear.

22. Indeed, the worst of living creatures in the sight of AlIOEh are the deaf and dumb who do not use reason [i.e., the disbelievers].

23. Had AlIOEh known any good in them, He would have made them hear. And if He had made them hear, they would [still] have turned away, while they were refusing.

24. O you who have believed, respond to AlIOEh and to the Messenger when he calls you to that which gives you life. And know that AlIOEh intervenes between a man and his heart and that to Him you will be gathered.

25. And fear a trial406 which will not strike those who have wronged among you exclusively, and know that AlIOEh is severe in penalty.

26. And remember when you were few and oppressed in the land,

fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things – that you might be grateful.

27. O you who have believed, do not betray AlIOEh and the Messenger or betray your trusts while you know [the consequence].

406i.e., an affliction or punishment during life upon this earth. When corruption spreads among a people, its consequences will affect everyone.

S ʿrah 8 – al-AnfOEl JuzŌ 9
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28. And know that your properties and your children are but a trial and that AlIOEh has with Him a great reward.

29. O you who have believed, if you fear AlIOEh, He will grant you a criterion407 and will remove from you your misdeeds and forgive you. And AlIOEh is the possessor of great bounty.

30. And [remember, O Muáammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and AlIOEh plans. And AlIOEh is the best of planners.

31. And when Our verses are recited to them, they say, "We have heard. If we willed, we could say [something] like this. This is not but legends of the former peoples."

32. And [remember] when they said, "O AlIOEh, if this should be the truth from You, then rain down upon us stones from the sky or bring us a painful punishment."

33. But AlIOEh would not punish them while you, [O Muáammad], are among them, and AlIOEh would not punish them while they seek forgiveness.

34. But why should AlIOEh not punish them while they obstruct [people] from al-Masjid al-íarOEm and they were not [fit to be] its guardians? Its [true] guardians are not but the righteous, but most of them do not know.

35. And their prayer at the House [i.e., the KaŌbah] was not except whistling and handclapping. So taste the punishment for what

you disbelieved [i.e., practiced of deviations].

36. Indeed, those who disbelieve spend their wealth to avert [people] from the way of ALIOEh. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved – unto Hell they will be gathered.

407By which to judge between truth and falsehood. Also interpreted as a "way out" of difficulties.

S´rah 8 – al-AnfOEl JuzÖ 10 164

37. [It is] so that ALIOEh may distinguish the wicked from the good and place the wicked some of them upon others and heap them all together and put them into Hell. It is those who are the losers.

38. Say to those who have disbelieved [that] if they cease, what has previously occurred will be forgiven for them. But if they return [to hostility] – then the precedent of the former [rebellious] peoples has already taken place.408

39. And fight them until there is no fitnah409 and [until] the religion [i.e., worship], all of it, is for ALIOEh.410 And if they cease – then indeed, ALIOEh is Seeing of what they do.

40. But if they turn away – then know that ALIOEh is your protector.

Excellent is the protector, and excellent is the helper.

41. And know that anything you obtain of war booty – then indeed, for ALIOEh is one fifth of it and for the Messenger411 and for [his] near relatives412 and the orphans, the needy, and the [stranded] traveler,413 if you have believed in ALIOEh and in that

which We sent down to Our Servant414 on the day of criterion [i.e., decisive encounter] – the day when the two armies met [at Badr]. And ALIOEh, over all things, is competent.

42. [Remember] when you were on the near side of the valley, and they were on the farther side, and the caravan was lower [in position] than you. If you had made an appointment [to meet], you would have missed the appointment. But [it was] so that

ALIOEh might accomplish a matter already destined – that those who perished [through disbelief] would perish upon evidence

408This is a warning that punishment is always the result of rebellion against

ALIOEh and His messengers.

409Persecution. See footnote to 2:193.

410i.e., until polytheism is no longer dominant.

411To be spent in ALIOEh's cause.

412The tribes of Ban´ HOEshim and Ban´ Mu<<alib, who were not eligible for zakOEh.

413The remaining four fifths are divided among the soldiers.

414Prophet Muáammad (·).

S´rah 8 – al-AnfOEl JuzÖ 10 165

and those who lived [in faith] would live upon evidence; and indeed, ALIOEh is Hearing and Knowing.

43. [Remember, O Muáammad], when ALIOEh showed them to you in your dream as few; and if He had shown them to you as many, you [believers] would have lost courage and would have disputed in the matter [of whether to fight], but ALIOEh saved [you from that]. Indeed, He is Knowing of that within the breasts.

44. And [remember] when He showed them to you, when you met,

as few in your eyes, and He made you [appear] as few in their eyes so that ALIOEh might accomplish a matter already destined.

And to ALIOEh are [all] matters returned.

45. O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember ALIOEh much that you may be successful.

46. And obey ALIOEh and His Messenger, and do not dispute and

[thus] lose courage and [then] your strength would depart; and be patient. Indeed, ALIOEh is with the patient.

47. And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of ALIOEh. And ALIOEh is encompassing415 of what they do.

48. And [remember] when Satan made their deeds pleasing to

them and said, "No one can overcome you today from among the people, and indeed, I am your protector." But when the two armies sighted each other, he turned on his heels and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed, I fear ALIOEh. And ALIOEh is severe in penalty."

49. [Remember] when the hypocrites and those in whose hearts was disease [i.e., arrogance and disbelief] said, "Their religion has deluded those [Muslims]." But whoever relies upon ALIOEh – then indeed, ALIOEh is Exalted in Might and Wise.

50. And if you could but see when the angels take the souls of those 415In knowledge. See footnote to 2:19.

S´rah 8 – al-AnfOEl JuzÖ 10 166

who disbelieved...416 They are striking their faces and their backs and [saying], "Taste the punishment of the Burning Fire.

51. That is for what your hands have put forth [of evil] and because

ALIOEh is not ever unjust to His servants."

52. [Theirs is] like the custom of the people of Pharaoh and of those before them. They disbelieved in the signs of ALIOEh, so

ALIOEh seized them for their sins. Indeed, ALIOEh is Powerful and severe in penalty.

53. That is because ALIOEh would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, ALIOEh is Hearing and Knowing.

54. [Theirs is] like the custom of the people of Pharaoh and of those before them. They denied the signs of their Lord, so We destroyed them for their sins, and We drowned the people of Pharaoh. And all [of them] were wrongdoers.

55. Indeed, the worst of living creatures in the sight of ALIOEh are

those who have disbelieved, and they will not [ever] believe –

56. The ones with whom you made a treaty but then they break their pledge every time, and they do not fear ALIOEh.

57. So if you, [O Muáammad], gain dominance over them in war,

disperse by [means of] them those behind them that perhaps they will be reminded.⁴¹⁷

58. If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms.⁴¹⁸ Indeed, AlIOEh does not like traitors.

416 This sentence is left incomplete for additional effect. Its conclusion is left to the imagination of the reader or listener and estimated as "...you would see a dreadful sight."

417 i.e., kill them and make an example of them to discourage those who follow them.

418 When you see signs of treachery from those with whom you have made a treaty, announce to them its dissolution so they will know exactly where they stand.

S'rah 8 – al-AnfOEl Juz' 10
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59. And let not those who disbelieve think they will escape. Indeed, they will not cause failure [to AlIOEh].

60. And prepare against them whatever you are able of power and of steeds of war⁴¹⁹ by which you may terrify the enemy of AlIOEh and your enemy and others besides them whom you do not know [but] whom AlIOEh knows. And whatever you spend in the cause of AlIOEh will be fully repaid to you, and you will not be wronged.

61. And if they incline to peace, then incline to it [also] and rely upon AlIOEh. Indeed, it is He who is the Hearing, the Knowing.

62. But if they intend to deceive you – then sufficient for you is AlIOEh.

It is He who supported you with His help and with the believers

63. And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but AlIOEh brought them together. Indeed, He is Exalted in Might and Wise.

64. O Prophet, sufficient for you is AlIOEh and for whoever follows you of the believers.

65. O Prophet, urge the believers to battle. If there are among you

twenty [who are] steadfast, they will overcome two hundred.

And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand.

66. Now, AlIOEh has lightened [the hardship] for you, and He knows that among you is weakness. So if there are from you one hundred [who are] steadfast, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand by permission of AlIOEh. And AlIOEh is with the steadfast.

67. It is not for a prophet to have captives [of war] until he inflicts a massacre [upon AlIOEh's enemies] in the land. You [i.e., some Muslims] desire the commodities of this world,⁴²⁰ but⁴¹⁹ or equipment which serves the same purpose.

420 i.e., material benefit, such as the ransom paid for prisoners.

S'rah 8 – al-AnfOEl Juz' 10
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AlIOEh desires [for you] the Hereafter. And AlIOEh is Exalted in Might and Wise.

68. If not for a decree from AlIOEh that preceded,⁴²¹ you would have been touched for what you took by a great punishment.

69. So consume what you have taken of war booty [as being] lawful and good, and fear AlIOEh. Indeed, AlIOEh is Forgiving and Merciful.

70. O Prophet, say to whoever is in your hands of the captives, "If AlIOEh knows [any] good in your hearts, He will give you [something] better than what was taken from you, and He will forgive you; and AlIOEh is Forgiving and Merciful."

71. But if they intend to betray you – then they have already betrayed AlIOEh before, and He empowered [you] over them. And AlIOEh is Knowing and Wise.

72. Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of AlIOEh and those who gave shelter and aided – they are allies of one another.

But those who believed and did not emigrate – for you there is no support of them until they emigrate. And if they seek help

of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And AlIOEh is Seeing of what you do.

73. And those who disbelieved are allies of one another. If you do not do so [i.e., ally yourselves with other believers], there will be fitnah [i.e., disbelief and oppression] on earth and great corruption.

74. But those who have believed and emigrated and fought in the cause of AlIOEh and those who gave shelter and aided – it is they who are the believers, truly. For them is forgiveness and noble provision.

421 Three interpretations of the "decree" are given: that by which the companions of Badr were forgiven, that by which indeliberate errors in judgement by believers are not punished, and that which made lawful the spoils of war.

S'rah 8 – al-AnfOEl Juz' 10
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75. And those who believed after [the initial emigration] and emigrated and fought with you – they are of you. But those of [blood] relationship are more entitled [to inheritance] in the decree of AlIOEh.⁴²² Indeed, AlIOEh is Knowing of all things.⁴²² This applies to Muslim relatives only. Others may be given by bequest.

See 4:11.

S'rah 9 – at-Tawbah Juz' 10
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S'rah at-Tawbah⁴²³

1. [This is a declaration of] disassociation, from AlIOEh and His

Messenger, to those with whom you had made a treaty among the polytheists.⁴²⁴

2. So travel freely, [O disbelievers], throughout the land [during]

four months but know that you cannot cause failure to AlIOEh and that AlIOEh will disgrace the disbelievers.

3. And [it is] an announcement from AlIOEh and His Messenger to the people on the day of the greater pilgrimage⁴²⁵ that AlIOEh is disassociated from the disbelievers, and [so is] His Messenger.

So if you repent, that is best for you; but if you turn away – then know that you will not cause failure to AlIOEh.⁴²⁶ And give tidings to those who disbelieve of a painful punishment.

4. Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, AlIOEh loves the righteous [who fear Him].

5. And when the sacred months⁴²⁷ have passed, then kill the

polytheists wherever you find them and capture them and besiege

them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakOEh, let them [go] on their way. Indeed, AlIOEh is Forgiving and Merciful.

6. And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of AlIOEh ⁴²³At-Tawbah: Repentance. This s^ˆrah is also known as BarOEÖah, meaning

disassociation, freedom, release or immunity. The words

BismillOEhir-

RaúmOEñir-Raúeem were not

revealed at the beginning of this s^ˆrah.

⁴²⁴But who had violated it.

⁴²⁵ajj. ÖUmrah is the lesser pilgrimage.

⁴²⁶i.e., you cannot escape His punishment.

⁴²⁷The four months mentioned in verse 2, i.e., Muáarram, Rajab, Dhul-QaÖdah and Dhul-ñijjah.

S^ˆrah 9 – at-Tawbah JuzÖ 10 171

[i.e., the QurÖEn]. Then deliver him to his place of safety.

That is because they are a people who do not know.

7. How can there be for the polytheists a treaty in the sight of AlIOEh and with His Messenger, except for those with whom you made a treaty at al-Masjid al-ñarOEem? So as long as they are upright toward you,⁴²⁸ be upright toward them. Indeed, AlIOEh loves the righteous [who fear Him].

8. How [can there be a treaty] while, if they gain dominance over

you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient.

9. They have exchanged the signs of AlIOEh for a small price and averted [people] from His way. Indeed, it was evil that they were doing.

10. They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors.

11. But if they repent, establish prayer, and give zakOEh, then they are your brothers in religion; and We detail the verses for a people who know.

12. And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease.

13. Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the

attack upon] you the first time? Do you fear them? But AlIOEh has more right that you should fear Him, if you are [truly] believers.

14. Fight them; AlIOEh will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts [i.e., desires] of a believing people

⁴²⁸i.e., maintain the terms of the treaty.

S^ˆrah 9 – at-Tawbah JuzÖ 10 172

15. And remove the fury in their [i.e., the believers'] hearts. And AlIOEh turns in forgiveness to whom He wills; and AlIOEh is Knowing and Wise.

16. Do you think that you will be left [as you are] while AlIOEh has not

yet made evident those among you who strive [for His cause] and do not take other than AlIOEh, His Messenger and the believers as intimates? And AlIOEh is Acquainted with what you do.

17. It is not for the polytheists to maintain the mosques of AlIOEh

[while] witnessing against themselves with disbelief. [For] those, their deeds have become worthless, and in the Fire they will abide eternally.

18. The mosques of AlIOEh are only to be maintained by those who believe in AlIOEh and the Last Day and establish prayer and give zakOEh and do not fear except AlIOEh, for it is expected that those will be of the [rightly] guided.

19. Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-ñarOEem equal to [the deeds of] one who believes in AlIOEh and the Last Day and strives in the cause of AlIOEh? They are not equal in the sight of AlIOEh. And AlIOEh does not guide the wrongdoing people.

20. The ones who have believed, emigrated and striven in the cause of AlIOEh with their wealth and their lives are greater in rank in the sight of AlIOEh. And it is those who are the attainers [of success].

21. Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure.

22. [They will be] abiding therein forever. Indeed, AlIOEh has with Him a great reward.

23. O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you – then it is those who are the wrongdoers.

24. Say, [O Muáammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, S^ˆrah 9 – at-Tawbah JuzÖ 10 173

commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than AlIOEh and His Messenger and jihOEed [i.e., striving] in His cause, then wait until AlIOEh executes His command. And AlIOEh does not guide the defiantly disobedient people."

25. AlIOEh has already given you victory in many regions and [even]

on the day of *īunayn*, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with [i.e., in spite of] its vastness; then you turned back, fleeing.

26. Then *AlloEh* sent down His tranquility upon His Messenger and upon the believers and sent down soldiers [i.e., angels] whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers.

27. Then *AlloEh* will accept repentance after that for whom He wills; and *AlloEh* is Forgiving and Merciful.

28. O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-*īarOEm* after this, their [final] year. And if you fear privation, *AlloEh* will enrich you from His bounty if He wills. Indeed, *AlloEh* is Knowing and Wise.

29. Fight those who do not believe in *AlloEh* or in the Last Day and who do not consider unlawful what *AlloEh* and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., *IslOEm*] from those who were given the Scripture – [fight] until they give the *jizyah*⁴²⁹ willingly while they are humbled.

30. The Jews say, "Ezra is the son of *AlloEh*"; and the Christians say, "The Messiah is the son of *AlloEh*." That is their statement from their mouths; they imitate the saying of those who disbelieved before [them]. May *AlloEh* destroy them; how are they deluded?

⁴²⁹A tax required of non-Muslims exempting them from military service and entitling them to the protection of the *IslOEmic* state. Concurrently, *zakOEh*

is not taken from them, being an obligation only upon Muslims. *S ʿrah 9 – at-Tawbah JuzŌ 10 174*

31. They have taken their scholars and monks as lords besides *AlloEh*,⁴³⁰ and [also] the Messiah, the son of Mary.⁴³¹ And they were not commanded except to worship one God; there is no

deity except Him. Exalted is He above whatever they associate with Him.

32. They want to extinguish the light of *AlloEh* with their mouths, but *AlloEh* refuses except to perfect His light, although the disbelievers dislike it.

33. It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with *AlloEh* dislike it.

34. O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly⁴³² and avert [them] from the way of *AlloEh*. And those who hoard gold and silver and spend it not in the way of *AlloEh* – give them tidings of a painful punishment.

35. The Day when it⁴³³ will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard."

36. Indeed, the number of months with *AlloEh* is twelve [lunar] months in the register of *AlloEh* [from] the day He created the heavens and the earth; of these, four are sacred.⁴³⁴ That is the correct religion [i.e., way], so do not wrong yourselves during them.⁴³⁵

And fight against the disbelievers collectively as they fight against you collectively. And know that *AlloEh* is with the righteous [who fear Him].

37. Indeed, the postponing [of restriction within sacred months] is

an increase in disbelief by which those who have disbelieved ⁴³⁰By their obedience to them rather than to what *AlloEh* ordained.

⁴³¹By their worship of him in conjunction with *AlloEh*.

⁴³²i.e., through false pretense.

⁴³³The gold and silver which was hoarded, i.e., whose *zakOEh* was not paid.

⁴³⁴See footnote to 9:5.

⁴³⁵i.e., do not violate the sacred months or commit aggression therein.

S ʿrah 9 – at-Tawbah JuzŌ 10 175

are led [further] astray. They make it⁴³⁶ lawful one year and

unlawful another year to correspond to the number made unlawful by *AlloEh*⁴³⁷ and [thus] make lawful what *AlloEh* has made unlawful. Made pleasing to them is the evil of their deeds; and *AlloEh* does not guide the disbelieving people.

38. O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of *AlloEh*, you adhere heavily to the earth?⁴³⁸ Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.

39. If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And *AlloEh* is over all things competent.

40. If you do not aid him [i.e., the Prophet (ﷺ)] – *AlloEh* has already aided him when those who disbelieved had driven him out [of Makkah] as one of two,⁴³⁹ when they were in the cave and he [i.e., Muḥammad (ﷺ)] said to his companion, "Do not grieve; indeed *AlloEh* is with us." And *AlloEh* sent down His tranquility upon him and supported him with soldiers [i.e., angels] you did not see and made the word⁴⁴⁰ of those who disbelieved the lowest,⁴⁴¹ while the word of *AlloEh*⁴⁴² – that is the highest. And *AlloEh* is Exalted in Might and Wise.

41. Go forth, whether light or heavy,⁴⁴³ and strive with your wealth

⁴³⁶Fighting during a sacred month.

⁴³⁷If they found it advantageous to violate a sacred month, they would do so, designating another month in its place in which to observe the restrictions concerning fighting.

⁴³⁸i.e., inclining toward the comforts of worldly life.

⁴³⁹The second was his companion, Ab ʿ Bakr.

⁴⁴⁰i.e., their claims and slogans.

⁴⁴¹i.e., degraded and dishonored.

⁴⁴²"*LOE ilOEha ill-*AlloEh**" ("There is no deity except *AlloEh*").

443i.e., young or old, riding or walking, in ease or in hardship – in all circumstances and conditions. S´rah 9 – at-Tawbah JuzÖ 10 176

and your lives in the cause of ALIOEh. That is better for you, if you only knew.

42. Had it been a near [i.e., easy] gain and a moderate trip, they [i.e., the hypocrites] would have followed you, but distant to them was the journey. And they will swear by ALIOEh,444 "If we were able, we would have gone forth with you," destroying themselves [through false oaths], and ALIOEh knows that indeed they are liars.

43. May ALIOEh pardon you, [O Muáammad]; why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars.

44. Those who believe in ALIOEh and the Last Day would not ask permission of you to be excused from striving [i.e., fighting] with their wealth and their lives. And ALIOEh is Knowing of those who fear Him.

45. Only those would ask permission of you who do not believe in

ALIOEh and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating.

46. And if they had intended to go forth, they would have prepared for it [some] preparation. But ALIOEh disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain."445

47. Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitnah [i.e., chaos and dissension].

And among you are avid listeners to them. And ALIOEh is Knowing of the wrongdoers.

48. They had already desired dissension before and had upset matters

for you446 until the truth came and the ordinance [i.e., victory] of ALIOEh appeared, while they were averse.

444When you return from the Tab´k expedition.

445i.e., the women and children.

446Or "turned matters related to you over [in their minds, considering how to cause you failure]."

S´rah 9 – at-Tawbah JuzÖ 10 177

49. And among them is he who says, "Permit me [to remain at home]

and do not put me to trial."

Unquestionably, into trial they have

fallen.447 And indeed, Hell will encompass the disbelievers.

50. If good befalls you, it distresses them; but if disaster strikes you,

they say, "We took our matter [in hand] before,"448 and turn away while they are rejoicing.

51. Say, "Never will we be struck except by what ALIOEh has decreed

for us; He is our protector." And upon ALIOEh let the believers rely.

52. Say, "Do you await for us except one of the two best things [i.e., martyrdom or victory] while we await for you that ALIOEh will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting."

53. Say, "Spend willingly or unwillingly; never will it be accepted

from you. Indeed, you have been a defiantly disobedient people."

54. And what prevents their expenditures from being accepted from

them but that they have disbelieved in ALIOEh and in His Messenger

and that they come not to prayer except while they are lazy and that they do not spend except while they are unwilling.

55. So let not their wealth or their children impress you. ALIOEh only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers.

56. And they swear by ALIOEh that they are from among you while they are not from among you; but they are a people who are afraid.

57. If they could find a refuge or some caves or any place to enter [and hide], they would turn to it while they run heedlessly.

58. And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they

approve; but if they are not given from them, at once they become angry.

447By avoiding their obligation, they fell into destruction.

448The hypocrites claim to have protected themselves by remaining behind.

S´rah 9 – at-Tawbah JuzÖ 10 178

59. If only they had been satisfied with what ALIOEh and His Messenger gave them and said, "Sufficient for us is ALIOEh; ALIOEh will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward ALIOEh,"449 [it would have been better for them].

60. ZakOEh expenditures are only for the poor and for the needy and for those employed for it450 and for bringing hearts together [for IslOEm] and for freeing captives [or slaves] and for those in debt and for the cause of ALIOEh and for the [stranded] traveler – an obligation [imposed] by ALIOEh. And

ALIOEh is Knowing and Wise.

61. And among them are those who abuse the Prophet and say, "He is an ear."451 Say, "[It is] an ear of goodness for you that believes in ALIOEh and believes the believers and [is] a mercy to those who believe among you." And those who abuse the Messenger of ALIOEh – for them is a painful punishment.

62. They swear by ALIOEh to you [Muslims] to satisfy you. But ALIOEh and His Messenger are more worthy for them to satisfy, if they should be believers.

63. Do they not know that whoever opposes ALIOEh and His Messenger – that for him is the fire of Hell, wherein he will abide eternally? That is the great disgrace.

64. The hypocrites are apprehensive lest a s´rah be revealed about them, informing them of452 what is in their hearts. Say, "Mock [as you wish]; indeed, ALIOEh will expose that which you fear."

65. And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it ALIOEh and His verses and His Messenger that you were mocking?"

449 Meaning "We desire AlLOEh and His grace and acceptance," or "We desire whatever AlLOEh wills to give us of His bounty."

450 By the state to collect, guard and distribute the zakOEh.

451 i.e., one who believes everything he hears.

452 i.e., exposing the truth about.

S ´rah 9 – at-Tawbah JuzÖ 10 179

66. Make no excuse; you have disbelieved [i.e., rejected faith] after your belief. If We pardon one faction of you – We will punish another faction because they were criminals.

67. The hypocrite men and hypocrite women are of one another.

They enjoin what is wrong and forbid what is right and close their hands. 453 They have forgotten AlLOEh, so He has forgotten them [accordingly].

Indeed, the hypocrites – it is they who are the defiantly disobedient.

68. AlLOEh has promised the hypocrite men and hypocrite women

and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And AlLOEh has cursed them, and for them is an enduring punishment.

69. [You disbelievers are] like those before you; they were stronger than you in power and more abundant in wealth and children. They enjoyed their portion [of worldly enjoyment], and you have enjoyed your portion as those before you enjoyed their portion, and you have engaged [in vanities] like that in which they engaged. [It is] those whose deeds have become worthless in this world and in the Hereafter, and it is they who are the losers.

70. Has there not reached them the news of those before them – the people of Noah and [the tribes of] ÓAad and Tham ´d and the people of Abraham and the companions [i.e., dwellers] of Madyan and the towns overturned? 454 Their messengers came

to them with clear proofs. And AlLOEh would never have wronged them, but they were wronging themselves.

71. The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakOEh and obey AlLOEh and His Messenger. Those – AlLOEh will have mercy upon them.

Indeed, AlLOEh is Exalted in Might and Wise.

453 i.e., refuse to spend in the way of AlLOEh.

454 i.e., those to which Lot was sent and which earned for themselves AlLOEh's punishment. See 11:82-83.

S ´rah 9 – at-Tawbah JuzÖ 10 180

72. AlLOEh has promised the believing men and believing women

gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from AlLOEh is greater. It is that which is the great attainment.

73. O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

74. They swear by AlLOEh that they did not say [anything against the Prophet (´)] while they had said the word of disbelief and disbelieved after their [pretense of] IslOEh and planned that which they were not to attain. 455 And they were not resentful except [for the fact] that AlLOEh and His Messenger had enriched them of His bounty. 456 So if they repent, it is better for them; but if they turn away, AlLOEh will punish them with a painful punishment in this world and the Hereafter. And there will not be for them on earth any protector or helper.

75. And among them are those who made a covenant with AlLOEh, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous."

76. But when He gave them from His bounty, they were stingy with it and turned away while they refused.

77. So He penalized them with hypocrisy in their hearts until the Day they will meet Him – because they failed AlLOEh in what they promised Him and because they [habitually] used to lie.

78. Did they not know that AlLOEh knows their secrets and their private conversations and that AlLOEh is the Knower of the unseen?

79. Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them – AlLOEh will ridicule them, and they will have a painful punishment.

455 i.e., the murder of Prophet Muáammad (´).

456 i.e., for no reason. On the contrary, they should have been grateful.

S ´rah 9 – at-Tawbah JuzÖ 10 181

80. Ask forgiveness for them, [O Muáammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times – never will AlLOEh forgive them. That is because they disbelieved in AlLOEh and His Messenger, and AlLOEh does not guide the defiantly disobedient people.

81. Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of AlLOEh and disliked to

strive with their wealth and their lives in the cause of AlLOEh and said, "Do not go forth in the heat." Say, "The fire of Hell is more intense in heat" – if they would but understand.

82. So let them laugh a little and [then] weep much as recompense for what they used to earn.

83. If AlLOEh should return you to a faction of them [after the expedition] and then they ask your permission to go out [to battle], say, "You will not go out with me, ever, and you will never fight with me an enemy. Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind."

84. And do not pray [the funeral prayer, O Muáammad], over any of them who has died – ever – or stand at his grave. Indeed, they disbelieved in AlLOEh and His Messenger and died while they were defiantly disobedient.

85. And let not their wealth and their children impress you. AlLOEh only intends to punish them through them in this world and

that their souls should depart [at death] while they are disbelievers. 86. And when a s´rah was revealed [enjoining them] to believe in

AlloEh and to fight with His Messenger, those of wealth among them asked your permission [to stay back] and said, "Leave us to be with them who sit [at home]."

87. They were satisfied to be with those who stay behind, and their hearts were sealed over, so they do not understand.

88. But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good, and it is those who are the successful.

S´rah 9 – at-Tawbah JuzÖ 11 182

89. AlloEh has prepared for them gardens beneath which rivers flow, wherein they will abide eternally. That is the great attainment.

90. And those with excuses among the bedouins came to be permitted [to remain], and they who had lied⁴⁵⁷ to AlloEh and His Messenger sat [at home]. There will strike those who disbelieved among them a painful punishment.

91. There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort [i.e., guilt] when they are sincere to AlloEh and His Messenger. There is not upon the doers of good any cause [for blame]. And AlloEh is Forgiving and Merciful.

92. Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, "I can find nothing for you to ride upon." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of AlloEh].

93. The cause [for blame] is only upon those who ask permission of you while they are rich. They are satisfied to be with those who stay behind, and AlloEh has sealed over their hearts, so they do not know.

94. They will make excuses to you when you have returned to them. Say, "Make no excuse – never will we believe you. AlloEh has already informed us of your news [i.e., affair]. And AlloEh will

observe your deeds, and [so will] His Messenger; then you will be taken back to the Knower of the unseen and the witnessed,⁴⁵⁸ and He will inform you of what you used to do."

95. They will swear by AlloEh to you when you return to them that you would leave them alone. So leave them alone; indeed they are evil; and their refuge is Hell as recompense for what they had been earning.

96. They swear to you so that you might be satisfied with them. ⁴⁵⁷i.e., claimed faith.

⁴⁵⁸See footnotes to 6:73.

S´rah 9 – at-Tawbah JuzÖ 11 183

But if you should be satisfied with them – indeed, AlloEh is not satisfied with a defiantly disobedient people.

97. The bedouins are stronger in disbelief and hypocrisy and more likely not to know the limits of what [laws] AlloEh has revealed to His Messenger. And AlloEh is Knowing and Wise.

98. And among the bedouins are some who consider what they spend as a loss⁴⁵⁹ and await for you turns of misfortune. Upon them will be a misfortune of evil. And AlloEh is Hearing and Knowing.

99. But among the bedouins are some who believe in AlloEh and the

Last Day and consider what they spend as means of nearness to AlloEh and of [obtaining] invocations of the Messenger. Unquestionably, it is a means of nearness for them. AlloEh will admit them to His mercy. Indeed, AlloEh is Forgiving and Merciful.

100. And the first forerunners [in the faith] among the MuhOEjireen⁴⁶⁰

and the An §OE⁴⁶¹ and those who followed them with good conduct – AlloEh is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.

101. And among those around you of the bedouins are hypocrites, and [also] from the people of Mad¥nah. They have become accustomed to hypocrisy. You, [O Muúammad], do not know them, [but] We know them. We will punish them twice [in

this world]; then they will be returned to a great punishment.

102. And [there are] others who have acknowledged their sins. They had mixed [i.e., polluted] a righteous deed with another ⁴⁵⁹i.e., a fine or penalty.

⁴⁶⁰Those who emigrated from Makkah and settled in Mad¥nah for the cause of IsIOEm.

⁴⁶¹The inhabitants of Mad¥nah who had accepted IsIOEm and assisted the Prophet (·) and other emigrants upon their arrival there.

S´rah 9 – at-Tawbah JuzÖ 11 184

that was bad.⁴⁶² Perhaps AlloEh will turn to them in forgiveness. Indeed, AlloEh is Forgiving and Merciful.

103. Take, [O Muúammad], from their wealth a charity by which you purify them and cause them increase, and invoke [AlloEh's blessings] upon them. Indeed, your invocations are reassurance for them. And AlloEh is Hearing and Knowing.

104. Do they not know that it is AlloEh who accepts repentance from His servants and receives charities and that it is AlloEh who is the Accepting of repentance, the Merciful?

105. And say, "Do [as you will], for AlloEh will see your deeds, and [so will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."

106. And [there are] others deferred until the command of AlloEh –

whether He will punish them or whether He will forgive them. And AlloEh is Knowing and Wise.

107. And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against AlloEh and His Messenger before. And they will surely swear, "We intended only the best." And AlloEh testifies that indeed they are liars.

108. Do not stand [for prayer] within it – ever. A mosque founded on righteousness from the first day⁴⁶³ is more worthy for you

to stand in. Within it are men who love to purify themselves; and ALIOEh loves those who purify themselves.

109. Then is one who laid the foundation of his building on righteousness [with fear] from ALIOEh and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And ALIOEh does not guide the wrongdoing people.

462 This refers to their having previously taken part in jihOEð but having abstained on the occasion of Tab^ˆk.

463 This description is of the QubOEð mosque.

S^ˆrah 9 – at-Tawbah Juz^ˆ 11
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110. Their building which they built will not cease to be a [cause of]

skepticism in their hearts until their hearts are cut [i.e., stopped]. And ALIOEh is Knowing and Wise.

111. Indeed, ALIOEh has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of ALIOEh, so they kill and are killed.

[It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur^ˆOEEn. And who is truer to his covenant than ALIOEh? So rejoice in your transaction which you have contracted.

And it is that which is the great attainment.

112. [Such believers are] the repentant, the worshippers, the praisers [of ALIOEh], the travelers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] ALIOEh. And give good tidings to the believers.

113. It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

114. And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it

became apparent to him [i.e., Abraham] that he [i.e., the father] was an enemy to ALIOEh, he disassociated himself from him. Indeed was Abraham compassionate and patient.

115. And ALIOEh would not let a people stray after He has guided them until He makes clear to them what they should avoid. Indeed, ALIOEh is Knowing of all things.

116. Indeed, to ALIOEh belongs the dominion of the heavens and the earth; He gives life and causes death. And you have not besides ALIOEh any protector or any helper.

117. ALIOEh has already forgiven the Prophet and the MuhOEjireen and

the An^ˆ§OEer who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful.

S^ˆrah 9 – at-Tawbah Juz^ˆ 11
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118. And [He also forgave] the three who were left alone [i.e., boycotted, and then regretted their error] to the point that the earth closed in on them in spite of its vastness⁴⁶⁴ and their souls confined [i.e., anguished] them and they were certain that there is no refuge from ALIOEh except in Him. Then He turned to them so they could repent. Indeed, ALIOEh is the Accepting of repentance, the Merciful.

119. O you who have believed, fear ALIOEh and be with those who are true.

120. It was not [proper] for the people of Mad^ˆnah and those surrounding them of the bedouins that they remain behind after [the departure of] the Messenger of ALIOEh or that they prefer themselves over his self.⁴⁶⁵ That is because they are not

afflicted by thirst or fatigue or hunger in the cause of ALIOEh, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that it is registered for them as a righteous deed. Indeed, ALIOEh does not allow to be lost the reward of the doers of good.

121. Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that ALIOEh may reward them for the best of what they were doing.

122. And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn

[i.e., advise] their people when they return to them that they might be cautious.

123. O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that ALIOEh is with the righteous.

124. And whenever a s^ˆrah is revealed, there are among them [i.e., the hypocrites] those who say, "Which of you has this

464 Thus it seemed to them in their extreme distress.
465 In times of hardship. Rather, they should have been willing to endure

with the Prophet (ˆ) whatever was necessary for IslOEEm.

S^ˆrah 9 – at-Tawbah Juz^ˆ 11
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increased in faith?" As for those who believed, it has increased them in faith, while they are rejoicing.

125. But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil.⁴⁶⁶ And they

will have died while they are disbelievers.

126. Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?

127. And whenever a s^ˆrah is revealed, they look at each other, [saying], "Does anyone see you?" and then they dismiss themselves. ALIOEh has dismissed their hearts because they are a people who do not understand.

128. There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.

129. But if they turn away, [O Mu^ˆammad], say, "Sufficient for me

is AlLOEh; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."

466Literally, "filth," i.e., disbelief and hypocrisy.

S´rah 10 – Y´nus JuzÖ 11

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S´rah Y´nus467

BismilloEHir-RaúmoEnir-Raúeem

1. Alif, LOEm, ROE.468 These are the verses of the wise469 Book.

2. Have the people been amazed that We revealed [revelation] to a man from among them, [saying], "Warn mankind and give good tidings to those who believe that they will have a [firm] precedence of honor470 with their Lord"? [But] the disbelievers say,

"Indeed, this is an obvious magician."

3. Indeed, your Lord is AlLOEh, who created the heavens and the earth

in six days and then established Himself above the Throne,471 arranging the matter [of His creation]. There is no intercessor except after His permission. That is AlLOEh, your Lord, so worship Him. Then will you not remember?

4. To Him is your return all together. [It is] the promise of AlLOEh

[which is] truth. Indeed, He begins the [process of] creation and then repeats it that He may reward those who have believed and

done righteous deeds, in justice. But those who disbelieved will have a drink of scalding water and a painful punishment for what they used to deny.

5. It is He who made the sun a shining light and the moon a derived light and determined for it phases – that you may know the number of years and account [of time]. AlLOEh has not created this except in truth. He details the signs for a people who know.

6. Indeed, in the alternation of the night and the day and [in] what AlLOEh has created in the heavens and the earth are signs for a people who fear AlLOEh.

467Y´nus: (The Prophet) Jonah.

468See footnote to 2:1.

469The adjective "wise" expresses the qualities of will, purpose, discrimination and precision.

470i.e., a sure position due to their righteous deeds.

471See footnote to 2:19.

S´rah 10 – Y´nus JuzÖ 11

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7. Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs –

8. For those their refuge will be the Fire because of what they used to earn.

9. Indeed, those who have believed and done righteous deeds – their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure.

10. Their call therein will be, "Exalted are You, O AlLOEh," and their greeting therein will be, "Peace." And the last of their call will be, "Praise to AlLOEh, Lord of the worlds!"

11. And if AlLOEh was to hasten for the people the evil [they invoke]472

as He hastens for them the good, their term would have been ended for them.473 But We leave the ones who do not expect the meeting with Us, in their transgression, wandering blindly.

12. And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he

had never called upon Us to [remove] an affliction that touched him. Thus is made pleasing to the transgressors that which they have been doing.

13. And We had already destroyed generations before you when they wronged, and their messengers had come to them with

clear proofs, but they were not to believe. Thus do We recompense the criminal people.

14. Then We made you successors in the land after them so that We may observe how you will do.

15. And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say, "Bring us a QurÖÖEn other than this or change it." Say, [O Muáammad], "It

is not for me to change it on my own accord. I only follow

472In anger or in heedlessness.

473i.e., AlLOEh would have destroyed them on account of that.

S´rah 10 – Y´nus JuzÖ 11

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what is revealed to me. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

16. Say, "If AlLOEh had willed, I would not have recited it to you, nor would He have made it known to you, for I had remained among you a lifetime before it.474 Then will you not reason?"

17. So who is more unjust than he who invents a lie about AlLOEh or denies His signs? Indeed, the criminals will not succeed.

18. And they worship other than AlLOEh that which neither harms them nor benefits them, and they say, "These are our intercessors with AlLOEh." Say, "Do you inform AlLOEh of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him.

19. And mankind was not but one community [united in religion], but [then] they differed. And if not for a word475 that preceded from your Lord, it would have been judged between them [immediately] concerning that over which they differ.

20. And they say, "Why is a sign not sent down to him from his Lord?" So say, "The unseen is only for AlLOEh [to administer], so wait; indeed, I am with you among those who wait."

21. And when We give the people a taste of mercy after adversity has touched them, at once they conspire against Our verses. Say, "AlLOEh is swifter in strategy." Indeed, Our messengers [i.e., angels] record that which you conspire.

22. It is He who enables you to travel on land and sea until, when you are in ships and they sail with them476 by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from everywhere and they assume that they are surrounded [i.e., doomed], supplicating AlLOEh, sincere to 474The Prophet (ﷺ) lived among his people forty years before receiving any revelation.

475AlLOEh's decree to allow time on earth for His creation or not to punish

anyone before evidence has come to him.

476The change in pronoun from the second to third person shows that the

following description applies specifically to the disbelievers.

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Him in religion, "If You should save us from this, we will surely be among the thankful."

23. But when He saves them, at once they commit injustice477 upon the earth without right. O mankind, your injustice is only against yourselves, [being merely] the enjoyment of worldly life. Then to Us is your return, and We will inform you of what you used to do.

24. The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb – [those] from which men and livestock eat – until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest,478 as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought.

25. And AlIOEh invites to the Home of Peace [i.e., Paradise] and guides whom He wills to a straight path.

26. For them who have done good is the best [reward] – and extra.479

No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally.

27. But they who have earned [blame for] evil doings – the recompense of an evil deed is its equivalent, and humiliation will cover them. They will have from AlIOEh no protector. It will be as if their faces are covered with pieces of the night – so dark [are they]. Those are the companions of the Fire; they will abide therein eternally.

28. And [mention, O Muáammad], the Day We will gather them all together – then We will say to those who associated others with AlIOEh, "[Remain in] your place, you and your 'partners.'"480

477By oppression and disobedience or by invoking others besides AlIOEh.

478Its vegetation having been cut down or uprooted, i.e., utterly destroyed.

479In addition to the pleasures of Paradise, they will be able to see AlIOEh

(subúOE nahu wa taÖOEIOE), as reported in an authentic úad¥th narrated by Muslim.

480Those they had associated with AlIOEh.

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Then We will separate them,481 and their "partners" will say, "You did not used to worship us,482

29. And sufficient is AlIOEh as a witness between us and you that we were of your worship unaware."

30. There, [on that Day], every soul will be put to trial for what it did previously, and they will be returned to AlIOEh, their master, the Truth, and lost from them is whatever they used to invent.

31. Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living

out of the dead and brings the dead out of the living and who arranges [every] matter?" They will say, "AlIOEh," so say, "Then will you not fear Him?"

32. For that is AlIOEh, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?

33. Thus the word [i.e., decree] of your Lord has come into effect upon those who defiantly disobeyed – that they will not believe.

34. Say, "Are there of your 'partners' any who begins creation and then repeats it?" Say, "AlIOEh begins creation and then repeats it, so how are you deluded?"

35. Say, "Are there of your 'partners' any who guides to the truth?"

Say, "AlIOEh guides to the truth. So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you – how do you judge?"

36. And most of them follow not except assumption. Indeed, assumption avails not against the truth at all. Indeed, AlIOEh is Knowing of what they do.

37. And it was not [possible] for this QurÖOE n to be produced by other than AlIOEh, but [it is] a confirmation of what was before it and a detailed explanation of the [former] Scripture, about 481From the believers.

482The inanimate objects, such as idols, will not have been aware of their

worship of them. But those beings who consented to be worshipped will

lie and deny it on the Day of Judgement.

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which there is no doubt,483 from the Lord of the worlds.

38. Or do they say [about the Prophet (º)], "He invented it?"

Say, "Then bring forth a s´rah like it and call upon [for assistance]

whomever you can besides AlIOEh, if you should be truthful."

39. Rather, they have denied that which they encompass not in knowledge and whose interpretation has not yet come to them.

Thus did those before them deny. Then observe how was the end of the wrongdoers.

40. And of them are those who believe in it, and of them are those who do not believe in it. And your Lord is most knowing of the corrupters.

41. And if they deny you, [O Muáammad], then say, "For me are

my deeds, and for you are your deeds. You are disassociated from what I do, and I am disassociated from what you do."

42. And among them are those who listen to you. But can you cause the deaf to hear [i.e., benefit from this hearing], although they will not use reason?

43. And among them are those who look at you. But can you guide

the blind although they will not [attempt to] see?

44. Indeed, AlIOEh does not wrong the people at all, but it is the people who are wronging themselves.

45. And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day, [and] they will know each other. Those will have lost who denied the meeting with AlIOEh and were not guided.

46. And whether We show you some of what We promise them, [O Muáammad], or We take you in death, to Us is their return; then, [either way], AlIOEh is a witness concerning what they are doing.

47. And for every nation is a messenger. So when their messenger comes, 484 it will be judged between them in justice, and they 483 This phrase refers back to the QuróOEn.

484 To witness on the Day of Judgement. Another meaning is "Once a messenger has come [to them in this world]..."

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will not be wronged.

48. And they say, "When is [the fulfillment of] this promise, if you should be truthful?"

49. Say, "I possess not for myself any harm or benefit except what AlIOEh should will. For every nation is a [specified] term. When their time has come, then they will not remain behind an hour, nor will they precede [it]."

50. Say, "Have you considered: if His punishment should come to you by night or by day – for which [aspect] of it would the criminals be impatient?" 485

51. Then is it that when it has [actually] occurred you will believe

in it? Now? 486 And you were [once] for it impatient. 487

52. Then it will be said to those who had wronged, "Taste the punishment of eternity; are you being recompensed except for what you used to earn?"

53. And they ask information of you, [O Muáammad], "Is it true?" Say, "Yes, by my Lord. Indeed, it is truth; and you will not cause failure [to AlIOEh]."

54. And if each soul that wronged had everything on earth, it would offer it in ransom. And they will confide regret when they see the punishment; and they will be judged in justice, and they will not be wronged.

55. Unquestionably, to AlIOEh belongs whatever is in the heavens

and the earth. Unquestionably, the promise of AlIOEh is truth, but most of them do not know.

56. He gives life and causes death, and to Him you will be returned.

57. O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.

485 "Impatience" refers to the disbelievers' ridicule of the Prophet (´) by telling him to produce AlIOEh's punishment as proof of his truthfulness.

486 i.e., when it is too late to benefit from belief.

487 Challenging those who warned of it to bring it on immediately.

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58. Say, "In the bounty of AlIOEh and in His mercy – in that let them rejoice; it is better than what they accumulate."

59. Say, "Have you seen what AlIOEh has sent down to you of provision of which you have made [some] lawful and [some] unlawful?" Say, "Has AlIOEh permitted you [to do so], or do you invent [something] about AlIOEh?"

60. And what will be the supposition of those who invent falsehood about AlIOEh on the Day of Resurrection? 488 Indeed, AlIOEh is

full of bounty to the people, but most of them are not grateful.

61. And, [O Muáammad], you are not [engaged] in any matter or recite any of the QuróOEn and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight 489 within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register.

62. Unquestionably, [for] the allies of AlIOEh there will be no fear concerning them, nor will they grieve –

63. Those who believed and were fearing AlIOEh.

64. For them are good tidings in the worldly life and in the Hereafter.

No change is there in the words [i.e., decrees] of AlIOEh. That is what is the great attainment.

65. And let not their speech grieve you. Indeed, honor [due to power] belongs to AlIOEh entirely. He is the Hearing, the Knowing.

66. Unquestionably, to AlIOEh belongs whoever is in the heavens and whoever is on the earth. And those who invoke other than AlIOEh do not [actually] follow [His] "partners." They follow not except assumption, and they are not but falsifying.

67. It is He who made for you the night to rest therein and the day, giving sight. 490 Indeed in that are signs for a people who listen. 488 i.e., what do they think He will do with them.

489 Or "the weight of a small ant." 490 i.e., making things visible.

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68. They 491 have said, "AlIOEh has taken a son." Exalted is He; He is the [one] Free of need. To Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this [claim]. Do you say about AlIOEh that which you do not know?

69. Say, "Indeed, those who invent falsehood about AlIOEh will not succeed."

70. [For them is brief] enjoyment in this world; then to Us is their return; then We will make them taste the severe punishment because they used to disbelieve.

71. And recite to them the news of Noah, when he said to his people, "O my people, if my residence and my reminding of the signs of AlIOEh has become burdensome upon you – then I have relied upon AlIOEh. So resolve upon your plan and [call upon] your associates. Then let not your plan be obscure to you. 492 Then carry it out upon me and do not give me respite.

72. And if you turn away [from my advice] – then no payment have I asked of you. My reward is only from AlIOEh, and I have been commanded to be of the Muslims [i.e., those who submit to AlIOEh]."

73. And they denied him, so We saved him and those with him in the ship and made them successors, and We drowned those who denied Our signs. Then see how was the end of those who were warned.

74. Then We sent after him messengers to their peoples, and they came to them with clear proofs. But they were not to believe in that which they had denied before. 493 Thus We seal over

the hearts of the transgressors.
 75. Then We sent after them Moses and Aaron to Pharaoh and his
 491The Christians and others.
 492i.e., Do not let it be a source of doubt or anxiety to you but let it be clear,
 open and defined.
 493i.e., the succeeding generations were persistent in disbelief.
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 establishment with Our signs, but they behaved arrogantly and were a criminal people.
 76. So when there came to them the truth from Us, they said, "Indeed, this is obvious magic."
 77. Moses said, "Do you say [thus] about the truth when it has come to you? Is this magic? But magicians will not succeed."
 78. They said, "Have you come to us to turn us away from that upon which we found our fathers and so that you two may have grandeur in the land? And we are not believers in you."
 79. And Pharaoh said, "Bring to me every learned magician."
 80. So when the magicians came, Moses said to them, "Throw down whatever you will throw."
 81. And when they had thrown, Moses said, "What you have brought is [only] magic. Indeed, AlIOEh will expose its worthlessness. Indeed, AlIOEh does not amend the work of corrupters.
 82. And AlIOEh will establish the truth by His words, even if the criminals dislike it."
 83. But no one believed Moses, except [some] offspring [i.e., youths] among his people, for fear of Pharaoh and his establishment that they would persecute them. And indeed, Pharaoh was haughty within the land, and indeed, he was of the transgressors.
 84. And Moses said, "O my people, if you have believed in AlIOEh, then rely upon Him, if you should be Muslims [i.e., submitting to Him]."
 85. So they said, "Upon AlIOEh do we rely. Our Lord, make us not [objects of] trial for the wrongdoing people
 86. And save us by Your mercy from the disbelieving people."
 87. And We inspired to Moses and his brother, "Settle your people

in Egypt in houses and make your houses [facing the] qiblah⁴⁹⁴ and establish prayer and give good tidings to the believers."
 494In order that they might pray therein unseen by their enemy.
 S ´rah 10 – Y ´nus JuzÖ 11
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 88. And Moses said, "Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment."
 89. [AlIOEh] said, "Your supplication has been answered."⁴⁹⁵ So remain on a right course and follow not the way of those who do not know."
 90. And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims."
 91. Now? And you had disobeyed [Him] before and were of the corrupters?
 92. So today We will save you in body⁴⁹⁶ that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless.
 93. And We had certainly settled the Children of Israel in an agreeable settlement and provided them with good things. And they did not differ until [after] knowledge had come to them. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.
 94. So if you are in doubt, [O Muáammad], about that which We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters.
 95. And never be of those who deny the signs of AlIOEh and [thus] be among the losers.⁴⁹⁷
 495Literally, "the supplication of both of you," i.e., that of Moses and of

Aaron, who joined by saying, " · meen" ("O AlIOEh, respond").
 496i.e., his dead body will be preserved and not destroyed.
 497Among the interpretations of the last two verses is that they were meant to stir the Prophet (·) to declare and confirm his certainty, which he did.
 Another is that although the words are addressed to the Prophet (·), they are directed to all people.
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 96. Indeed, those upon whom the word [i.e., decree] of your Lord has come into effect will not believe,
 97. Even if every sign should come to them, until they see the painful punishment.
 98. Then has there not been a [single] city that believed so its faith benefited it except the people of Jonah? When they believed, We removed from them the punishment of disgrace in worldly life and gave them enjoyment [i.e., provision] for a time.
 99. And had your Lord willed, those on earth would have believed – all of them entirely. Then, [O Muáammad], would you compel the people in order that they become believers?
 100. And it is not for a soul [i.e., anyone] to believe except by permission of AlIOEh, and He will place defilement⁴⁹⁸ upon those who will not use reason.
 101. Say, "Observe what is in the heavens and the earth." But of no avail will be signs or warners to a people who do not believe.
 102. So do they wait except for like [what occurred in] the days of those who passed on before them? Say, "Then wait; indeed, I am with you among those who wait."
 103. Then We will save Our messengers and those who have believed. Thus, it is an obligation upon Us that We save the believers.⁴⁹⁹
 104. Say, [O Muáammad], "O people, if you are in doubt as to my religion – then I do not worship those which you worship besides AlIOEh; but I worship AlIOEh, who causes your death. And I have been commanded to be of the believers

105. And [commanded], 'Direct your face [i.e., self] toward the religion, inclining to truth, and never be of those who associate others with AlLOEh;
 106. And do not invoke besides AlLOEh that which neither benefits
 498Among its meanings are filth, wrath, punishment, disbelief, confusion and error.
 499From AlLOEh's punishment.
 S ´rah 10 – Y ´nus JuzÖ 11
 200
 you nor harms you, for if you did, then indeed you would be of the wrongdoers.' "500
 107. And if AlLOEh should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful.
 108. Say, "O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray [in violation] against it. And I am not over you a manager."
 109. And follow what is revealed to you, [O Muáammad], and be patient until AlLOEh will judge. And He is the best of judges.
 500See footnote to 10:95.
 S ´rah 11 – H ´d JuzÖ 12
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 S´rah H´d501
 BismillOEhir-RaúmmOEEnir-Raúeem
 1. Alif, LOEm, ROE.502 [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted
 2. [Through a messenger, saying], "Do not worship except AlLOEh. Indeed, I am to you from Him a warner and a bringer of good tidings,"
 3. And [saying], "Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor [i.e., reward]. But if you turn away, then indeed, I fear for you the punishment of a great Day.
 4. To AlLOEh is your return, and He is over all things competent."
 5. Unquestionably, they [i.e., the disbelievers] turn away their breasts to hide themselves from him. Unquestionably, [even] when they

cover themselves in their clothing, He [i.e., AlLOEh] knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts.
 6. And there is no creature on earth but that upon AlLOEh is its provision, and He knows its place of dwelling and place of storage.503 All is in a clear register.
 7. And it is He who created the heavens and the earth in six days –
 and His Throne had been upon water – that He might test you as to which of you is best in deed. But if you say, "Indeed, you are resurrected after death," those who disbelieve will surely say, "This is not but obvious magic."
 8. And if We hold back from them the punishment for a limited time, they will surely say,504 "What detains it?" Unquestionably, on 501H ´d: (The Prophet) H ´d. 502See footnote to 2:1.
 503Before birth and after death.
 504In ridicule and disbelief.
 S ´rah 11 – H ´d JuzÖ 12
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 the Day it comes to them, it will not be averted from them, and they will be enveloped by what they used to ridicule.
 9. And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful.
 10. But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful –
 11. Except for those who are patient and do righteous deeds; those will have forgiveness and great reward.
 12. Then would you possibly leave [out] some of what is revealed to you,505 or is your breast constrained by it because they say,
 "Why has there not been sent down to him a treasure or come with him an angel?" But you are only a warner. And AlLOEh is Disposer of all things.
 13. Or do they say, "He invented it"? Say, "Then bring ten s ´rahs like it that have been invented and call upon [for assistance] whomever you can besides AlLOEh, if you should be truthful."
 14. And if they do not respond to you – then know that it [i.e., the

QurÖOEEn] was revealed with the knowledge of AlLOEh506 and that there is no deity except Him. Then,507 would you [not] be Muslims?
 15. Whoever desires the life of this world and its adornments – We fully repay them for their deeds therein,508 and they therein will not be deprived.
 16. Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein,509 and worthless is what they used to do.
 505Knowing of the Prophet's difficulties, AlLOEh (subúOEEnahu wa taÖOEIOE) urges him to patience, certain that he would not fail to convey the message in its entirety.
 506i.e., that knowledge which no one possesses except Him (subúOEEnahu wa taÖOEIOE).
 507After having been convinced by such evidence.
 508i.e., during worldly life.
 509i.e., during worldly life.
 S ´rah 11 – H ´d JuzÖ 12
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 17. So is one who [stands] upon a clear evidence from his Lord [like the aforementioned]? And a witness510 from Him follows it,511 and before it was the Scripture of Moses to lead and as mercy. Those [believers in the former revelations] believe in it [i.e., the QurÖOEEn]. But whoever disbelieves in it from the [various] factions – the Fire is his promised destination. So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe.
 18. And who is more unjust than he who invents a lie about AlLOEh? Those will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord." Unquestionably, the curse of AlLOEh is upon the wrongdoers
 19. Who averted [people] from the way of AlLOEh and sought to make it [seem] deviant while they, concerning the Hereafter, were disbelievers.
 20. Those were not causing failure [to AlLOEh] on earth, nor did they have besides AlLOEh any protectors. For them the punishment will be multiplied. They were not able to hear, nor did they

see.512

21. Those are the ones who will have lost themselves, and lost from them is what they used to invent.

22. Assuredly, it is they in the Hereafter who will be the greatest losers.

23. Indeed, they who have believed and done righteous deeds and humbled themselves to their Lord – those are the companions of Paradise; they will abide eternally therein.

24. The example of the two parties is like the blind and deaf, and the seeing and hearing. Are they equal in comparison? Then, will you not remember?

25. And We had certainly sent Noah to his people, [saying], "Indeed, I am to you a clear warner

510Referring to Prophet Muáammad (·) or to the angel Gabriel.

511Testifying to its truth. Additionally, it can mean "recites it," i.e., the QuróÖEn.

512They refused to listen to the truth or to perceive it.

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26. That you not worship except AlIOEh. Indeed, I fear for you the punishment of a painful day."

27. So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion.513 And we do not see in you over us any merit; rather, we think you are liars."

28. He said, "O my people, have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should we force it upon you while you are averse to it?

29. And O my people, I ask not of you for it any wealth. My reward is not but from AlIOEh. And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly.

30. And O my people, who would protect me from AlIOEh if I drove them away? Then will you not be reminded?

31. And I do not tell you that I have the depositories [containing the provision] of AlIOEh or that I know the unseen, nor do I tell you that I am an angel, nor do I say of those upon whom your eyes look down that AlIOEh will never grant them any good. AlIOEh is most knowing of what is within their souls. Indeed, I would then be among the wrongdoers [i.e., the unjust]."

32. They said, "O Noah, you have disputed [i.e., opposed] us and been frequent in dispute of us. So bring us what you threaten us, if you should be of the truthful."

33. He said, "AlIOEh will only bring it to you if He wills, and you will not cause [Him] failure.

34. And my advice will not benefit you – although I wished to advise you – if AlIOEh should intend to put you in error. He is your Lord, and to Him you will be returned."

513i.e., without any thought or hesitation.

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35. Or do they say [about Prophet Muáammad (·)], "He invented it"? Say, "If I have invented it, then upon me is [the consequence of] my crime; but I am innocent of what [crimes] you commit."

36. And it was revealed to Noah that, "No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing.

37. And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned." 38. And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, "If you ridicule us, then we will ridicule you just as you ridicule.

39. And you are going to know who will get a punishment that will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter]."

40. [So it was], until when Our command came and the oven overflowed,514 We said, "Load upon it [i.e., the ship] of each [creature] two mates and your family, except those about whom

the word [i.e., decree] has preceded, and [include] whoever has believed." But none had believed with him, except a few.

41. And [Noah] said, "Embark therein; in the name of AlIOEh is its

course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

42. And it sailed with them through waves like mountains, and

Noah called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers."

43. [But] he said, "I will take refuge on a mountain to protect me

from the water." [Noah] said, "There is no protector today from the decree of AlIOEh, except for whom He gives mercy." And the waves came between them, and he was among the drowned.

514As a sign to Noah of the imminence of the flood. The tann ´r is a large,

rounded oven. The word can also mean the earth's lowlands.

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44. And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and it [i.e., the ship] came to rest on the [mountain off] J ´diyy. And it was said, "Away with the wrongdoing people."

45. And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!"

46. He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant."

47. [Noah] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers."

48. It was said, "O Noah, disembark in security from Us and blessings

upon you and upon nations [descending] from those with you. But other nations [of them] We will grant enjoyment; then

there will touch them from Us a painful punishment."

49. That is from the news of the unseen which We reveal to you, [O Mu'ammad]. You knew it not, neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous.

50. And to 'Aad [We sent] their brother Hūd. He said, "O my people, worship Alloh; you have no deity other than Him. You are not but inventors [of falsehood].

51. O my people, I do not ask you for it [i.e., my advice] any reward. My reward is only from the one who created me.

Then will you not reason?

52. And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals."

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53. They said, "O Hūd, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you.

54. We only say that some of our gods have possessed you with evil [i.e., insanity]." He said, "Indeed, I call Alloh to witness, and witness [yourselves] that I am free from whatever you associate with Alloh

55. Other than Him. So plot against me all together; then do not give me respite.

56. Indeed, I have relied upon Alloh, my Lord and your Lord. There is no creature but that He holds its forelock [i.e., controls it]. Indeed, my Lord is on a path [that is] straight."

57. But if they turn away, [say], "I have already conveyed that with which I was sent to you. My Lord will give succession to a people other than you, and you will not harm Him at all. Indeed my Lord is, over all things, Guardian."

58. And when Our command came, We saved Hūd and those who believed with him, by mercy from Us; and We saved them from a harsh punishment.

59. And that was 'Aad, who rejected the signs of their Lord and

disobeyed His messengers and followed the order of every obstinate tyrant.

60. And they were [therefore] followed in this world with a curse and [as well] on the Day of Resurrection. Unquestionably, 'Aad denied their Lord; then away with 'Aad, the people of Hūd.

61. And to Thamūd [We sent] their brother 'Eliú. He said, "O my people, worship Alloh; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."

62. They said, "O 'Eliú, you were among us a man of promise before this. Do you forbid us to worship what our fathers worshipped? And indeed we are, about that to which you invite us, in disquieting doubt." S'rah 11 – Hūd Juz' 12
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63. He said, "O my people, have you considered: if I should be upon clear evidence from my Lord and He has given me mercy from Himself, who would protect me from Alloh if I disobeyed Him? So you would not increase me except in loss.

64. And O my people, this is the she-camel of Alloh – [she is] to you a sign. So let her feed upon Alloh's earth and do not touch her with harm, or you will be taken by an impending punishment."

65. But they hamstrung her, so he said, "Enjoy yourselves in your homes for three days. That is a promise not to be denied [i.e., unfailing]."

66. So when Our command came, We saved 'Eliú and those who believed with him, by mercy from Us, and [saved them] from the disgrace of that day.515 Indeed, it is your Lord who is the Powerful, the Exalted in Might.

67. And the shriek516 seized those who had wronged, and they became within their homes [corpses] fallen prone

68. As if they had never prospered therein. Unquestionably, Thamūd denied their Lord; then, away with Thamūd.

69. And certainly did Our messengers [i.e., angels] come to Abraham

with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf.

70. But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension.517 They said, "Fear

not. We have been sent to the people of Lot."

71. And his wife was standing, and she smiled.518 Then We gave her good tidings of Isaac and after Isaac, Jacob.

72. She said, "Woe to me!519 Shall I give birth while I am an old woman? The day of Thamūd's destruction.

516A piercing cry or blast from the sky.

517Traditionally, if a guest refused to eat, it meant that he harbored ill will toward the host or intended him harm.

518In pleasure at the news of the forthcoming punishment of the evil people who denied Prophet Lot (upon him be peace).

519An expression of surprise and amazement.

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woman and this, my husband, is an old man? Indeed, this is an amazing thing!"

73. They said, "Are you amazed at the decree of Alloh? May the mercy of Alloh and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable."

74. And when the fright had left Abraham and the good tidings had reached him, he began to argue [i.e., plead] with Us520 concerning the people of Lot.

75. Indeed, Abraham was forbearing, grieving521 and [frequently] returning [to Alloh].

76. [The angels said], "O Abraham, give up this [plea].

Indeed, the command of your Lord has come, and indeed, there will reach them a punishment that cannot be repelled."

77. And when Our messengers, [the angels], came to Lot, he was anguished for them and felt for them great discomfort522 and said, "This is a trying day."

78. And his people came hastening to him, and before [this] they

had been doing evil deeds.⁵²³ He said, "O my people, these are my daughters;⁵²⁴ they are purer for you. So fear ALLOEh and do not disgrace me concerning my guests. Is there not among you a man of reason?"

79. They said, "You have already known that we have not concerning your daughters [i.e., women] any claim [i.e., desire], and indeed, you know what we want."

80. He said, "If only I had against you some power or could take refuge in a strong support."

81. They [the angels] said, "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you. So set out ⁵²⁰i.e., with Our angels.

⁵²¹i.e., sighing or moaning during supplication out of grief for people and fear of ALLOEh.

⁵²²Prophet Lot feared for the safety and honor of his guests.

⁵²³Referring to their practice of sodomy and homosexual rape of males.

⁵²⁴i.e., the women of his community who were available for marriage.

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with your family during a portion of the night⁵²⁵ and let not any among you look back – except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?"

82. So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were]

83. Marked from your Lord. And it [i.e., ALLOEh's punishment] is not from the wrongdoers [very] far.

84. And to Madyan [We sent] their brother ShuÖayb. He said, "O my people, worship ALLOEh; you have no deity other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day.

85. And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption.

86. What remains [lawful] from ALLOEh is best for you, if you would be believers. But I am not a guardian over you."

87. They said, "O ShuÖayb, does your prayer [i.e., religion] command you that we should leave what our fathers worship or not do with our wealth what we please? Indeed, you are the forbearing, the discerning!"⁵²⁶

88. He said, "O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him...?⁵²⁷ And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through ALLOEh. Upon Him I have relied, and to Him I return.⁵²⁸

⁵²⁵i.e., sometime before dawn.
⁵²⁶This is a sarcastic description implying the opposite.

⁵²⁷The conclusion of the sentence is estimated as "...would it not be my duty

to warn you against corruption and disobedience?"

⁵²⁸i.e., I turn to ALLOEh frequently in supplication and repentance.

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89. And O my people, let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of H´d or the people of Êliú. And the people of Lot are not from you far away.

90. And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate."

91. They said, "O ShuÖayb, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your family, we would have stoned you [to death]; and you are not to us one respected."

92. He said, "O my people, is my family more respected for power by you than ALLOEh? But you put Him behind your backs [in neglect]. Indeed, my Lord is encompassing of what you do.

93. And O my people, work according to your position; indeed, I am working. You are going to know to whom will come a

punishment that will disgrace him and who is a liar. So watch; indeed, I am with you a watcher, [awaiting the outcome]."

94. And when Our command came, We saved ShuÖayb and those who believed with him, by mercy from Us. And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone

95. As if they had never prospered therein. Then, away with Madyan as Tham´d was taken away.

96. And We did certainly send Moses with Our signs and a clear authority

97. To Pharaoh and his establishment, but they followed the

command of Pharaoh, and the command of Pharaoh was not [at all] discerning.

98. He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led.

99. And they were followed in this [world] with a curse and on the Day of Resurrection. And wretched is the gift⁵²⁹ which is given.

⁵²⁹i.e., the curse which follows them in both worlds.

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100. That is from the news of the cities, which We relate to you; of them, some are [still] standing and some are [as] a harvest [mowed down].⁵³⁰

101. And We did not wrong them, but they wronged themselves.

And they were not availed at all by their gods which they invoked other than ALLOEh when there came the command of your Lord. And they did not increase them in other than ruin.

102. And thus is the seizure of your Lord when He seizes the cities

while they are committing wrong. Indeed, His seizure is painful and severe.

103. Indeed in that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be collected, and that is a Day [which will be] witnessed.

104. And We do not delay it except for a limited term.

105. The Day it comes no soul will speak except by His permission. And among them will be the wretched and the prosperous.

106. As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling.⁵³¹
 107. [They will be] abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effector of what He intends.
 108. And as for those who were [destined to be] prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will – a bestowal uninterrupted.
 109. So do not be in doubt, [O Muáammad], as to what these [polytheists] are worshipping. They worship not except as their fathers worshipped before. And indeed, We will give them their share undiminished.
 110. And We had certainly given Moses the Scripture, but it came ⁵³⁰Their structures have been completely destroyed.
⁵³¹i.e., their sighs and sobs, resembling the bray of a donkey.
 S´rah 11 – H´d JuzÖ 12
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 under disagreement. And if not for a word⁵³² that preceded from your Lord, it would have been judged between them. And indeed they are, concerning it [i.e., the QurÖÖEn], in disquieting doubt.
 111. And indeed, each [of the believers and disbelievers] – your Lord will fully compensate them for their deeds. Indeed, He is Acquainted with what they do.
 112. So remain on a right course as you have been commanded, [you] and those who have turned back with you [to AlLOEh], and do not transgress. Indeed, He is Seeing of what you do.
 113. And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than AlLOEh any protectors; then you would not be helped.
 114. And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

115. And be patient, for indeed, AlLOEh does not allow to be lost the reward of those who do good.
 116. So why were there not⁵³³ among the generations before you those of enduring discrimination forbidding corruption on earth – except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals.
 117. And your Lord would not have destroyed the cities unjustly while their people were reformers.
 118. And if your Lord had willed, He could have made mankind one community; but they will not cease to differ,
 119. Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together."
⁵³²See footnote to 10:19.
⁵³³Meaning "If only there had been..."
 S´rah 11 – H´d JuzÖ 12
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 120. And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.
 121. And say to those who do not believe, "Work according to your position; indeed, we are working.
 122. And wait; indeed, we are waiting."
 123. And to AlLOEh belong the unseen [aspects] of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do.
 S´rah 12 – Y´suf JuzÖ 12
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 S´rah Y´suf ⁵³⁴
 BismilloEHir-RaúmmoEnir-Raúeem
 1. Alif, LOEm, ROE.⁵³⁵ These are the verses of the clear Book.
 2. Indeed, We have sent it down as an Arabic QurÖÖEn⁵³⁶ that you might understand.
 3. We relate to you, [O Muáammad], the best of stories in what We have revealed to you of this QurÖÖEn although you were, before it, among the unaware.

4. [Of these stories mention] when Joseph said to his father,⁵³⁷ "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."
 5. He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.
 6. And thus will your Lord choose you and teach you the interpretation of narratives [i.e., events or dreams] and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise."
 7. Certainly were there in Joseph and his brothers signs for those who ask, [such as]
 8. When they said, "Joseph and his brother⁵³⁸ are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error.
 9. Kill Joseph or cast him out to [another] land; the countenance [i.e., attention] of your father will [then] be only for you, and you will be after that a righteous people."⁵³⁹
⁵³⁴Y´suf: (The Prophet) Joseph.
⁵³⁵See footnote to 2:1.
⁵³⁶i.e., revealed in the Arabic language.
⁵³⁷The prophet Jacob (upon whom be peace).
⁵³⁸Benjamin, who was born of the same mother as Joseph.
⁵³⁹i.e., You can repent thereafter.
 S´rah 12 – Y´suf JuzÖ 12
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 10. Said a speaker among them, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up – if you would do [something]."
 11. They said, "O our father, why do you not entrust us with Joseph while indeed, we are to him sincere counselors?
 12. Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians."
 13. [Jacob] said, "Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware."

14. They said, "If a wolf should eat him while we are a [strong] clan, indeed, we would then be losers."

15. So when they took him [out] and agreed to put him into the bottom of the well...⁵⁴⁰ But We inspired to him, "You will surely inform them [someday] about this affair of theirs while they do not perceive [your identity]."

16. And they came to their father at night, weeping.

17. They said, "O our father, indeed we went racing each other and left Joseph with our possessions, and a wolf ate him. But you would not believe us, even if we were truthful."

18. And they brought upon his shirt false blood.⁵⁴¹ [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. And *AlloEh* is the one sought for help against that which you describe."

19. And there came a company of travelers; then they sent their water drawer, and he let down his bucket. He said, "Good news! Here is a boy." And they concealed him, [taking him] as merchandise;⁵⁴² and *AlloEh* was Knowing of what they did. ⁵⁴⁰The conclusion of this sentence is estimated to be "...they tormented him."

⁵⁴¹They had stained Joseph's shirt with the blood of a lamb but had forgotten to tear it, thereby arousing their father's suspicion.

⁵⁴²To be sold as a slave.
S ´rah 12 – Y ´suf JuzÖ 12
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20. And they sold him for a reduced price – a few dirhams – and they were, concerning him, of those content with little.

21. And the one from Egypt⁵⁴³ who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son." And thus, We established Joseph in the land that We might teach him the interpretation of events [i.e., dreams]. And *AlloEh* is predominant over His affair, but most of the people do not know.

22. And when he [i.e., Joseph] reached maturity, We gave him judgement and knowledge. And thus We reward the doers of

good.

23. And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of *AlloEh*. Indeed, he⁵⁴⁴ is my master, who has made good my residence. Indeed, wrongdoers will not succeed."

24. And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof [i.e., sign] of his Lord. And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants.

25. And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door. She said, "What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?"

26. [Joseph] said, "It was she who sought to seduce me." And a witness from her family testified, "If his shirt is torn from the front, then she has told the truth, and he is of the liars.

27. But if his shirt is torn from the back, then she has lied, and he is of the truthful."

28. So when he [i.e., her husband] saw his shirt torn from the back, he said, "Indeed, it is of your [i.e., women's] plan. Indeed, your plan is great [i.e., vehement].

⁵⁴³The minister in charge of supplies, whose title was *al-ÔAzeez*.

⁵⁴⁴Her husband, *al-ÔAzeez*.
S ´rah 12 – Y ´suf JuzÖ 12
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29. Joseph, ignore this.⁵⁴⁵ And, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful."

30. And women in the city said, "The wife of *al-ÔAzeez* is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error."

31. So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands⁵⁴⁶

and said, "Perfect is *AlloEh*!⁵⁴⁷ This is not a man; this is none but a noble angel."

32. She said, "That is the one about whom you blamed me. And I certainly sought to seduce him, but he firmly refused; and if he will not do what I order him, he will surely be imprisoned and will be of those debased."

33. He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."

34. So his Lord responded to him and averted from him their plan. Indeed, He is the Hearing, the Knowing.

35. Then it appeared to them after they had seen the signs⁵⁴⁸ that he [i.e., *al-ÔAzeez*] should surely imprison him for a time.⁵⁴⁹

36. And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing wine." The other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good."

⁵⁴⁵i.e., conceal it and act as if it had not taken place.

⁵⁴⁶So distracted were they at the sight of him.

⁵⁴⁷In His ability to create such beauty.

⁵⁴⁸Proofs of his innocence.

⁵⁴⁹Until the scandal be forgotten.
S ´rah 12 – Y ´suf JuzÖ 12
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37. He said, "You will not receive food that is provided to you except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me.

Indeed, I have left the religion of a people who do not believe in *AlloEh*, and they, in the Hereafter, are disbelievers.

38. And I have followed the religion of my fathers, Abraham, Isaac and Jacob. And it was not for us to associate anything with *AlloEh*. That is from the favor of *AlloEh* upon us and upon the people, but most of the people are not grateful.

39. O [my] two companions of prison, are separate lords better or

AlloEh, the One, the Prevailing?

40. You worship not besides Him except [mere] names you have named them,⁵⁵⁰ you and your fathers, for which *AlloEh* has sent

down no authority. Legislation is not but for ALIOEh. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.

41. O two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire."

42. And he said to the one whom he knew would go free, "Mention me before your master." But Satan made him forget the mention [to] his master, and he [i.e., Joseph] remained in prison several years.

43. And [subsequently] the king said, "Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry. O eminent ones, explain to me my vision, if you should interpret visions."

44. They said, "[It is but] a mixture of false dreams, and we are not learned in the interpretation of dreams."

550The false objects of worship which you have called "gods."
S ́rah 12 – Y ́suf JuzŌ 13
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45. But the one who was freed and remembered after a time said, "I will inform you of its interpretation, so send me forth."

46. [He said], "Joseph, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry – that I may return to the people [i.e., the king and his court]; perhaps they will know [about you]."

47. [Joseph] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat.

48. Then will come after that seven difficult [years] which will consume what you advanced [i.e., saved] for them, except a little from which you will store.

49. Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes]."

50. And the king said, "Bring him to me." But when the messenger

came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands.

Indeed, my Lord is Knowing of their plan."

51. Said [the king to the women], "What was your condition when you sought to seduce Joseph?"

They said, "Perfect is ALIOEh!551 We know about him no evil." The wife of al-ŌAzeez said,

"Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful.

52. That is so he [i.e., al-ŌAzeez] will know that I did not betray him in [his] absence and that ALIOEh does not guide the plan of betrayers.

53. And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy.

Indeed, my Lord is Forgiving and Merciful."552

551In His ability to create such purity of character.

552Although Ibn Katheer attributes the words of verses 52-53 to the wife of al-ŌAzeez, others have concluded that they were spoken by Joseph, thereby justifying his request for an inquiry and acknowledging ALIOEh's mercy to him.
S ́rah 12 – Y ́suf JuzŌ 13
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54. And the king said, "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today established [in position] and trusted."

55. [Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian."

56. And thus We established Joseph in the land to settle therein wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good.

57. And the reward of the Hereafter is better for those who believed and were fearing ALIOEh.

58. And the brothers of Joseph came [seeking food], and they entered upon him; and he recognized them, but he was to them

unknown.553

59. And when he had furnished them with their supplies, he said, "Bring me a brother of yours from your father.554 Do you not see that I give full measure and that I am the best of accommodators?

60. But if you do not bring him to me, no measure will there be [hereafter] for you from me, nor will you approach me."

61. They said, "We will attempt to dissuade his father from [keeping] him, and indeed, we will do [it]."

62. And [Joseph] said to his servants, "Put their merchandise555

into their saddlebags so they might recognize it when they have gone back to their people that perhaps they will [again] return."

63. So when they returned to their father, they said, "O our father, [further] measure has been denied to us, so send with us our brother [that] we will be given measure. And indeed, we will be his guardians."

64. He said, "Should I entrust you with him except [under coercion] as I entrusted you with his brother before? But ALIOEh is the best guardian, and He is the most merciful of the merciful."

553Due to the change in his appearance over the years.

554i.e., Benjamin, who had been kept at home by his father Jacob.

555The goods which they had brought to trade for food supplies.
S ́rah 12 – Y ́suf JuzŌ 13
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65. And when they opened their baggage, they found their merchandise returned to them.

They said, "O our father, what [more] could we desire? This is our merchandise returned to us. And we will obtain supplies [i.e., food] for our family and protect our brother and obtain an increase of a camel's load;

that is an easy measurement."556

66. [Jacob] said, "Never will I send him with you until you give me a promise [i.e., oath] by ALIOEh that you will bring him

[back] to me, unless you should be surrounded [i.e., overcome by enemies]." And when they had given their promise, he said, "ALIOEh, over what we say, is Witness."

67. And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] ALIOEh at all. The decision is only for ALIOEh; upon

Him I have relied, and upon Him let those who would rely [indeed] rely."
 68. And when they entered from where their father had ordered them, it did not avail them against AlIOEh at all except [it was] a need [i.e., concern] within the soul of Jacob, which he satisfied. And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know.
 69. And when they entered upon Joseph, he took his brother to himself; he said, "Indeed, I am your brother, so do not despair over what they used to do [to me]."
 70. So when he had furnished them with their supplies, he put the [gold measuring] bowl into the bag of his brother. Then an announcer called out, "O caravan, indeed you are thieves."
 71. They said while approaching them, "What is it you are missing?"
 72. They said, "We are missing the measure of the king. And for he who produces it is [the reward of] a camel's load, and I am responsible for it."
 556For them. Or one obtained by us with ease.
 S ʿrah 12 – Y ʿsuf JuzŌ 13
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 73. They said, "By AlIOEh, you have certainly known that we did not come to cause corruption in the land, and we have not been thieves."
 74. They [the accusers] said, "Then what would be its recompense⁵⁵⁷ if you should be liars?"
 75. [The brothers] said, "Its recompense is that he in whose bag it is found – he [himself] will be its recompense.⁵⁵⁸ Thus do we recompense the wrongdoers."
 76. So he began [the search] with their bags before the bag of his brother; then he extracted it from the bag of his brother. Thus did We plan for Joseph. He could not have taken his brother within the religion [i.e., law] of the king except that AlIOEh willed. We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing.⁵⁵⁹

77. They said, "If he steals – a brother of his has stolen before." But Joseph kept it within himself and did not reveal it to them.⁵⁶⁰ He said, "You are worse in position, and AlIOEh is most knowing of what you describe."
 78. They said, "O ŌAzeez,⁵⁶¹ indeed he has a father [who is] an old man, so take one of us in place of him. Indeed, we see you as a doer of good."
 79. He said, "[I seek] the refuge of AlIOEh [to prevent] that we take except him with whom we found our possession. Indeed, we would then be unjust."
 80. So when they had despaired of him, they secluded themselves in private consultation. The eldest of them said, "Do you not know that your father has taken upon you an oath by AlIOEh and [that] before you failed in [your duty to] Joseph? So I⁵⁵⁷The punishment for theft.
 558According to their law, a convicted thief was made a slave of the one from whom he had stolen.
 559Ending with the ultimate knowledge of AlIOEh (subŌOEEnahu wa taŌŌEIOE).
 560He did not answer that he himself had been stolen by them from his father.
 561Addressing Joseph, who now held the title of "al-ŌAzeez."
 S ʿrah 12 – Y ʿsuf JuzŌ 13
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 will never leave [this] land until my father permits me or AlIOEh decides for me,⁵⁶² and He is the best of judges.
 81. Return to your father and say, 'O our father, indeed your son has stolen, and we did not testify except to what we knew. And we were not witnesses of the unseen.⁵⁶³
 82. And ask the city in which we were and the caravan in which we came – and indeed, we are truthful.'"
 83. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. Perhaps AlIOEh will bring them to me all together. Indeed, it is He who is the Knowing, the Wise."
 84. And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white⁵⁶⁴ from grief, for he was

[of that] a suppressor.⁵⁶⁵
 85. They said, "By AlIOEh, you will not cease remembering Joseph until you become fatally ill or become of those who perish."
 86. He said, "I only complain of my suffering and my grief to AlIOEh, and I know from AlIOEh that which you do not know.
 87. O my sons, go and find out about Joseph and his brother and despair not of relief from AlIOEh. Indeed, no one despairs of relief from AlIOEh except the disbelieving people."
 88. So when they entered upon him [i.e., Joseph], they said, "O ŌAzeez, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, AlIOEh rewards the charitable."
 89. He said, "Do you know what you did with Joseph and his brother when you were ignorant?"
 90. They said, "Are you indeed Joseph?" He said, "I am Joseph, and this is my brother. AlIOEh has certainly favored us. Indeed, ⁵⁶²i.e., in my favor by bringing about the release of Benjamin.
⁵⁶³i.e., We could not have known when we gave you the oath that he would steal and be apprehended.
⁵⁶⁴i.e., he lost his sight.
⁵⁶⁵He did not express the extent of his grief or his anger at what he suspected his sons had done but was patient, depending only upon AlIOEh for help.
 S ʿrah 12 – Y ʿsuf JuzŌ 13
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 he who fears AlIOEh and is patient, then indeed, AlIOEh does not allow to be lost the reward of those who do good."
 91. They said, "By AlIOEh, certainly has AlIOEh preferred you over us, and indeed, we have been sinners."
 92. He said, "No blame will there be upon you today. AlIOEh will forgive you; and He is the most merciful of the merciful.
 93. Take this, my shirt, and cast it over the face of my father; he will become seeing. And bring me your family, all together."
 94. And when the caravan departed [from Egypt], their father said,⁵⁶⁶ "Indeed, I find the smell of Joseph [and would say that he was

alive] if you did not think me weakened in mind."
 95. They said, "By AlIOEh, indeed you are in your [same] old error."
 96. And when the bearer of good tidings⁵⁶⁷ arrived, he cast it over his face, and he returned [once again] seeing. He said, "Did I not tell you that I know from AlIOEh that which you do not know?"
 97. They said, "O our father, ask for us forgiveness of our sins; indeed, we have been sinners."
 98. He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful."
 99. And when they entered upon Joseph, he took his parents to himself [i.e., embraced them] and said, "Enter Egypt, AlIOEh willing, safe [and secure]."
 100. And he raised his parents upon the throne, and they bowed to him in prostration.⁵⁶⁸ And he said, "O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you [here] from bedouin life after Satan had induced [estrangement] between me and my brothers.
⁵⁶⁶To those present with him, either some of his sons or other relatives.
⁵⁶⁷He who carried Joseph's shirt from among the brothers.
⁵⁶⁸That of greeting and respect, which was lawful until the time of Prophet Muáammad (·). Prostration to any person or object other than AlIOEh was then prohibited conclusively.
 S ´rah 12 – Y ´suf JuzÖ 13
 226
 Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise.
 101. My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and the Hereafter. Cause me to die a Muslim and join me with the righteous."
 102. That is from the news of the unseen which We reveal, [O Muáammad], to you. And you were not with them when they put together their plan while they conspired.

103. And most of the people, although you strive [for it], are not believers.
 104. And you do not ask of them for it any payment. It is not except a reminder to the worlds.
 105. And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away.
 106. And most of them believe not in AlIOEh except while they associate others with Him.
 107. Then do they feel secure that there will not come to them an overwhelming [aspect] of the punishment of AlIOEh or that the Hour will not come upon them suddenly while they do not perceive?
 108. Say, "This is my way; I invite to AlIOEh with insight, I and those who follow me. And exalted is AlIOEh; and I am not of those who associate others with Him."
 109. And We sent not before you [as messengers] except men to whom We revealed from among the people of cities. So have they⁵⁶⁹ not traveled through the earth and observed how was the end of those before them? And the home of the Hereafter is best for those who fear AlIOEh; then will you not reason?
 110. [They continued] until, when the messengers despaired and were certain that they had been denied, there came to them ⁵⁶⁹Those who deny Prophet Muáammad (·).
 S ´rah 12 – Y ´suf JuzÖ 13
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 Our victory, and whoever We willed was saved. And Our punishment cannot be repelled from the people who are criminals.
 111. There was certainly in their stories a lesson for those of understanding. Never was it [i.e., the QurÖEn] a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.
 S ´rah 13 – ar-RaÖd JuzÖ 13
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 S´rah ar-RaÖd⁵⁷⁰
 BismilloEhir-RaúmOEnir-Raúeem
 1. Alif, LOEm, Meem, ROE.⁵⁷¹
 These are the verses of the Book; and what has been revealed to you from your Lord is the truth, but

most of the people do not believe.
 2. It is AlIOEh who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made subject⁵⁷² the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain.
 3. And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes the night to cover the day. Indeed in that are signs for a people who give thought.
 4. And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise,⁵⁷³ watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason.
 5. And if you are astonished,⁵⁷⁴ [O Muáammad] – then astonishing is their saying, "When we are dust, will we indeed be [brought] into a new creation?" Those are the ones who have disbelieved in their Lord, and those will have shackles⁵⁷⁵ upon their necks, and those are the companions of the Fire; they will abide therein eternally.
 6. They impatiently urge you to bring about evil before good,⁵⁷⁶
⁵⁷⁰Ar-RaÖd: Thunder.
⁵⁷¹See footnote to 2:1.
⁵⁷²For the benefit of mankind.
⁵⁷³i.e., only one from a root.
⁵⁷⁴At those who deny resurrection.
⁵⁷⁵Iron collars to which their hands are chained.
⁵⁷⁶They said, challenging the Prophet (·) in ridicule, "Bring on the punishment, if you are truthful," rather than asking for mercy and forgiveness from AlIOEh.
 S ´rah 13 – ar-RaÖd JuzÖ 13
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 while there has already occurred before them similar punishments [to what they demand]. And indeed, your Lord is full of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.

7. And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" You are only a warner, and for every people is a guide.

8. AllóEh knows what every female carries⁵⁷⁷ and what the wombs lose [prematurely] or exceed.⁵⁷⁸ And everything with Him is by due measure.

9. [He is] Knower of the unseen and the witnessed, the Grand, the Exalted.

10. It is the same [to Him] concerning you whether one conceals [his] speech or one publicizes it and whether one is hidden by night or conspicuous [among others] by day.

11. For him [i.e., each one] are successive [angels]⁵⁷⁹ before and behind him who protect him by the decree of AllóEh.⁵⁸⁰ Indeed, AllóEh will not change the condition of a people until they change what is in themselves. And when AllóEh intends for a people ill,⁵⁸¹ there is no repelling it. And there is not for them besides Him any patron.

12. It is He who shows you lightening, [causing] fear and aspiration, and generates the heavy clouds.

13. And the thunder exalts [AllóEh] with praise of Him – and the angels [as well] from fear of Him – and He sends thunderbolts and strikes therewith whom He wills while they dispute about AllóEh; and He is severe in assault.

⁵⁷⁷With absolute knowledge inclusive of every aspect of the fetus' existence.

⁵⁷⁸Beyond their normal period of pregnancy and/or the number of fetuses therein.

⁵⁷⁹Replacing each other by turn.

⁵⁸⁰The phrase may also be rendered "...who guard him from [everything except] the decree of AllóEh."

⁵⁸¹i.e., punishment or destruction because of their sins.

S ʿrah 13 – ar-Raʿd Juzʿ 13
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14. To Him [alone] is the supplication of truth. And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar,

calling it] to reach his mouth, but it will not reach it [thus].⁵⁸² And the supplication of the disbelievers is not but in error [i.e., futility].

15. And to AllóEh prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.

16. Say, "Who is Lord of the heavens and earth?" Say, "AllóEh." Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to AllóEh partners who created like His creation so that the creation [of each] seemed similar to them?"⁵⁸³ Say, "AllóEh is the Creator of all things, and He is the One, the Prevailing."

17. He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus AllóEh presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does AllóEh present examples.

18. For those who have responded to their Lord is the best [reward], but those who did not respond to Him – if they had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby. Those will have the worst account, and their refuge is Hell, and wretched is the resting place.

19. Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding –

⁵⁸²The analogy indicates that false deities will never respond to them at all.

⁵⁸³The obvious conclusion is that the claimed partners, having no ability to create, cannot be compared to AllóEh in any way.

S ʿrah 13 – ar-Raʿd Juzʿ 13
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20. Those who fulfill the covenant of AllóEh and do not break the contract,

21. And those who join that which AllóEh has ordered to be joined⁵⁸⁴ and fear their Lord and are afraid of the evil of [their] account,

22. And those who are patient, seeking the countenance of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good – those will have the good consequence of [this] home⁵⁸⁵ –

23. Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants. And the angels will enter upon them from every gate, [saying],

24. "Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home."

25. But those who break the covenant of AllóEh after contracting it and sever that which AllóEh has ordered to be joined and spread corruption on earth – for them is the curse, and they will have the worst home.⁵⁸⁶

26. AllóEh extends provision for whom He wills and restricts [it]. And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment.

27. And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" Say, [O Muáammad], "Indeed, AllóEh leaves astray whom He wills and guides to Himself whoever turns back [to Him] –

28. Those who have believed and whose hearts are assured by the remembrance of AllóEh. Unquestionably, by the remembrance of AllóEh hearts are assured."

⁵⁸⁴i.e., they uphold the ties of relationship.

⁵⁸⁵i.e., the world and its trials, its good consequence being Paradise.

⁵⁸⁶i.e., Hell. Another meaning is (in contrast to verse 22), "...and they will have the bad consequence of [this] home," also referring to Hell.

S ʿrah 13 – ar-Raʿd Juzʿ 13
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29. Those who have believed and done righteous deeds – a good state is theirs and a good return.
 30. Thus have We sent you to a community before which [other] communities have passed on so you might recite to them that which We revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return."
 31. And if there was any qur'OOEn [i.e., recitation] by which the mountains would be removed or the earth would be broken apart or the dead would be made to speak,⁵⁸⁷ [it would be this Qur'OOEn], but to AlLOEh belongs the affair entirely. Then have those who believed not accepted that had AlLOEh willed, He would have guided the people, all of them? And those who disbelieve do not cease to be struck, for what they have done, by calamity – or it will descend near their home – until there comes the promise of AlLOEh. Indeed, AlLOEh does not fail in [His] promise.
 32. And already were [other] messengers ridiculed before you, and I extended the time of those who disbelieved; then I seized them, and how [terrible] was My penalty.
 33. Then is He who is a maintainer of every soul, [knowing] what it has earned, [like any other]? But to AlLOEh they have attributed partners. Say, "Name them. Or do you inform Him of that⁵⁸⁸ which He knows not upon the earth or of what is apparent [i.e., alleged] of speech?"⁵⁸⁹ Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way. And whomever AlLOEh leaves astray – there will be for him no guide.
 34. For them will be punishment in the life of [this] world, and the punishment of the Hereafter is more severe. And they will not have from AlLOEh any protector.
 587As suggested by the disbelievers.
 588i.e., other "deities."
 589i.e., your attributing of divinity to other than AlLOEh.
 S´rah 13 – ar-Ra'Od Juz' 13 233
 35. The example [i.e., description] of Paradise, which the righteous

have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.
 36. And [the believers among] those to whom We have given the [previous] Scripture rejoice at what has been revealed to you, [O Mu'ammad], but among the [opposing] factions are those who deny part of it [i.e., the Qur'OOEn]. Say, "I have only been commanded to worship AlLOEh and not associate [anything] with Him. To Him I invite, and to Him is my return."
 37. And thus We have revealed it as an Arabic legislation.⁵⁹⁰ And if you should follow their inclinations after what has come to you of knowledge, you would not have against AlLOEh any ally or any protector.
 38. And We have already sent messengers before you and assigned to them wives and descendants. And it was not for a messenger to come with a sign except by permission of AlLOEh. For every term is a decree.
 39. AlLOEh eliminates what He wills or confirms, and with Him is the Mother of the Book.⁵⁹¹
 40. And whether We show you part of what We promise them or take you in death, upon you is only the [duty of] notification, and upon Us is the account.
 41. Have they not seen that We set upon the land, reducing it from its borders?⁵⁹² And AlLOEh decides; there is no adjuster of His decision. And He is swift in account.
 42. And those before them had plotted, but to AlLOEh belongs the plan entirely. He knows what every soul earns, and the disbelievers will know for whom is the final home.
 590i.e., revealed in the Arabic language.
 591The Preserved Slate (al-Lawú al-Maúf´th), in which is inscribed the original of every scripture revealed by AlLOEh.
 592Referring to the spread of IslOEm through AlLOEh's Prophet (´) and the diminishing of those areas controlled by the polytheists.
 S´rah 13 – ar-Ra'Od Juz' 13

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 43. And those who have disbelieved say, "You are not a messenger."
 Say, [O Mu'ammad], "Sufficient is AlLOEh as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture."⁵⁹³
 593i.e., those who recognize the truth through their knowledge of previous scriptures.
 S´rah 14 – IbrOEheem Juz' 13 235
 S´rah IbrOEheem⁵⁹⁴
 BismillOEhir-RaúmoEnir-Raúeem
 1. Alif, LOEm, ROE.⁵⁹⁵ [This is] a Book which We have revealed to you, [O Mu'ammad], that you might bring mankind out of darknesses into the light by permission of their Lord – to the path of the Exalted in Might, the Praiseworthy –
 2. AlLOEh, to whom belongs whatever is in the heavens and whatever is on the earth. And woe [i.e., destruction] to the disbelievers from a severe punishment –
 3. The ones who prefer the worldly life over the Hereafter and avert [people] from the way of AlLOEh, seeking to make it [seem] deviant. Those are in extreme error.
 4. And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and AlLOEh sends astray [thereby] whom He wills.⁵⁹⁶ and guides whom He wills.
 And He is the Exalted in Might, the Wise.
 5. And We certainly sent Moses with Our signs, [saying], "Bring out your people from darknesses into the light and remind them of the days⁵⁹⁷ of AlLOEh." Indeed in that are signs for everyone patient and grateful.
 6. And [recall, O Children of Israel], when Moses said to his people, "Remember the favor of AlLOEh upon you when He saved you from the people of Pharaoh, who were afflicting you with the worst torment and were slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.
 7. And [remember] when your Lord proclaimed, 'If you are grateful,

I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.' " 594IbroEheem: (The Prophet) Abraham. 595See footnote to 2:1. 596i.e., those who refuse His guidance. 597Days of blessings bestowed upon the Children of Israel. Also interpreted as days of punishment and destruction of the former nations. S ´rah 14 – IbroEheem JuzÕ 13 236 8. And Moses said, "If you should disbelieve, you and whoever is on the earth entirely – indeed, ALIOEh is Free of need and Praiseworthy." 9. Has there not reached you the news of those before you – the people of Noah and ÓAad and Tham ´d and those after them? No one knows them [i.e., their number] but ALIOEh. Their messengers brought them clear proofs, but they returned their hands to their mouths⁵⁹⁸ and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt." 10. Their messengers said, "Can there be doubt about ALIOEh, Creator of the heavens and earth? He invites you that He may forgive you of your sins, and He delays you [i.e., your death] for a specified term." They said, "You are not but men like us who wish to avert us from what our fathers were worshipping. So bring us a clear authority [i.e., evidence]." 11. Their messengers said to them, "We are only men like you, but ALIOEh confers favor upon whom He wills of His servants. It has never been for us to bring you evidence except by permission of ALIOEh. And upon ALIOEh let the believers rely." 12. And why should we not rely upon ALIOEh while He has guided us to our [good] ways. And we will surely be patient against whatever harm you should cause us. And upon ALIOEh let those who would rely [indeed] rely." 13. And those who disbelieved said to their messengers, "We will surely drive you out of our land, or you must return to our religion." So their Lord inspired to them, "We will surely destroy the wrongdoers."

14. And We will surely cause you to dwell in the land after them. That is for he who fears My position⁵⁹⁹ and fears My threat." 598Several explanations have been given as to the meaning. Based upon the conclusion of the verse, Ibn Katheer preferred that this was a gesture of denial and rejection. 599An alternative meaning is "the standing [for account] before Me." S ´rah 14 – IbroEheem JuzÕ 13 237 15. And they requested decision [i.e., victory from ALIOEh], and disappointed, [therefore], was every obstinate tyrant. 16. Before him⁶⁰⁰ is Hell, and he will be given a drink of purulent water.⁶⁰¹ 17. He will gulp it but will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment. 18. The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing. That is what is extreme error. 19. Have you not seen [i.e., considered] that ALIOEh created the heavens and the earth in truth? If He wills, He can do away with you and produce a new creation. 20. And that is not difficult for ALIOEh. 21. And they will come out [for judgement] before ALIOEh all together, and the weak will say to those who were arrogant, "Indeed, we were your followers, so can you avail us anything against the punishment of ALIOEh?" They will say, "If ALIOEh had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape." 22. And Satan will say when the matter has been concluded, "Indeed, ALIOEh had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do

not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with ALIOEh] before.⁶⁰² Indeed, for the wrongdoers is a painful punishment." 600Literally, "after him [in time]," meaning ahead of him. 601That which oozes from the skins of Hell's inhabitants. 602By your obedience to me instead of Him during life on earth. S ´rah 14 – IbroEheem JuzÕ 13 238 23. And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, abiding eternally therein by permission of their Lord; and their greeting therein will be, "Peace!" 24. Have you not considered how ALIOEh presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? 25. It produces its fruit all the time, by permission of its Lord. And ALIOEh presents examples for the people that perhaps they will be reminded. 26. And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability. 27. ALIOEh keeps firm those who believe, with the firm word,⁶⁰³ in worldly life and in the Hereafter.⁶⁰⁴ And ALIOEh sends astray the wrongdoers. And ALIOEh does what He wills. 28. Have you not considered those who exchanged the favor of ALIOEh for disbelief⁶⁰⁵ and settled their people [in] the home of ruin? 29. [It is] Hell, which they will [enter to] burn, and wretched is the settlement. 30. And they have attributed to ALIOEh equals to mislead [people] from His way. Say, "Enjoy yourselves, for indeed, your destination is the Fire." 31. [O Muáammad], tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will

be no exchange [i.e., ransom], nor any friendships.

32. It is ALLOEh who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as
603The testimony that there is no deity except ALLOEh and that Muáammad (ﷺ)

is the messenger of ALLOEh.

604When questioned in their graves by the angels after death.

605They met ALLOEh's blessing with denial instead of gratitude.

S ´rah 14 – lbrOEheem JuzÖ 13 239

provision for you and subjected for you606 the ships to sail through the sea by His command and subjected for you the rivers.

33. And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day.

34. And He gave you from all you asked of Him.607 And if you should count the favor [i.e., blessings] of ALLOEh, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.608

35. And [mention, O Muáammad], when Abraham said, "My Lord, make this city [i.e., Makkah] secure and keep me and my sons away from worshipping idols.

36. My Lord, indeed they have led astray many among the people. So whoever follows me – then he is of me;609 and whoever

disobeys me – indeed, You are [yet] Forgiving and Merciful.

37. Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.

38. Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from ALLOEh on the earth or in the heaven.

39. Praise to ALLOEh, who has granted to me in old age Ishmael and

Isaac. Indeed, my Lord is the Hearer of supplication.

40. My Lord, make me an establisher of prayer, and [many] from

my descendants. Our Lord, and accept my supplication.

41. Our Lord, forgive me and my parents and the believers the

Day the account is established."

606i.e., made serviceable to you.

607Something of what you asked and all of what you continually require, according to His wisdom.

608i.e., disbelieving and denying of ALLOEh's favor.

609i.e., of my religion.

S ´rah 14 – lbrOEheem JuzÖ 13 240

42. And never think that ALLOEh is unaware of what the wrongdoers do. He only delays them [i.e., their account] for a Day when eyes will stare [in horror].

43. Racing ahead, their heads raised up, their glance does not come back to them,610 and their hearts are void.

44. And, [O Muáammad], warn the people of a Day when the punishment will come to them and those who did wrong will say, "Our Lord, delay us for a short term; we will answer Your call and follow the messengers." [But it will be said], "Had you not sworn, before, that for you there would be no cessation?611

45. And you lived among the dwellings of those who wronged themselves, and it had become clear to you how We dealt with them. And We presented for you [many] examples."

46. And they had planned their plan, but with ALLOEh is [recorded] their plan, even if their plan had been [sufficient] to do away with the mountains.612

47. So never think that ALLOEh will fail in His promise to His messengers. Indeed, ALLOEh is Exalted in Might and Owner of Retribution.

48. [It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and they [i.e., all creatures] will come out before ALLOEh, the One, the Prevailing,

49. And you will see the criminals that Day bound together in shackles,

50. Their garments of liquid pitch and their faces covered by the Fire

51. So that ALLOEh will recompense every soul for what it earned.

Indeed, ALLOEh is swift in account.

610This is their state at the time of resurrection from the graves.

Their heads

are upraised in fixed stares of terror, unable even to glance back.

611Of the blessings which ALLOEh had bestowed upon you during life on earth.

612An alternative meaning is

"...and their plan was not [sufficient] to do away with the mountains," i.e., it had no effect against ALLOEh's will.

S ´rah 14 – lbrOEheem JuzÖ 13 241

52. This [QurÖÖEn] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded.

S ´rah 15 – al-ijr JuzÖ 14 242

S´rah al-ijr613

BismilloEHir-RaúumOEnir-Raúeem

1. Alif, LOEm, ROE.614 These are the verses of the Book and a clear QurÖÖEn [i.e., recitation].

2. Perhaps those who disbelieve will wish615 that they had been Muslims.

3. Let them eat and enjoy themselves and be diverted by [false]

hope, for they are going to know.

4. And We did not destroy any city but that for it was a known decree.

5. No nation will precede its term, nor will they remain thereafter.

6. And they say, "O you upon whom the message has been sent down, indeed you are mad.616

7. Why do you not bring us the angels, if you should be among the truthful?"

8. We do not send down the angels except with truth;617 and they [i.e., the disbelievers] would not then be reprieved.

9. Indeed, it is We who sent down the message [i.e., the QurÖÖEn], and indeed, We will be its guardian.

10. And We had certainly sent [messengers] before you, [O Muáammad], among the sects of the former peoples.

11. And no messenger would come to them except that they ridiculed him.

12. Thus do We insert it [i.e., denial] into the hearts of the criminals.

613Al-ijr: The Valley of Stone. It was inhabited by the tribe of Tham ´d

(mentioned in verses 80-84), who carved palaces and dwellings out of the rock.

614See footnote to 2:1.

615On the Day of Judgement or at the time of death.

616Literally, "possessed by jinn."

617i.e., with a message or, as the conclusion of the verse suggests, to carry

out a promised punishment.

S ʿrah 15 – al-ijr Juzʾ 14

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13. They will not believe in it, while there has already occurred the precedent of the former peoples.

14. And [even] if We opened to them a gate from the heaven and they continued therein to ascend,

15. They would say, "Our eyes have only been dazzled. Rather, we are a people affected by magic."

16. And We have placed within the heaven great stars and have beautified it for the observers.

17. And We have protected it from every devil expelled [from the mercy of AlIhEh]

18. Except one who steals a hearing and is pursued by a clear burning flame.

19. And the earth – We have spread it and cast therein firmly set

mountains and caused to grow therein [something] of every well-balanced thing.

20. And We have made for you therein means of living and [for] those for whom you are not providers.618

21. And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known [i.e., specified] measure.

22. And We have sent the fertilizing winds619 and sent down water

from the sky and given you drink from it. And you are not its retainers.

23. And indeed, it is We who give life and cause death, and We are the Inheritor.620

24. And We have already known the preceding [generations] among

you, and We have already known the later [ones to come].

618AlIhEh has put at your service other men and animals for which He provides.

An additional meaning is that AlIhEh provides means for your living and

for all other creatures as well.

619Causing precipitation in rainclouds or carrying pollen.

Another meaning is "pregnant winds," i.e., those carrying rainclouds.

620AlIhEh (subúEEnahu wa taóEIOE) remains after all creation has passed away.

S ʿrah 15 – al-ijr Juzʾ 14

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25. And indeed, your Lord will gather them; indeed, He is Wise and Knowing.

26. And We did certainly create man out of clay from an altered black mud.

27. And the jinn We created before from scorching fire.

28. And [mention, O Muáammad], when your Lord said to the angels, "I will create a human being out of clay from an altered black mud.

29. And when I have proportioned him and breathed into him of My [created] soul,621 then fall down to him in prostration."

30. So the angels prostrated – all of them entirely,

31. Except Iblees;622 he refused to be with those who prostrated.

32. [AlIhEh] said, "O Iblees, what is [the matter] with you that you are not with those who prostrate?"

33. He said, "Never would I prostrate to a human whom You created out of clay from an altered black mud."

34. [AlIhEh] said, "Then depart from it,623 for indeed, you are expelled.

35. And indeed, upon you is the curse until the Day of Recompense."

36. He said, "My Lord, then relieve me until the Day they are resurrected."

37. [AlIhEh] said, "So indeed, you are of those reprieved

38. Until the Day of the time well-known."

39. [Iblees] said, "My Lord, because You have put me in error, I will

surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all

40. Except, among them, Your chosen servants."

41. [AlIhEh] said, "This is a path [of return] to Me [that is] straight.

621The element of life and soul which AlIhEh created for that body, not His

own spirit or part of Himself (as some mistakenly believe).

622Who was of the jinn. See 18:50.

623Your position in the heavens.

S ʿrah 15 – al-ijr Juzʾ 14

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42. Indeed, My servants – no authority will you have over them, except those who follow you of the deviators.

43. And indeed, Hell is the promised place for them all.

44. It has seven gates; for every gate is of them [i.e., Satan's followers]

a portion designated."

45. Indeed, the righteous will be within gardens and springs,

46. [Having been told], "Enter it in peace, safe [and secure]."

47. And We will remove whatever is in their breasts of resentment,624

[so they will be] brothers, on thrones facing each other.

48. No fatigue will touch them therein, nor from it will they [ever] be removed.

49. [O Muáammad], inform My servants that it is I who am the Forgiving, the Merciful,

50. And that it is My punishment which is the painful punishment.

51. And inform them about the guests of Abraham,

52. When they entered upon him and said, "Peace." [Abraham] said, "Indeed, we are fearful [i.e., apprehensive] of you."

53. [The angels] said, "Fear not. Indeed, we give you good tidings of a learned boy."

54. He said, "Have you given me good tidings although old age has come upon me? Then of what [wonder] do you inform?"

55. They said, "We have given you good tidings in truth, so do not be of the despairing."

56. He said, "And who despairs of the mercy of his Lord except for those astray?"

57. [Abraham] said, "Then what is your business [here], O messengers?"

58. They said, "Indeed, we have been sent to a people of criminals,

59. Except the family of Lot; indeed, we will save them all

624See footnote to 7:43.

S ʿrah 15 – al-ijr Juzʾ 14

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60. Except his wife." We [i.e., AlIhEh] decreed that she is of those

who remain behind.625

61. And when the messengers came to the family of Lot,
62. He said, "Indeed, you are people unknown."
63. They said, "But we have come to you with that about which they were disputing,
64. And we have come to you with truth, and indeed, we are truthful.
65. So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded."
66. And We conveyed to him [the decree] of that matter: that those [sinners] would be eliminated by early morning.
67. And the people of the city came rejoicing.⁶²⁶
68. [Lot] said, "Indeed, these are my guests, so do not shame me.
69. And fear ALLOEh and do not disgrace me."
70. They said, "Have we not forbidden you from [protecting] people?"
71. [Lot] said, "These are my daughters⁶²⁷ – if you would be doers [of lawful marriage]."
72. By your life, [O Muáammad], indeed they were, in their intoxication, wandering blindly.
73. So the shriek⁶²⁸ seized them at sunrise.
74. And We made the highest part [of the city] its lowest and rained upon them stones of hard clay.
75. Indeed in that are signs for those who discern.
76. And indeed, they [i.e., those cities] are [situated] on an established road.
⁶²⁵For having collaborated with the evildoers.
⁶²⁶At the news of Lot's visitors.
⁶²⁷i.e., the women of his community who were lawful for marriage.
⁶²⁸See footnote to 11:67.
S´rah 15 – al-ijr JuzŌ 14 247
77. Indeed in that is a sign for the believers.
78. And the companions of the thicket [i.e., the people of Madyan] were [also] wrongdoers,
79. So We took retribution from them, and indeed, both [cities] are on a clear highway.
80. And certainly did the companions of al-ijr⁶²⁹ [i.e., the Tham´d] deny the messengers.

81. And We gave them Our signs, but from them they were turning away.
82. And they used to carve from the mountains, houses, feeling secure.
83. But the shriek seized them at early morning,
84. So nothing availed them [from] what they used to earn.
85. And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness.
86. Indeed, your Lord – He is the Knowing Creator.
87. And We have certainly given you, [O Muáammad], seven of the often repeated [verses]⁶³⁰ and the great QurŌEn.
88. Do not extend your eyes toward that by which We have given enjoyment to [certain] categories of them [i.e., the disbelievers], and do not grieve over them. And lower your wing [i.e., show kindness] to the believers
89. And say, "Indeed, I am the clear warner" –
90. Just as We had revealed [scriptures] to the separators⁶³¹
91. Who have made the QurŌEn into portions.⁶³²
⁶²⁹The valley of stone.
⁶³⁰Referring to S´rah al-FOEtíuah.
⁶³¹Specifically, the Jews and Christians, who separated from the teachings of their prophets.
⁶³²Accepting part and rejecting part according to their own inclinations.
S´rah 15 – al-ijr JuzŌ 14 248
92. So by your Lord, We will surely question them all
93. About what they used to do.
94. Then declare what you are commanded⁶³³ and turn away from the polytheists.⁶³⁴
95. Indeed, We are sufficient for you against the mockers
96. Who make [equal] with ALLOEh another deity. But they are going to know.
97. And We already know that your breast is constrained by what they say.
98. So exalt [ALLOEh] with praise of your Lord and be of those who prostrate [to Him].

99. And worship your Lord until there comes to you the certainty [i.e., death].
⁶³³The implication is "Thereby you will distinguish or separate the disbelievers from the believers."
⁶³⁴Any who persist in association of others with ALLOEh.
S´rah 16 – an-Naúl JuzŌ 14 249
S´rah an-Naúl⁶³⁵
BismilloEhir-RaúmOEnir-Raúeem
1. The command of ALLOEh is coming,⁶³⁶ so be not impatient for it.
Exalted is He and high above what they associate with Him.
2. He sends down the angels, with the inspiration [i.e., revelation] of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me."
3. He created the heavens and earth in truth. High is He above what they associate with Him.
4. He created man from a sperm-drop; then at once⁶³⁷ he is a clear adversary.
5. And the grazing livestock He has created for you; in them is warmth⁶³⁸ and [numerous] benefits, and from them you eat.
6. And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture].
7. And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful.
8. And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know.
9. And upon ALLOEh⁶³⁹ is the direction of the [right] way, and among them [i.e., the various paths] are those deviating. And if He willed, He could have guided you all.
⁶³⁵An-Naúl: The Bee.
⁶³⁶Literally, "has come," indicating the certainty and nearness of the Last Hour.
⁶³⁷As soon as he becomes strong and independent.
⁶³⁸i.e., in clothing, tents, furnishings, etc.
⁶³⁹ALLOEh (subúOEnahu wa taŌOEIOE) has taken it upon Himself to guide man to

the right path. The meaning has also been interpreted as "To ALIOEh..."

S ʿrah 16 – an-Naúl Juzʿ 14
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10. It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture [animals].

11. He causes to grow for you thereby the crops, olives, palm trees, grapevines, and from all the fruits. Indeed in that is a sign for a people who give thought.

12. And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.

13. And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed in that is a sign for a people who remember.

14. And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear.

And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful.

15. And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided,

16. And landmarks. And by the stars they are [also] guided.⁶⁴⁰

17. Then is He who creates like one who does not create? So will you not be reminded?

18. And if you should count the favors of ALIOEh, you could not enumerate them. Indeed, ALIOEh is Forgiving and Merciful.

19. And ALIOEh knows what you conceal and what you declare.

20. And those they invoke other than ALIOEh create nothing, and they [themselves] are created.

21. They are, [in fact], dead,⁶⁴¹ not alive, and they do not perceive when they will be resurrected.

22. Your god is one God. But those who do not believe in the Hereafter – their hearts are disapproving, and they are arrogant.

⁶⁴⁰Through the desert or the sea at night.

⁶⁴¹i.e., inanimate or without understanding.

S ʿrah 16 – an-Naúl Juzʿ 14
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23. Assuredly, ALIOEh knows what they conceal and what they declare.

Indeed, He does not like the arrogant.

24. And when it is said to them, "What has your Lord sent down?" they say, "Legends of the former peoples,"

25. That they may bear their own burdens [i.e., sins] in full on the Day of Resurrection and some of the burdens of those whom they misguide without [i.e., by lack of] knowledge. Unquestionably, evil is that which they bear.

26. Those before them had already plotted, but ALIOEh came at [i.e., uprooted] their building from the foundations, so the roof fell upon them from above them,⁶⁴² and the punishment came to them from where they did not perceive.

27. Then on the Day of Resurrection He will disgrace them and

say, "Where are My 'partners' for whom you used to oppose [the believers]?" Those who were given knowledge will say, "Indeed disgrace, this Day, and evil are upon the disbelievers" –

28. The ones whom the angels take in death [while] wronging themselves,⁶⁴³ and [who] then offer submission, [saying], "We were not doing any evil." But, yes! Indeed, ALIOEh is Knowing of what you used to do.

29. So enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant.

30. And it will be said to those who feared ALIOEh, "What did your

Lord send down?" They will say, "[That which is] good."

For those who do good in this world is good; and the home of the Hereafter is better. And how excellent is the home of the righteous –

31. Gardens of perpetual residence, which they will enter, beneath which rivers flow. They will have therein whatever they wish.

Thus does ALIOEh reward the righteous –

⁶⁴²i.e., ALIOEh caused their plan to fail and exposed their plot.

⁶⁴³i.e., having made punishment due to them for their numerous sins and crimes.

S ʿrah 16 – an-Naúl Juzʿ 14

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32. The ones whom the angels take in death, [being] good and pure;

[the angels] will say, "Peace be upon you. Enter Paradise for what you used to do."

33. Do they [i.e., the disbelievers] await except that the angels should

come to them or there comes the command of your Lord?

Thus did those do before them. And ALIOEh wronged them not, but they had been wronging themselves.

34. So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.

35. And those who associate others with ALIOEh say, "If ALIOEh had willed, we would not have worshipped anything other than Him,

neither we nor our fathers, nor would we have forbidden anything

through other than Him." Thus did those do before them. So is there upon the messengers except [the duty of] clear notification?

36. And We certainly sent into every nation a messenger, [saying],

"Worship ALIOEh and avoid <OEgh

ʿt." ⁶⁴⁴And among them were those whom ALIOEh guided, and among them were those upon whom error was [deservedly]

decreed. So proceed [i.e., travel] through the earth and observe how was the end of the deniers.

37. [Even] if you should strive for their guidance, [O Muʾammad], indeed, ALIOEh does not guide those He sends astray,⁶⁴⁵ and they will have no helpers.

38. And they swear by ALIOEh their strongest oaths [that] ALIOEh will not resurrect one who dies. But yes – [it is] a true promise [binding] upon Him, but most of the people do not know.

39. [It is] so He will make clear to them [the truth of] that wherein they differ and so those who have disbelieved may know that they were liars.

40. Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.

⁶⁴⁴False objects of worship.

⁶⁴⁵As a result of their choice to reject guidance.

S ʿrah 16 – an-Naúl Juzʿ 14
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41. And those who emigrated for [the cause of] ALIOEh after they had been wronged – We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know.

42. [They are] those who endured patiently and upon their Lord relied.

43. And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message [i.e., former scriptures] if you do not know.

44. [We sent them] with clear proofs and written ordinances. And We revealed to you the message [i.e., the Qur'OOEn] that you may make clear to the people what was sent down to them and that they might give thought.

45. Then, do those who have planned evil deeds feel secure that ALIOEh will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive?

46. Or that He would not seize them during their [usual] activity, and they could not cause failure [i.e., escape from Him]?

47. Or that He would not seize them gradually [in a state of dread]?⁶⁴⁶

But indeed, your Lord is Kind and Merciful.⁶⁴⁷

48. Have they not considered what things ALIOEh has created? Their shadows incline to the right and to the left, prostrating to ALIOEh, while they [i.e., those creations] are humble.

49. And to ALIOEh prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant.

50. They fear their Lord above them, and they do what they are commanded.

51. And ALIOEh has said, "Do not take for yourselves two⁶⁴⁸ deities. He [i.e., ALIOEh] is but one God, so fear only Me."

⁶⁴⁶i.e., being aware of what is about to strike them after having seen those near them succumb.

⁶⁴⁷Postponing deserved punishment and giving opportunities for repentance.

⁶⁴⁸Meaning more than one.

S ´rah 16 – an-Naúl Juz' 14 254

52. And to Him belongs whatever is in the heavens and the earth, and to Him is [due] worship constantly. Then is it other than ALIOEh that you fear?

53. And whatever you have of favor – it is from ALIOEh. Then when adversity touches you, to Him you cry for help.

54. Then when He removes the adversity from you, at once a party of you associates others with their Lord

55. So they will deny what We have given them. Then enjoy yourselves, for you are going to know.

56. And they assign to what they do not know⁶⁴⁹ [i.e., false deities] a portion of that which We have provided them. By ALIOEh, you will surely be questioned about what you used to invent.

57. And they attribute to ALIOEh daughters⁶⁵⁰ – exalted is He – and for them is what they desire [i.e., sons].

58. And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief.

59. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.

60. For those who do not believe in the Hereafter is the description [i.e., an attribute] of evil;⁶⁵¹ and for ALIOEh is the highest attribute. And He is Exalted in Might, the Wise.

61. And if ALIOEh were to impose blame on the people for their wrongdoing, He would not have left upon it [i.e., the earth] any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].

62. And they attribute to ALIOEh that which they dislike [i.e., daughters], and their tongues assert the lie that they will have ⁶⁴⁹i.e., that of which they have no knowledge; rather, they have mere assumption based upon tradition or the claims of misguided men.

⁶⁵⁰By claiming that the angels are His daughters.

⁶⁵¹Such as that described in the previous two verses.

S ´rah 16 – an-Naúl Juz' 14 255

the best [from Him]. Assuredly, they will have the Fire, and they will be [therein] neglected.⁶⁵²

63. By ALIOEh, We did certainly send [messengers] to nations before you, but Satan made their deeds attractive to them. And he is their [i.e., the disbelievers] ally today [as well], and they will have a painful punishment.

64. And We have not revealed to you the Book, [O Mu'ammad], except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe.

65. And ALIOEh has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen.

66. And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies – between excretion and blood – pure milk, palatable to drinkers.

67. And from the fruits of the palm trees and grapevines you take intoxicant and good provision.⁶⁵³ Indeed in that is a sign for a people who reason.

68. And your Lord inspired to the bee, "Take for yourself among the mountains, houses [i.e., hives], and among the trees and [in] that which they construct.

69. Then eat from all the fruits⁶⁵⁴ and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.

70. And ALIOEh created you; then He will take you in death. And among you is he who is reversed to the most decrepit [old] age so that he will not know, after [having had] knowledge, a thing. Indeed, ALIOEh is Knowing and Competent.

⁶⁵²Another meaning is "...and they will be made to precede [all others thereto]."

⁶⁵³This verse was revealed before the prohibition of intoxicants. It alludes

to the fact that there are both evil and good possibilities in certain things.

654*i.e., delicious substances found by the bee.*

S`rah 16 – an-Naúl Juz` 14
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71. And *AlloEh* has favored some of you over others in provision. But those who were favored [*i.e., given more*] would not hand over their provision to those whom their right hands possess [*i.e., slaves*] so they would be equal to them therein.⁶⁵⁵ Then is it the favor of *AlloEh* they reject?

72. And *AlloEh* has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of *AlloEh* they disbelieve?

73. And they worship besides *AlloEh* that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable.

74. So do not assert similarities to *AlloEh*.⁶⁵⁶ Indeed, *AlloEh* knows and you do not know.

75. *AlloEh* presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? Praise to *AlloEh*! But most of them do not know.

76. And *AlloEh* presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?

77. And to *AlloEh* belongs the unseen [aspects] of the heavens and the earth. And the command for the Hour is not but as a glance of the eye or even nearer. Indeed, *AlloEh* is over all things competent.

78. And *AlloEh* has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and hearts [*i.e., intellect*] that perhaps you would be grateful.

655The argument presented in this verse is that if they cannot consider their

own possessions equal to themselves, then how can they consider *AlloEh*'s creations as being equal to Him?
⁶⁵⁶As there is nothing comparable to Him.

S`rah 16 – an-Naúl Juz` 14
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79. Do they not see the birds controlled in the atmosphere of the sky? None holds them up except *AlloEh*. Indeed in that are signs for a people who believe.

80. And *AlloEh* has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment;

and from their wool, fur and hair is furnishing and enjoyment [*i.e., provision*] for a time.

81. And *AlloEh* has made for you, from that which He has created, shadows [*i.e., shade*] and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments [*i.e., coats of mail*] which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him].

82. But if they turn away, [O Mu`ammad] – then only upon you is [responsibility for] clear notification.

83. They recognize the favor of *AlloEh*; then they deny it. And most of them are disbelievers.

84. And [mention] the Day when We will resurrect from every nation

a witness [*i.e., their prophet*]. Then it will not be permitted to the disbelievers [to apologize or make excuses], nor will they be asked to appease [*AlloEh*].

85. And when those who wronged see the punishment, it will not be lightened for them, nor will they be reprieved.

86. And when those who associated others with *AlloEh* see their

"partners," they will say, "Our Lord, these are our partners [to You] whom we used to invoke besides You." But they will throw at them the statement, "Indeed, you are liars."

87. And they will impart to *AlloEh* that Day [their] submission, and lost from them is what they used to invent.

88. Those who disbelieved and averted [others] from the way of *AlloEh* – We will increase them in punishment over [their] punishment for what corruption they were causing.

S`rah 16 – an-Naúl Juz` 14
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89. And [mention] the Day when We will resurrect among every nation a witness over them from themselves [*i.e., their prophet*]. And We will bring you, [O Mu`ammad], as a witness over these [*i.e., your nation*]. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.⁶⁵⁷

90. Indeed, *AlloEh* orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

91. And fulfill the covenant of *AlloEh* when you have taken it, [O believers], and do not break oaths after their confirmation while you have made *AlloEh*, over you, a security [*i.e., witness*]. Indeed, *AlloEh* knows what you do.

92. And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community.⁶⁵⁸ *AlloEh* only tries you thereby.

And He will surely make clear to you on the Day of Resurrection that over which you used to differ.

93. And if *AlloEh* had willed, He could have made you [of] one religion, but He causes to stray whom He wills and guides whom He wills.⁶⁵⁹ And you will surely be questioned about what you used to do.

94. And do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm, and you would taste evil [in this world] for what [people] you diverted from the way of *AlloEh*,⁶⁶⁰ and you would have [in the Hereafter] a great punishment.

⁶⁵⁷Those who have submitted themselves to *AlloEh*.

658i.e., do not swear falsely or break a treaty or contract merely for a worldly advantage.
 659According to His knowledge of each soul's preference.
 660Referring to those who would be dissuaded from IslOEm as a result of a Muslim's deceit and treachery.
 S´rah 16 – an-Naúl JuzÖ 14 259
 95. And do not exchange the covenant of AlIOEh for a small price.
 Indeed, what is with AlIOEh is best for you, if only you could know.
 96. Whatever you have will end, but what AlIOEh has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do.
 97. Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.
 98. So when you recite the QurÖÖEn, [first] seek refuge in AlIOEh from Satan, the expelled [from His mercy].
 99. Indeed, there is for him no authority over those who have believed and rely upon their Lord.
 100. His authority is only over those who take him as an ally and those who through him associate others with AlIOEh.
 101. And when We substitute a verse in place of a verse – and AlIOEh is most knowing of what He sends down – they say, "You, [O Muúammad], are but an inventor [of lies]." But most of them do not know.
 102. Say, [O Muúammad], "The Pure Spirit [i.e., Gabriel] has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims."
 103. And We certainly know that they say, "It is only a human being who teaches him [i.e., the Prophet (·)]." The tongue of the one they refer to is foreign,661 and this [recitation, i.e., QurÖÖEn] is [in] a clear Arabic language.
 104. Indeed, those who do not believe in the verses of AlIOEh – AlIOEh will not guide them, and for them is a painful punishment.

105. They only invent falsehood who do not believe in the verses of AlIOEh, and it is those who are the liars.
 661Having seen the Prophet (·) speaking with a foreign man on occasion, the Quraysh accused him of repeating the man's words.
 S´rah 16 – an-Naúl JuzÖ 14 260
 106. Whoever disbelieves in [i.e., denies] AlIOEh after his belief...662 except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from AlIOEh, and for them is a great punishment;
 107. That i s because they preferred the worldly life over the Hereafter and that AlIOEh does not guide the disbelieving people.
 108. Those are the ones over whose hearts and hearing and vision AlIOEh has sealed, and it is those who are the heedless.
 109. Assuredly, it is they, in the Hereafter, who will be the losers.
 110. Then, indeed your Lord, to those who emigrated after they had been compelled [to say words of disbelief] and thereafter fought [for the cause of AlIOEh] and were patient – indeed, your Lord, after that, is Forgiving and Merciful
 111. On the Day when every soul will come disputing [i.e., pleading] for itself, and every soul will be fully compensated for what it did, and they will not be wronged [i.e., treated unjustly].
 112. And AlIOEh presents an example: a city [i.e., Makkah] which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of AlIOEh. So AlIOEh made it taste the envelopment of hunger and fear for what they had been doing.
 113. And there had certainly come to them a Messenger from among themselves, but they denied him; so punishment overtook them while they were wrongdoers.
 114. Then eat of what AlIOEh has provided for you [which is] lawful and good. And be grateful for the favor of AlIOEh, if it is [indeed] Him that you worship.
 115. He has only forbidden to you dead animals,663 blood, the flesh

of swine, and that which has been dedicated to other than AlIOEh.
 662Based upon the conclusion of this verse, the omitted phrase concerning the apostate is understood to be "...has earned the wrath of AlIOEh..."
 663Those not slaughtered or hunted expressly for food.
 S´rah 16 – an-Naúl JuzÖ 14 261
 But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] – then indeed, AlIOEh is Forgiving and Merciful.
 116. And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about AlIOEh. Indeed, those who invent falsehood about AlIOEh will not succeed.
 117. [It is but] a brief enjoyment, and they will have a painful punishment.
 118. And to those who are Jews We have prohibited that which We related to you before.664 And We did not wrong them [thereby], but they were wronging themselves.
 119. Then, indeed your Lord, to those who have done wrong out of ignorance and then repent after that and correct themselves – indeed, your Lord, thereafter, is Forgiving and Merciful.
 120. Indeed, Abraham was a [comprehensive] leader,665 devoutly obedient to AlIOEh, inclining toward truth, and he was not of those who associate others with AlIOEh.
 121. [He was] grateful for His favors. He [i.e., AlIOEh] chose him and guided him to a straight path.
 122. And We gave him good in this world, and indeed, in the Hereafter he will be among the righteous.
 123. Then We revealed to you, [O Muúammad], to follow the religion of Abraham, inclining toward truth; and he was not of those who associate with AlIOEh.
 124. The sabbath was only appointed for those who differed over it.
 And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

125. Invite to the way of your Lord with wisdom and good instruction,
664See 6:146.

665i.e., embodying all the excellent qualities which make one an example to be followed.

S´rah 16 – an-Naúl Juzʻ 14
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and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

126. And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed.666 But if you are patient – it is better for those who are patient.

127. And be patient, [O Muáammad], and your patience is not but through AlIOEh. And do not grieve over them and do not be in distress over what they conspire.

128. Indeed, AlIOEh is with those who fear Him and those who are doers of good.

666Not exceeding it.

S´rah 17 – al-IsrOEJuzʻ 15
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S´rah al-IsrOEJuzʻ 667

BismillOEhir-RaúmOEEnir-Raúeem
1. Exalted668 is He who took His Servant [i.e., Prophet Muáammad (·)] by night from al-Masjid al-iarOEm to al-Masjid al-Aq § OE,669

whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.

2. And We gave Moses the Scripture and made it a guidance for

the Children of Israel that you not take other than Me as Disposer of affairs,670

3. O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.

4. And We conveyed671 to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness."

5. So when the [time of] promise came for the first of them,672 We sent against you servants of Ours – those of great military might, and they probed [even] into the homes,673 and it was a promise fulfilled.

6. Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower

7. [And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]." Then when

667Al-IsrOEJuzʻ: The Night Journey. The s´rah is also known as Banʻ IsrOEJuzʻ

(The Children of Israel).

668Above any imperfection or failure to do as He wills.

669In Jerusalem.

670i.e., trust in AlIOEh, knowing that He (subúOEEnahu wa taúOEIOE) is responsible for every occurrence.

671Foretold out of divine knowledge of what they would do.

672i.e., the promised punishment for the first of their two transgressions.

673Violating their sanctity, to kill and plunder.

S´rah 17 – al-IsrOEJuzʻ 15
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the final [i.e., second] promise came, [We sent your enemies] to sadden your faces and to enter the masjid [i.e., the temple in Jerusalem], as they entered it the first time, and to destroy what they had taken over with [total] destruction.

8. [Then AlIOEh said], "It is expected, [if you repent], that your Lord will have mercy upon you.

But if you return [to sin], We will return [to punishment]. And We have made Hell, for the disbelievers, a prison-bed."

9. Indeed, this QurúOEEn guides to that which is most suitable and gives good tidings to the believers who do righteous deeds

that they will have a great reward
10. And that those who do not believe in the Hereafter – We have prepared for them a painful punishment.

11. And man supplicates for evil [when angry] as he supplicates for good, and man is ever hasty.674

12. And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible675 that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail.

13. And [for] every person We have imposed his fate upon his neck,676 and We will produce for him on the Day of Resurrection a record which he will encounter spread open.

14. [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."

15. Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens

will bear the burden of another.

And never would We punish until We sent a messenger.

674i.e., impatient, emotional, and acting without forethought.

675Or "giving sight."

676i.e., after having instructed him, We have made him responsible for his own destiny.

S´rah 17 – al-IsrOEJuzʻ 15
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16. And when We intend to destroy a city, We command its affluent677 but they defiantly disobey therein; so the word [i.e., deserved decree] comes into effect upon it, and We destroy it with [complete] destruction.

17. And how many have We destroyed from the generations after

Noah. And sufficient is your Lord, concerning the sins of His servants, as Acquainted and Seeing.

18. Whoever should desire the immediate678 – We hasten for him

from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.

19. But whoever desires the Hereafter and exerts the effort due to

it while he is a believer – it is those whose effort is ever appreciated [by AlIOEh].

20. To each [category] We extend – to these and to those – from the gift of your Lord. And never has the gift of your Lord been restricted.

21. Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction.

22. Do not make [as equal] with AlIOEh another deity and [thereby] become censured and forsaken.

23. And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff,"⁶⁷⁹ and do not repel them but speak to them a noble word.

24. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

25. Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] – then indeed He is ever,

677To obey *AlloEh*.
678i.e., worldly gratifications.
679An expression of disapproval or irritation.

S ʿrah 17 – al-IsrOEJ JuzO 15
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to the often returning [to Him], Forgiving.⁶⁸⁰

26. And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.⁶⁸¹

27. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.

28. And if you [must] turn away from them [i.e., the needy] awaiting mercy from your Lord which you expect,⁶⁸² then speak to them a gentle word.

29. And do not make your hand [as] chained to your neck⁶⁸³ or extend it completely⁶⁸⁴ and [thereby] become blamed and insolvent.

30. Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Acquainted and Seeing.

31. And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.

32. And do not approach unlawful sexual intercourse.⁶⁸⁵ Indeed, it is ever an immorality and is evil as a way.

33. And do not kill the soul [i.e., person] which *AlloEh* has forbidden, except by right.⁶⁸⁶ And whoever is killed unjustly – We have given his heir authority,⁶⁸⁷ but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].

34. And do not approach the property of an orphan, except in the way that is best,⁶⁸⁸ until he reaches maturity. And fulfill [every]

680For those who intend righteousness, hastening to repent from sins and errors committed through human weakness, *AlloEh* (subúOEnahu wa taOEOIE) promises forgiveness.

681i.e., on that which is unlawful or in disobedience to *AlloEh*.

682i.e., if you have not the means to give them at present.

683i.e., refusing to spend.

684i.e., being extravagant.

685i.e., avoid all situations that might possibly lead to it.

686i.e., through legal justice or during *jihOE*.

687Grounds for legal action.

688i.e., to improve or increase it.

S ʿrah 17 – al-IsrOEJ JuzO 15
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commitment. Indeed, the commitment is ever [that about which one will be] questioned.

35. And give full measure when you measure, and weigh with an even [i.e., honest] balance. That is the best [way] and best in result.

36. And do not pursue⁶⁸⁹ that of which you have no knowledge. Indeed, the hearing, the sight and the heart – about all those [one] will be questioned.

37. And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.⁶⁹⁰

38. All that [i.e., the aforementioned] – its evil is ever, in the sight of your Lord, detested.

39. That is from what your Lord has revealed to you, [O Muáammad], of wisdom. And, [O mankind], do not make [as equal] with *AlloEh* another deity, lest you be thrown into Hell, blamed and banished.

40. Then, has your Lord chosen you for [having] sons and taken [i.e., adopted] from among the angels daughters? Indeed, you say a grave saying.

41. And We have certainly diversified [the contents] in this *QurOEn* that they [i.e., mankind] may be reminded, but it does not

increase them [i.e., the disbelievers] except in aversion.

42. Say, [O Muáammad], "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way."⁶⁹¹

43. Exalted is He and high above what they say by great sublimity.

44. The seven heavens and the earth and whatever is in them exalt

689i.e., do not assume and do not say.

690Man, for all his arrogance, is yet a weak and small creature.

691To please Him, recognizing His superiority. Another interpretation is "...they would seek a way" to depose Him (subúOEnahu wa taOEOIE) and take over His Throne.

S ʿrah 17 – al-IsrOEJ JuzO 15
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Him. And there is not a thing except that it exalts [*AlloEh*] by His praise, but you do not understand their [way of] exalting.

Indeed, He is ever Forbearing and Forgiving.

45. And when you recite the *QurOEn*, We put between you and those who do not believe in the Hereafter a concealed partition.⁶⁹²

46. And We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And when you mention your Lord alone in the *QurOEn*, they turn back in aversion.

47. We are most knowing of how they listen to it when they listen to you and [of] when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic."

48. Look how they strike for you comparisons;⁶⁹³ but they have strayed, so they cannot [find] a way.

49. And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"

50. Say, "Be you stones or iron⁶⁹⁴

51. Or [any] creation of that which is great⁶⁹⁵ within your breasts." And they will say, "Who will restore us?" Say, "He who brought you forth the first time." Then they will nod their heads toward you⁶⁹⁶ and say, "When is that?" Say, "Perhaps it will be soon –

52. On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little."
 53. And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.
 692 Preventing guidance from reaching them.
 693 Describing the Prophet (ﷺ) as a poet, a madman or one under the influence of sorcery.
 694 i.e., even if you should be stones or iron.
 695 Such as the heavens and earth.
 696 In disbelief and ridicule.
 S  rah 17 – al-Isr   Juz  15 269
 54. Your Lord is most knowing of you. If He wills, He will have mercy upon you; or if He wills, He will punish you. And We have not sent you, [O Mu ammad], over them as a manager.
 55. And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms].
 56. Say, "Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else]."
 57. Those whom they invoke 697 seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.
 58. And there is no city but that We will destroy it 698 before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Register 699 inscribed.
 59. And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Tham  d the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.

60. And [remember, O Mu ammad], when We told you, "Indeed, your Lord has encompassed the people." 700 And We did not make the sight which We showed you 701 except as a trial for the people, as was the accursed tree [mentioned] in the Qur  n. And We threaten [i.e., warn] them, but it increases them not except in great transgression.
 697 Among the righteous of Al  h's creation, such as angels, prophets, deceased scholars, etc.
 698 Because of the sins of its inhabitants.
 699 The Preserved Slate (al-Law  al-Ma    ), which is with Al  h.
 700 In His knowledge and power, meaning that Al  h would protect him (ﷺ) from their harm.
 701 During the mi  r  j (ascension) into the heavens.
 S  rah 17 – al-Isr   Juz  15 270
 61. And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. 702 He said, "Should I prostrate to one You created from clay?"
 62. [Iblees] said, "Do You see this one whom You have honored above me? If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy 703 his descendants, except for a few."
 63. [Al  h] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you – an ample recompense.
 64. And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.
 65. Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs.
 66. It is your Lord who drives the ship for you through the sea that you may seek of His bounty. Indeed, He is ever, to you, Merciful.

67. And when adversity touches you at sea, lost are [all] those you invoke except for Him. But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful.
 68. Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate.
 69. Or do you feel secure that He will not send you back into it [i.e., the sea] another time and send upon you a hurricane of wind and drown you for what you denied? 704 Then you would not find for yourselves against Us an avenger. 705
 70. And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the 702 See footnote to 2:34.
 703 By tempting them and leading them astray.
 704 Or "for your disbelief."
 705 Or "someone to demand restitution."
 S  rah 17 – al-Isr   Juz  15 271
 good things and preferred them over much of what We have created, with [definite] preference.
 71. [Mention, O Mu ammad], the Day We will call forth every people with their record [of deeds]. 706 Then whoever is given his record in his right hand – those will read their records, and injustice will not be done to them, [even] as much as a thread [inside the date seed].
 72. And whoever is blind 707 in this [life] will be blind in the Hereafter and more astray in way.
 73. And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend.
 74. And if We had not strengthened you, you would have almost inclined to them a little.
 75. Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.
 76. And indeed, they were about to provoke [i.e., drive] you from

the land [i.e., Makkah] to evict you therefrom. And then [when they do], they will not remain [there] after you, except for a little.⁷⁰⁸

77. [That is Our] established way for those We had sent before you of Our messengers; and you will not find in Our way any alteration.

78. Establish prayer at the decline of the sun [from its meridian] until the darkness of the night⁷⁰⁹ and [also] the Qurʾān [i.e., recitation] of dawn.⁷¹⁰ Indeed, the recitation of dawn is ever witnessed.

⁷⁰⁶Other meanings are "with their leader" or "with that which they had followed."

⁷⁰⁷i.e., refusing to see the truth. ⁷⁰⁸Only ten years after the Prophet's emigration, Makkah was completely cleared of his enemies.

⁷⁰⁹i.e., the period which includes the *ṭuhr*, a *ṣr*, *maghrib*, and *ʿishāʾ* prayers.

⁷¹⁰i.e., the *fajr* prayer, in which the recitation of the Qurʾān is prolonged.

S ʿrah 17 – al-Isrāʾ Juzʾ 15
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79. And from [part of] the night, pray⁷¹¹ with it [i.e., recitation of the Qurʾān] as additional [worship] for you; it is expected that⁷¹²

your Lord will resurrect you to a praised station.⁷¹³

80. And say, "My Lord, cause me to enter a sound entrance⁷¹⁴ and to exit a sound exit⁷¹⁵ and grant me from Yourself a supporting authority."

81. And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."

82. And We send down of the Qurʾān that which is healing and mercy

for the believers, but it does not increase the wrongdoers except in loss.

83. And when We bestow favor upon man [i.e., the disbeliever], he turns away and distances himself; and when evil touches him, he is ever despairing.

84. Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way."

85. And they ask you, [O Muʾammad], about the soul. Say, "The

soul is of the affair [i.e., concern] of my Lord. And you [i.e., mankind] have not been given of knowledge except a little."

86. And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us.

87. Except [We have left it with you] as a mercy from your Lord. Indeed, His favor upon you has ever been great.

88. Say, "If mankind and the jinn gathered in order to produce the like of this Qurʾān, they could not produce the like of it, even if they were to each other assistants."

⁷¹¹Literally, "arise from sleep for prayer."

⁷¹²This is a promise from Allāh (subʿānahu wa taʿālā) to Prophet Muʾammad ().

⁷¹³The position of intercession by permission of Allāh and the highest degree in Paradise.

⁷¹⁴Into *Madīnah* at the time of emigration, or into the grave.

⁷¹⁵From Makkah, or from the grave at the time of resurrection.

S ʿrah 17 – al-Isrāʾ Juzʾ 15
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89. And We have certainly diversified for the people in this Qurʾān from every [kind of] example, but most of the people refused except disbelief.

90. And they say, "We will not believe you until you break open for us from the ground a spring

91. Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance]

92. Or you make the heaven fall upon us in fragments as you have claimed or you bring Allāh and the angels before [us]

93. Or you have a house of ornament [i.e., gold] or you ascend

into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read."

Say, "Exalted is my Lord! Was I ever but a human messenger?"

94. And what prevented the people from believing when guidance

came to them except that they said, "Has Allāh sent a human messenger?"

95. Say, "If there were upon the earth angels walking securely,⁷¹⁶ We would have sent down to them from the heaven an angel [as a] messenger."

96. Say, "Sufficient is Allāh as Witness between me and you.

Indeed He is ever, concerning His servants, Acquainted and Seeing."

97. And whoever Allāh guides – he is the [rightly] guided; and whoever He sends astray⁷¹⁷ – you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces – blind, dumb and deaf.

Their refuge is Hell; every time it subsides We increase them in blazing fire.

98. That is their recompense because they disbelieved in Our verses and said, "When we are bones and crumbled particles, will we [truly] be resurrected [in] a new creation?"

⁷¹⁶i.e., who were settled and established there, as is man.

⁷¹⁷As a result of his own preference.

S ʿrah 17 – al-Isrāʾ Juzʾ 15
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99. Do they not see that Allāh, who created the heavens and earth, is [the one] Able to create the likes of them? And He has appointed for them a term, about which there is no doubt. But the wrongdoers refuse except disbelief.

100. Say [to them], "If you possessed the depositories of the mercy

of my Lord, then you would withhold out of fear of spending." And ever has man been stingy.

101. And We had certainly given Moses nine evident signs, so ask the Children of Israel [about] when he came to them and Pharaoh said to him, "Indeed I think, O Moses, that you are affected by magic."

102. [Moses] said, "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence, and indeed I think,⁷¹⁸ O Pharaoh, that you are destroyed."

103. So he intended to drive them from the land, but We drowned him and those with him all together.

104. And We said after him [i.e., Pharaoh] to the Children of Israel, "Dwell in the land, and when there comes the promise [i.e., appointment] of the Hereafter, We will bring you forth in [one] gathering."

105. And with the truth We have sent it [i.e., the Qur'ān] down, and with the truth it has descended. And We have not sent you, [O Mu'ammad], except as a bringer of good tidings and a warner.

106. And [it is] a Qur'ān which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.

107. Say, "Believe in it or do not believe." Indeed, those who were given knowledge before it⁷¹⁹ – when it is recited to them, they fall upon their faces in prostration, ⁷¹⁸i.e., I am certain.

⁷¹⁹i.e., the righteous among the People of the Scriptures who recognize the truth contained in the Qur'ān. S'rah 17 – al-Isrā' Juz' 15 275

108. And they say, "Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled."

109. And they fall upon their faces weeping, and it [i.e., the Qur'ān] increases them in humble submission.

110. Say, "Call upon Alloh or call upon the Most Merciful [ar-Ra'mān]. Whichever [name] you call – to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way.

111. And say, "Praise to Alloh, who has not taken a son and has had

no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."

S'rah 18 – al-Kahf Juz' 15 276

S'rah al-Kahf⁷²⁰

Bismillāh al-Ra'mān al-Ra'm

1. [All] praise is [due] to Alloh, who has sent down upon His Servant [Mu'ammad (ﷺ)] the Book and has not made therein any deviance.⁷²¹

2. [He has made it] straight, to warn of severe punishment from

Him and to give good tidings to the believers who do righteous deeds that they will have a good reward [i.e., Paradise]

3. In which they will remain forever

4. And to warn those who say, "Alloh has taken a son."

5. They have no knowledge of it,⁷²² nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie.

6. Then perhaps you would kill yourself through grief over them, [O Mu'ammad], if they do not believe in this message, [and] out of sorrow.

7. Indeed, We have made that which is on the earth adornment for

it that We may test them [as to] which of them is best in deed.

8. And indeed, We will make that which is upon it [into] a barren ground.

9. Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?⁷²³

10. [Mention] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance."

11. So We cast [a cover of sleep] over their ears within the cave for a number of years.

⁷²⁰Al-Kahf: The Cave.

⁷²¹From the truth or the straight path.

⁷²²i.e., they could not have had knowledge of something which is not true.

⁷²³Rather, it is only one of the many wonders of Alloh.

S'rah 18 – al-Kahf Juz' 15 277

12. Then We awakened them that We might show which of the two factions was most precise in calculating what [extent] they had remained in time.

13. It is We who relate to you, [O Mu'ammad], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

14. And We bound [i.e., made firm] their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression.

15. These, our people, have taken besides Him deities. Why do

they not bring for [worship of] them a clear authority? And who is more unjust than one who invents about Alloh a lie?"

16. [The youths said to one another], "And when you have withdrawn from them and that which they worship other than Alloh, retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility."

17. And [had you been present], you would see the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left, while they were [laying] within an open space thereof.

That was from the signs of Alloh. He whom Alloh guides is the [rightly] guided, but he whom He leaves astray – never will you find for him a protecting guide.

18. And you would think them awake, while they were asleep.

And We turned them to the right and to the left, while their

dog stretched his forelegs at the entrance. If you had looked

at them, you would have turned from them in flight and been filled by them with terror.

19. And similarly,⁷²⁴ We awakened them that they might question

one another. Said a speaker from among them, "How long

have you remained [here]?" They said, "We have remained a

day or part of a day." They said, "Your Lord is most knowing

⁷²⁴By the will of Alloh.

S'rah 18 – al-Kahf Juz' 15 278

of how long you remained. So send one of you with this

silver coin of yours to the city and let him look to which is the

best of food and bring you provision from it and let him be

cautious. And let no one be aware of you.

20. Indeed, if they come to know of you, they will stone you or

return you to their religion. And never would you succeed,

then – ever."

21. And similarly, We caused them to be found that they [who

found them] would know that the promise of Alloh is truth

and that of the Hour there is no doubt. [That was] when they⁷²⁵

disputed among themselves about their affair and [then] said,

"Construct over them a structure. Their Lord is most knowing about them." Said those who prevailed in the matter, "We will surely take [for ourselves] over them a masjid."726

22. They [i.e., people] will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog – guessing at the unseen; and they will say there were seven, and the eighth of them was their dog. Say, [O Mu'ammad], "My Lord is most knowing of their number. None knows them except a few. So do not argue about them except with an obvious argument727 and do not inquire about them among [the speculators] from anyone."

23. And never say of anything, "Indeed, I will do that tomorrow,"

24. Except [when adding], "If AlIOEh wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct."

25. And they remained in their cave for three hundred years and exceeded by nine.728

26. Say, "AlIOEh is most knowing of how long they remained. He has 725The people of the city. 726i.e., we will make this site a place of worship. 727i.e., one from the Qur'OOEn, which is the only sure argument. 728According to the lunar calendar. S ʿrah 18 – al-Kahf Juz' 15 279 [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone."

27. And recite, [O Mu'ammad], what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge.

28. And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose

heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.729

29. And say, "The truth is from your Lord, so whoever wills – let him believe; and whoever wills – let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.

30. Indeed, those who have believed and done righteous deeds – indeed, We will not allow to be lost the reward of any who did well in deeds.

31. Those will have gardens of perpetual residence; beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place.

32. And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of] crops.

33. Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a river.

729Or "in excess," exceeding the limits of AlIOEh. S ʿrah 18 – al-Kahf Juz' 15 280

34. And he had fruit, so he said to his companion while he was conversing with him, "I am greater than you in wealth and mightier in [numbers of] men."

35. And he entered his garden while he was unjust to himself.730 He said, "I do not think that this will perish – ever.

36. And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return."

37. His companion said to him while he was conversing with him,

"Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man? 38. But as for me, He is AlIOEh, my Lord, and I do not associate with my Lord anyone. 39. And why did you, when you entered your garden, not say, 'What AlIOEh willed [has occurred]; there is no power except in AlIOEh'?

Although you see me less than you in wealth and children, 40. It may be that my Lord will give me [something] better than your garden and will send upon it a calamity from the sky, and it will become a smooth, dusty ground, 41. Or its water will become sunken [into the earth], so you would never be able to seek it."

42. And his fruits were encompassed [by ruin], so he began to turn his hands about [in dismay] over what he had spent on it, while it had collapsed upon its trellises, and said, "Oh, I wish I had not associated with my Lord anyone."731

43. And there was for him no company to aid him other than AlIOEh, nor could he defend himself.

44. There732 the authority is [completely] for AlIOEh, the Truth. He is best in reward and best in outcome. 730i.e., proud and ungrateful to AlIOEh. 731He attributed his prosperity to himself rather than to AlIOEh and disbelieved in the account of the Hereafter. 732i.e., at such a time or on the Day of Judgement. S ʿrah 18 – al-Kahf Juz' 15 281

45. And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it733 and [then] it becomes dry remnants, scattered by the winds. And AlIOEh is ever, over all things, Perfect in Ability.

46. Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord734 for

reward and better for [one's] hope.

47. And [warn off] the Day when We will remove the mountains and you will see the earth prominent,⁷³⁵ and We will gather them and not leave behind from them anyone.

48. And they will be presented before your Lord in rows, [and He will say], "You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment."

49. And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one.

50. And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He was of the jinn and departed from [i.e., disobeyed] the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange.

51. I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguiders as assistants.

⁷³³Absorbs it, growing lush and thick.

⁷³⁴i.e., in His sight or evaluation.

⁷³⁵i.e., bare and exposed.

S ʿrah 18 – al-Kahf Juzʿ 15
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52. And [warn off] the Day when He will say, "Call 'My partners' whom you claimed," and they will invoke them, but they will not respond to them. And We will put between them [a valley off] destruction.

53. And the criminals will see the Fire and will be certain that they are to fall therein. And they will not find from it a way elsewhere.

54. And We have certainly diversified in this Qurʾān for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute.

55. And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that there [must] befall them the [accustomed] precedent of the former peoples⁷³⁶ or that the punishment should come [directly] before them.

56. And We send not the messengers except as bringers of good tidings and warners. And those who disbelieve dispute by [using] falsehood to [attempt to] invalidate thereby the truth and have taken My verses, and that of which they are warned, in ridicule.

57. And who is more unjust than one who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance – they will never be guided, then – ever.

58. And your Lord is the Forgiving, full of mercy. If He were to impose blame upon them for what they earned, He would have hastened for them the punishment. Rather, for them is an appointment from which they will never find an escape.

59. And those cities – We destroyed them when they wronged, and We made for their destruction an appointed time.

⁷³⁶Who denied the truth brought by Allāh's messengers.

S ʿrah 18 – al-Kahf Juzʿ 15
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60. And [mention] when Moses said to his boy [i.e., servant], "I will not cease [traveling] until I reach the junction of the two seas or continue for a long period."

61. But when they reached the junction between them, they forgot

their fish, and it took its course into the sea, slipping away.

62. So when they had passed beyond it, [Moses] said to his boy, "Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue."

63. He said, "Did you see when we retired to the rock? Indeed, I

forgot [there] the fish. And none made me forget it except Satan – that I should mention it. And it took its course into the sea amazingly."

64. [Moses] said, "That is what we were seeking." So they returned, following their footprints.

65. And they found a servant from among Our servants [i.e., al-Khidhr] to whom We had given mercy from Us and had taught him from Us a [certain] knowledge.

66. Moses said to him, "May I follow you on [the condition] that you

teach me from what you have been taught of sound judgement?"

67. He said, "Indeed, with me you will never be able to have patience.

68. And how can you have patience for what you do not encompass in knowledge?"

69. [Moses] said, "You will find me, if Allāh wills, patient, and I will not disobey you in [any] order."

70. He said, "Then if you follow me, do not ask me about anything until I make to you about it mention [i.e., explanation]."

71. So they set out, until when they had embarked on the ship, he [i.e., al-Khidhr] tore it open.

[Moses] said, "Have you torn it open

to drown its people? You have certainly done a grave thing."

72. [Al-Khidhr] said, "Did I not say that with me you would never be able to have patience?"

73. [Moses] said, "Do not blame me for what I forgot and do not cover me in my matter with difficulty."

S ʿrah 18 – al-Kahf Juzʿ 16
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74. So they set out, until when they met a boy, he [i.e., al-Khidhr] killed him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."

75. [Al-Khidhr] said, "Did I not tell you that with me you would never be able to have patience?"

76. [Moses] said, "If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse."

77. So they set out, until when they came to the people of a town,

they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so he [i.e., al-Khidhr] restored it. [Moses] said, "If you wished, you could have taken for it a payment."

78. [Al-Khidhr] said, "This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience.

79. As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force.

80. And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.

81. So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.

82. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord.

And I did it not of my own accord. That is the interpretation of that about which you could not have patience."

83. And they ask you, [O Mu'ammad], about Dhul-Qarnayn.

Say, "I will recite to you about him a report."

84. Indeed, We established him upon the earth, and We gave him to everything a way [i.e., means]. S ʿrah 18 – al-Kahf Juzʿ 16 285

85. So he followed a way
86. Until, when he reached the setting of the sun [i.e., the west], he found it [as if] setting in a spring of dark mud,⁷³⁷ and he found near it a people. We [i.e., Alloh] said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness."

87. He said, "As for one who wrongs,⁷³⁸ we will punish him. Then he will be returned to his Lord, and He will punish him with a

terrible punishment [i.e., Hellfire].

88. But as for one who believes and does righteousness, he will have a reward of the best [i.e., Paradise], and we [i.e., Dhul-Qarnayn] will speak to him from our command with ease."

89. Then he followed a way
90. Until, when he came to the rising of the sun [i.e., the east], he found it rising on a people for whom We had not made against it any shield.

91. Thus.⁷³⁹ And We had encompassed [all] that he had in knowledge.

92. Then he followed a way

93. Until, when he reached [a pass] between two mountains, he found

beside them a people who could hardly understand [his] speech.

94. They said, "O Dhul-Qarnayn, indeed Gog and Magog⁷⁴⁰ are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?"

95. He said, "That in which my Lord has established me is better [than what you offer], but assist me with strength [i.e., manpower]; I will make between you and them a dam.

⁷³⁷Another meaning is "a hot spring."

⁷³⁸Persists in disbelief and rebellion.

⁷³⁹Such was the affair of Dhul-Qarnayn.

⁷⁴⁰Savage tribes who had ravaged large parts of central Asia, committing every kind of atrocity.

S ʿrah 18 – al-Kahf Juzʿ 16 286

96. Bring me sheets of iron" – until, when he had leveled [them] between the two mountain walls, he said, "Blow [with bellows]," until when he had made it [like] fire, he said, "Bring me, that I may pour over it molten copper."

97. So they [i.e., Gog and Magog] were unable to pass over it, nor were they able [to effect] in it any penetration.

98. [Dhul-Qarnayn] said, "This is a mercy from my Lord; but when the promise of my Lord⁷⁴¹ comes [i.e., approaches], He will make it level, and ever is the promise of my Lord true."

99. And We will leave them that day⁷⁴² surging over each other,

and [then] the Horn will be blown, and We will assemble them in [one] assembly.

100. And We will present Hell that Day to the disbelievers, on display –

101. Those whose eyes had been within a cover [removed] from My remembrance,⁷⁴³ and they were not able to hear.⁷⁴⁴

102. Then do those who disbelieve think that they can take My servants instead of Me as allies? Indeed, We have prepared Hell for the disbelievers as a lodging.

103. Say, [O Mu'ammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds?"

104. [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."

105. Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless;

and We will not assign to them on the Day of Resurrection any weight [i.e., importance].

106. That is their recompense – Hell – for what they denied and [because] they took My signs and My messengers in ridicule.

⁷⁴¹i.e., the Hour of Resurrection.

⁷⁴²The day the dam is destroyed.

⁷⁴³i.e., Alloh's signs or the Qurʾān.

⁷⁴⁴They refused to listen to the Qurʾān or to understand it. S ʿrah 18 – al-Kahf Juzʿ 16 287

107. Indeed, those who have believed and done righteous deeds –

they will have the Gardens of Paradise⁷⁴⁵ as a lodging,
108. Wherein they abide eternally. They will not desire from it any transfer.

109. Say, "If the sea were ink for [writing] the words⁷⁴⁶ of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement."

110. Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone."

745i.e., the highest part of Paradise, al-Firdaus.
 746The words of ALLOEh's unlimited knowledge or words describing His attributes and His grandeur or praise of Him (subúOEEnahu wa taÓOEIOE).
 S ´rah 19 – Maryam JuzŌ 16
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 S´rah Maryam747
 BismilloEHir-RaúmOEnir-Raúeem
 1. KOEf, HOE, YOE, ÓAyn, êOEEd.748
 2. [This is] a mention of the mercy of your Lord to His servant Zechariah
 3. When he called to his Lord a private call [i.e., supplication].
 4. He said, "My Lord, indeed my bones have weakened, and my head has filled749 with white, and never have I been in my supplication to You, my Lord, unhappy [i.e., disappointed].
 5. And indeed, I fear the successors750 after me, and my wife has been barren, so give me from Yourself an heir
 6. Who will inherit me751 and inherit from the family of Jacob. And make him, my Lord, pleasing [to You]."
 7. [He was told],752 "O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name."
 8. He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?"
 9. [An angel] said, "Thus [it will be]; your Lord says, 'It is easy for Me, for I created you before, while you were nothing.'"
 10. [Zechariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound."753
 747Maryam: Mary (the mother of Prophet Jesus).
 748See footnote to 2:1.
 749Literally, "ignited." The spread of white hair throughout the head is likened to that of fire in the bush.
 750Those relatives from the father's side who would inherit religious authority.
 751Inherit from me religious knowledge and prophethood.
 752By ALLOEh (subúOEEnahu wa taÓOEIOE) through the angels.
 753i.e., without illness or defect.
 S ´rah 19 – Maryam JuzŌ 16
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11. So he came out to his people from the prayer chamber and signaled to them to exalt [ALLOEh] in the morning and afternoon.
 12. [ALLOEh said], "O John, take the Scripture [i.e., adhere to it] with determination." And We gave him judgement [while yet] a boy
 13. And affection from Us and purity, and he was fearing of ALLOEh
 14. And dutiful to his parents, and he was not a disobedient tyrant.
 15. And peace be upon him the day he was born and the day he dies and the day he is raised alive.
 16. And mention, [O Muúammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east.
 17. And she took, in seclusion from them, a screen. Then We sent to her Our Angel [i.e., Gabriel], and he represented himself to her as a well-proportioned man.
 18. She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of ALLOEh."
 19. He said, "I am only the messenger of your Lord to give you [news of] a pure boy [i.e., son]."
 20. She said, "How can I have a boy while no man has touched me and I have not been unchaste?"
 21. He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.'"
 22. So she conceived him, and she withdrew with him to a remote place.
 23. And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."
 24. But he754 called her from below her, "Do not grieve; your Lord has provided beneath you a stream.
 754There is a difference of opinion among scholars as to whether "he" refers to the baby or to the angel.
 S ´rah 19 – Maryam JuzŌ 16
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 25. And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.
 26. So eat and drink and be contented. And if you see from among

humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.'"
 27. Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented.
 28. O sister [i.e., descendant] of Aaron, your father was not a man of evil, nor was your mother unchaste."
 29. So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"
 30. [Jesus] said, "Indeed, I am the servant of ALLOEh. He has given me the Scripture and made me a prophet.
 31. And He has made me blessed wherever I am and has enjoined upon me prayer and zakOEh as long as I remain alive
 32. And [made me] dutiful to my mother, and He has not made me a wretched tyrant.
 33. And peace is on me the day I was born and the day I will die and the day I am raised alive."
 34. That is Jesus, the son of Mary – the word of truth about which they are in dispute.
 35. It is not [befitting] for ALLOEh to take a son; exalted is He!755
 When He decrees an affair, He only says to it, "Be," and it is.
 36. [Jesus said], "And indeed, ALLOEh is my Lord and your Lord, so worship Him. That is a straight path."
 37. Then the factions differed [concerning Jesus] from among them, so woe to those who disbelieved – from the scene of a tremendous Day.
 38. How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error.
 755i.e., far removed is He from any such need.
 S ´rah 19 – Maryam JuzŌ 16
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 39. And warn them, [O Muúammad], of the Day of Regret, when the matter will be concluded;756
 and [yet], they are in [a state of] heedlessness, and they do not believe.
 40. Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned.
 41. And mention in the Book [the story of] Abraham. Indeed, he

was a man of truth and a prophet.

42. [Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all?

43. O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.

44. O my father, do not worship [i.e., obey] Satan. Indeed Satan has ever been, to the Most Merciful, disobedient.

45. O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]."

46. [His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time."

47. [Abraham] said, "Peace [i.e., safety] will be upon you. 757 I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.

48. And I will leave you and those you invoke other than Alloh and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy [i.e., disappointed]."

49. So when he had left them and those they worshipped other than Alloh, We gave him Isaac and Jacob, and each [of them] We made a prophet.

756 i.e., "judged" or "accomplished."

757 Meaning "You are secure" or "I will not harm you."

S ʿrah 19 – Maryam Juzʾ 16
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50. And We gave them of Our mercy, and We made for them a mention [i.e., reputation] of high honor.

51. And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet. 758

52. And We called him from the side of the mount 759 at [his] right and brought him near, confiding [to him].

53. And We gave him out of Our mercy his brother Aaron as a prophet.

54. And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet.

55. And he used to enjoin on his people prayer and zakoh and was to his Lord pleasing [i.e., accepted by Him].

56. And mention in the Book, Idrees. Indeed, he was a man of truth and a prophet.

57. And We raised him to a high station.

58. Those were the ones upon whom Alloh bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel [i.e., Jacob], and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.

59. But there came after them successors [i.e., later generations] who neglected prayer and pursued desires; so they are going to meet evil 760 –

60. Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all.

61. [Therein are] gardens of perpetual residence which the Most

758A messenger (ras ʿl) is one who was charged by Alloh to reform society.

A prophet (nabʿ) is one who received revelation from Alloh, the latter

being more numerous than the former.

759 Mount Sinai.

760 Described as a valley in Hell or may be rendered "the consequence of error."

S ʿrah 19 – Maryam Juzʾ 16
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Merciful has promised His servants in the unseen. Indeed, His promise has ever been eminent. 761

62. They will not hear therein any ill speech – only [greetings of] peace – and they will have their provision therein, morning and afternoon.

63. That is Paradise, which We give as inheritance to those of Our servants who were fearing of Alloh.

64. [Gabriel said], 762 "And we [angels] descend not except by the order of your Lord. To Him belongs that before us and that behind us and what is in between. And never is your Lord

forgetful –

65. Lord of the heavens and the earth and whatever is between them – so worship Him and have patience for His worship. Do you know of any similarity to Him?"

66. And man [i.e., the disbeliever] says, "When I have died, am I going to be brought forth alive?"

67. Does man not remember that We created him before, while he was nothing?

68. So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees. 763

69. Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence.

70. Then, surely it is We who are most knowing of those most worthy of burning therein.

71. And there is none of you except he will come to it. 764 This is upon your Lord an inevitability decreed.

761 Literally, "that to which all will come."

762 In answer to the Prophet's wish that Gabriel would visit him more often.

763 i.e., fallen on their knees from terror or dragged there unwillingly on their knees.

764 i.e., be exposed to it. However, the people of Paradise will not be harmed thereby.

S ʿrah 19 – Maryam Juzʾ 16
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72. Then We will save those who feared Alloh and leave the wrongdoers within it, on their knees.

73. And when Our verses are recited to them as clear evidences, those who disbelieve say to those who believe, "Which of [our] two parties is best in position and best in association?" 765

74. And how many a generation have We destroyed before them who were better in possessions and [outward] appearance?

75. Say, "Whoever is in error – let the Most Merciful extend for him an extension [in wealth and time] until, when they see that which they were promised – either punishment [in this world] or the Hour [of resurrection] – they will come to know who is worst in position and weaker in soldiers."

76. And *AlloEh* increases those who were guided, in guidance, and the enduring good deeds are better to your Lord⁷⁶⁶ for reward and better for recourse.

77. Then, have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and children [in the next life]"?

78. Has he looked into the unseen, or has he taken from the Most Merciful a promise?

79. No! We will record what he says and extend [i.e., increase] for him from the punishment extensively.

80. And We will inherit him [in] what he mentions,⁷⁶⁷ and he will come to Us alone.

81. And they have taken besides *AlloEh* [false] deities that they would be for them [a source of] honor.

82. No! They [i.e., those "gods"] will deny their worship of them and will be against them opponents [on the Day of Judgement].

83. Do you not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant] incitement?

765In regard to worldly interests.

766i.e., in the sight or evaluation of *AlloEh*.

767Instead of giving him wealth and children in the Hereafter, *AlloEh* will take from him those he had in worldly life at the time of his death.

S´rah 19 – Maryam JuzÖ 16
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84. So be not impatient over them. We only count out [i.e., allow] to them a [limited] number.⁷⁶⁸

85. On the Day We will gather the righteous to the Most Merciful as a delegation

86. And will drive the criminals to Hell in thirst

87. None will have [power of] intercession except he who had taken from the Most Merciful a covenant.⁷⁶⁹

88. And they say, "The Most Merciful has taken [for Himself] a son."

89. You have done an atrocious thing.

90. The heavens almost rupture therefrom and the earth splits open

and the mountains collapse in devastation

91. That they attribute to the Most Merciful a son.

92. And it is not appropriate for the Most Merciful that He should take a son.

93. There is no one in the heavens and earth but that he comes to the Most Merciful as a servant.

94. He has enumerated them and counted them a [full] counting.

95. And all of them are coming to Him on the Day of Resurrection alone.

96. Indeed, those who have believed and done righteous deeds – the Most Merciful will appoint for them affection.⁷⁷⁰

97. So, [O Muáammad], We have only made it [i.e., the QurÖEn] easy in your tongue [i.e., the Arabic language] that you may give good tidings thereby to the righteous and warn thereby a hostile people.

98. And how many have We destroyed before them of generations? Do you perceive of them anyone or hear from them a sound?

768Of breaths, of days, or of evil deeds.

769Not to worship other than Him.

770From Himself and from among each other.

S´rah 20 – *SoE HOE* JuzÖ 16
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S´rah *SoE HOE* 771

BismilloEhir-RaúmoEnir-Raúeem

1. *SoE, HOE*.⁷⁷²

2. We have not sent down to you the QurÖEn that you be distressed

3. But only as a reminder for those who fear [*AlloEh*] –

4. A revelation from He who created the earth and highest heavens,

5. The Most Merciful [who is] above the Throne established.⁷⁷³

6. To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil.

7. And if you speak aloud – then indeed, He knows the secret and what is [even] more hidden.

8. *AlloEh* – there is no deity except Him. To Him belong the best names.

9. And has the story of Moses reached you? –

10. When he saw a fire and said to his family, "Stay here; indeed,

I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance."

11. And when he came to it, he was called, "O Moses,

12. Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of *SuwOE*.

13. And I have chosen you, so listen to what is revealed [to you].

14. Indeed, I am *AlloEh*. There is no deity except Me, so worship Me and establish prayer for My remembrance.

15. Indeed, the Hour is coming – I almost conceal it⁷⁷⁴ – so that every soul may be recompensed according to that for which it strives.

771*SoE HOE*: (the letters) <*OE* and *hOE*.

772See footnote to 2:1.

773i.e., having ascendancy over all creation. See footnote to 2:19.

774Meaning that *AlloEh* (*subúOE*nahu wa taÖEOEIOE) keeps knowledge of the Hour hidden from everyone except Himself.

S´rah 20 – *SoE HOE* JuzÖ 16
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16. So do not let one avert you from it⁷⁷⁵ who does not believe in it and follows his desire, for you [then] would perish.

17. And what is that in your right hand, O Moses?"

18. He said, "It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses."

19. [*AlloEh*] said, "Throw it down, O Moses."

20. So he threw it down, and thereupon it was a snake, moving swiftly.

21. [*AlloEh*] said, "Seize it and fear not; We will return it to its former condition.

22. And draw in your hand to your side; it will come out white without disease – another sign,

23. That We may show you [some] of Our greater signs.

24. Go to Pharaoh. Indeed, he has transgressed [i.e., tyrannized]."

25. [Moses] said, "My Lord, expand [i.e., relax] for me my breast [with assurance]

26. And ease for me my task

27. And untie the knot from my tongue

28. That they may understand my speech.

29. And appoint for me a minister [i.e., assistant] from my family –

30. Aaron, my brother.

31. Increase through him my strength
 32. And let him share my task
 33. That we may exalt You much
 34. And remember You much.
 35. Indeed, You are of us ever Seeing."
 36. [AlloEh] said, "You have been granted your request, O Moses.
 775From preparation for the Hour or for the Hereafter.
 S ´rah 20 – \$OE HOE JuzÖ 16 298
 37. And We had already conferred favor upon you another time,
 38. When We inspired to your mother what We inspired,
 39. [Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.' And I bestowed upon you love from Me⁷⁷⁶ that you would be brought up under My eye [i.e., observation and care].
 40. [And We favored you] when your sister went and said, 'Shall I direct you to someone who will be responsible for him?' So We restored you to your mother that she might be content and not grieve. And you killed someone,⁷⁷⁷ but We saved you from retaliation and tried you with a [severe] trial. And you remained [some] years among the people of Madyan. Then you came [here] at the decreed time, O Moses.
 41. And I produced you for Myself.⁷⁷⁸
 42. Go, you and your brother, with My signs and do not slacken in My remembrance.
 43. Go, both of you, to Pharaoh. Indeed, he has transgressed.
 44. And speak to him with gentle speech that perhaps he may be reminded or fear [AlloEh]."
 45. They said, "Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress."
 46. [AlloEh] said, "Fear not. Indeed, I am with you both; I hear and I see.
 47. So go to him and say, 'Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not torment them. We have come to you with a sign from your Lord. And peace⁷⁷⁹ will be upon he who follows the guidance.

⁷⁷⁶AlloEh put love of Moses into the hearts of the people.
⁷⁷⁷The Copt who died after being struck by Moses.
⁷⁷⁸AlloEh had already selected Moses and made him strong in body and character according to the requirements of his mission.
⁷⁷⁹i.e., safety and security from AlloEh's punishment.
 S ´rah 20 – \$OE HOE JuzÖ 16 299
 48. Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away.' "
 49. [Pharaoh] said, "So who is the Lord of you two, O Moses?"
 50. He said, "Our Lord is He who gave each thing its form and then guided [it]."
 51. [Pharaoh] said, "Then what is the case of the former generations?"
 52. [Moses] said, "The knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets."
 53. [It is He] who has made for you the earth as a bed [spread out] and inserted therein for you roadways and sent down from the sky, rain and produced thereby categories of various plants.
 54. Eat [therefrom] and pasture your livestock. Indeed in that are signs for those of intelligence.
 55. From it [i.e., the earth] We created you, and into it We will return you, and from it We will extract you another time.
 56. And We certainly showed him [i.e., Pharaoh] Our signs – all of them – but he denied and refused.
 57. He said, "Have you come to us to drive us out of our land with your magic, O Moses?
 58. Then we will surely bring you magic like it, so make between us and you an appointment, which we will not fail to keep and neither will you, in a place assigned."⁷⁸⁰
 59. [Moses] said, "Your appointment is on the day of the festival when the people assemble at mid-morning."⁷⁸¹
 60. So Pharaoh went away, put together his plan, and then came [to Moses].
 61. Moses said to them [i.e., the magicians summoned by Pharaoh],

"Woe to you! Do not invent a lie against AlloEh or He will exterminate you with a punishment; and he has failed who invents [such falsehood]."
⁷⁸⁰Literally, "marked," as to be known. Another meaning is "a place midway [between us]" or "a level place."
⁷⁸¹So that the signs of AlloEh would be seen clearly.
 S ´rah 20 – \$OE HOE JuzÖ 16 300
 62. So they disputed over their affair among themselves and concealed their private conversation.
 63. They said, "Indeed, these are two magicians who want to drive you out of your land with their magic and do away with your most exemplary way [i.e., religion or tradition].
 64. So resolve upon your plan and then come [forward] in line. And he has succeeded today who overcomes."
 65. They said, "O Moses, either you throw or we will be the first to throw."
 66. He said, "Rather, you throw." And suddenly their ropes and staffs seemed to him from their magic that they were moving [like snakes].
 67. And he sensed within himself apprehension, did Moses.
 68. We [i.e., AlloEh] said, "Fear not. Indeed, it is you who are superior.
 69. And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is."
 70. So the magicians fell down in prostration.⁷⁸² They said, "We have believed in the Lord of Aaron and Moses."
 71. [Pharaoh] said, "You believed him [i.e., Moses] before I gave you permission. Indeed, he is your leader who has taught you magic. So I will surely cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees, and you will surely know which of us is more severe in [giving] punishment and more enduring."
 72. They said, "Never will we prefer you over what has come to us of clear proofs and [over] He who created us.⁷⁸³ So decree

whatever you are to decree. You can only decree for this worldly life.
782After they had seen the miracles which ALLOEh had given Moses and that they were realities and not merely impressions of magic.
783This phrase has also been interpreted as an oath, i.e., "...by Him who created us."
S ´rah 20 – \$OE HOE JuzÕ 16 301
73. Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us [to do] of magic. And ALLOEh is better and more enduring."784
74. Indeed, whoever comes to his Lord as a criminal – indeed, for him is Hell; he will neither die therein nor live.
75. But whoever comes to Him as a believer having done righteous deeds – for those will be the highest degrees [in position]:
76. Gardens of perpetual residence beneath which rivers flow, wherein they abide eternally. And that is the reward of one who purifies himself.785
77. And We had inspired to Moses, "Travel by night with My servants and strike for them a dry path through the sea; you will not fear being overtaken [by Pharaoh] nor be afraid [of drowning]."
78. So Pharaoh pursued them with his soldiers, and there covered them from the sea that which covered them,786
79. And Pharaoh led his people astray and did not guide [them].
80. O Children of Israel, We delivered you from your enemy, and We made an appointment with you787 at the right side of the mount, and We sent down to you manna and quails,
81. [Saying], "Eat from the good things with which We have provided you and do not transgress [or oppress others] therein, lest My anger should descend upon you. And he upon whom My anger descends has certainly fallen [i.e., perished]."
82. But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.

83. [ALLOEh said], "And what made you hasten from your people, O Moses?"
784In reward and in punishment.
785From all uncleanness, the greatest of which is worship and obedience to other than ALLOEh.
786i.e., not only the water but that which only ALLOEh knows – terror, pain, regret, etc.
787i.e., with your prophet, to receive the scripture for you.
S ´rah 20 – \$OE HOE JuzÕ 16 302
84. He said, "They are close upon my tracks, and I hastened to You, my Lord, that You be pleased."
85. [ALLOEh] said, "But indeed, We have tried your people after you [departed], and the SOEmir¥788 has led them astray."
86. So Moses returned to his people, angry and grieved.789 He said,
"O my people, did your Lord not make you a good promise?790 Then, was the time [of its fulfillment] too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?"
87. They said, "We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the SOEmir¥ throw."
88. And he extracted for them [the statue of] a calf which had a lowing sound, and they said, "This is your god and the god of Moses, but he forgot."
89. Did they not see that it could not return to them any speech [i.e., response] and that it did not possess for them any harm or benefit?
90. And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order."
91. They said, "We will never cease being devoted to it [i.e., the calf] until Moses returns to us."
92. [Moses] said, "O Aaron, what prevented you, when you saw them going astray,
93. From following me? Then have you disobeyed my order?"

94. [Aaron] said, "O son of my mother, do not seize [me] by my beard or by my head. Indeed, I feared that you would say,
788Translated as "the Samaritan" (from Samaria), a hypocrite among them who led the Children of Israel into idol-worship.
789The meaning may also be "angry and enraged."
790That He would send down the Torah, containing guidance for you.
S ´rah 20 – \$OE HOE JuzÕ 16 303
'You caused division among the Children of Israel, and you did not observe [or await] my word.'"
95. [Moses] said, "And what is your case, O SOEmir¥?"
96. He said, "I saw what they did not see, so I took a handful [of dust] from the track of the messenger791 and threw it,792 and thus did my soul entice me."
97. [Moses] said, "Then go. And indeed, it is [decreed] for you in [this] life to say, 'No contact.'793 And indeed, you have an appointment [in the Hereafter] you will not fail to keep. And look at your 'god' to which you remained devoted. We will surely burn it and blow it [i.e., its ashes] into the sea with a blast.
98. Your god is only ALLOEh, except for whom there is no deity. He has encompassed all things in knowledge."
99. Thus, [O Muáammad], We relate to you from the news of what has preceded. And We have certainly given you from Us a message [i.e., the QurÕEn].
100. Whoever turns away from it – then indeed, he will bear on the Day of Resurrection a burden [i.e., great sin],
101. [Abiding] eternally therein,794 and evil it is for them on the Day of Resurrection as a load –
102. The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed.795
103. They will murmur among themselves, "You remained not but ten [days in the world]."
104. We are most knowing of what they say when the best of them in manner [i.e., wisdom or speech] will say, "You remained

not but one day."

791*i.e., a hoof-print in the sand left by the angel Gabriel's horse.*
792*Into the fire upon the melted ornaments in order to form the calf.*

793*i.e., Do not touch me. As chastisement, he was to be completely shunned by all people.*

794*i.e., in the state of sin.*

795*From terror, or blinded completely.*

S ´rah 20 – \$OE HOE JuzŒ 16
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105. And they ask you about the mountains, so say, "My Lord will blow them away with a blast."
106. And He will leave it [*i.e., the earth*] a level plain;

107. You will not see therein a depression or an elevation."

108. That Day, they [*i.e., everyone*] will follow [the call of] the Caller⁷⁹⁷ [with] no deviation therefrom, and [all] voices will be stilled before the Most Merciful, so you will not hear except

a whisper [of footsteps].

109. That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word.

110. He [*i.e., AlŒEh*] knows what is [presently] before them and what will be after them,⁷⁹⁸ but they do not encompass it [*i.e., what He knows*] in knowledge.

111. And [all] faces will be humbled before the Ever-Living, the

Sustainer of existence. And he will have failed who carries injustice.⁷⁹⁹

112. But he who does of righteous deeds while he is a believer – he will neither fear injustice nor deprivation.

113. And thus We have sent it down as an Arabic QurŒEn⁸⁰⁰ and

have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance.

114. So high [above all] is AlŒEh, the Sovereign, the Truth. And, [O Muáammad], do not hasten with [recitation of] the QurŒEn before its revelation is completed to you, and say, "My Lord, increase me in knowledge."

115. And We had already taken a promise from Adam before, but he forgot; and We found not in him determination.⁸⁰¹

796*Once they have been reduced to dust.*

797*To the gathering for judgement.*

798*See footnote to 2:255.*

799*i.e., sin or wrongdoing towards AlŒEh or any of His creation.*

800*i.e., revealed in the Arabic language.*

801*To resist temptation.*

S ´rah 20 – \$OE HOE JuzŒ 16
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116. And [mention] when We said to the angels, "Prostrate to Adam,"

and they prostrated, except Iblees;⁸⁰² he refused.

117. So We said, "O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer.

118. Indeed, it is [promised] for you not to be hungry therein or be unclothed.

119. And indeed, you will not be thirsty therein or be hot from the sun."

120. Then Satan whispered to him; he said, "O Adam, shall I direct

you to the tree of eternity and possession that will not deteriorate?"

121. And they [*i.e., Adam and his wife*] ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. And Adam disobeyed his Lord and erred.

122. Then his Lord chose him and turned to him in forgiveness and guided [him].

123. [AlŒEh] said, "Descend from it [*i.e., Paradise*] – all, [your descendants] being enemies to one another. And if there should come to you guidance from Me – then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter].

124. And whoever turns away from My remembrance – indeed, he

will have a depressed [*i.e., difficult*] life, and We will gather [*i.e., raise*] him on the Day of Resurrection blind."

125. He will say, "My Lord, why have you raised me blind while I was [once] seeing?"

126. [AlŒEh] will say, "Thus did Our signs come to you, and you forgot

[*i.e., disregarded*] them; and thus will you this Day be forgotten."

127. And thus do We recompense he who transgressed and did not believe in the signs of his Lord.

And the punishment of the Hereafter is more severe and more enduring.⁸⁰³

802*See footnote to 2:34.*

803*Than that of this world.*

S ´rah 20 – \$OE HOE JuzŒ 16
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128. Then, has it not become clear to them how many generations We destroyed before them as they walk among their dwellings? Indeed in that are signs for those of intelligence.

129. And if not for a word⁸⁰⁴ that preceded from your Lord, it [*i.e., punishment*] would have been an obligation [due immediately],⁸⁰⁵ and [if not for] a specified term [decreed].

130. So be patient over what they say and exalt [AlŒEh] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night [exalt Him] and at the ends of the day, that you may be satisfied.

131. And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.

132. And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness.

133. And they say, "Why does he not bring us a sign from his Lord?"

Has there not come to them evidence of what was in the former scriptures?⁸⁰⁶

134. And if We had destroyed them with a punishment before him,⁸⁰⁷

they would have said, "Our Lord, why did You not send to us a messenger so we could have followed Your verses [*i.e., teachings*] before we were humiliated and disgraced?"

135. Say, "Each [of us] is waiting;⁸⁰⁸ so wait. For you will know

who are the companions of the sound path and who is guided."

804*See footnote to 10:19.*

820Those they claim to be "children" of Alloh, such as the angels, Ezra, Jesus, etc.
 821See footnote to 2:255.
 822The signs present in the heavens.
 S´rah 21 – al-AnbiyOEJuzO 17 310
 34. And We did not grant to any man before you eternity [on earth];
 so if you die – would they be eternal?
 35. Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned.
 36. And when those who disbelieve see you, [O Muáammad], they take you not except in ridicule, [saying], "Is this the one who mentions [i.e., insults] your gods?" And they are, at the mention of the Most Merciful, disbelievers.
 37. Man was created of haste [i.e., impatience]. I will show you My signs [i.e., vengeance], so do not impatiently urge Me.
 38. And they say, "When is this promise, if you should be truthful?"
 39. If those who disbelieved but knew the time when they will not avert the Fire from their faces or from their backs and they will not be aided...823
 40. Rather, it will come to them unexpectedly and bewilder them, and they will not be able to repel it, nor will they be reprieved.
 41. And already were messengers ridiculed before you, but those who mocked them were enveloped by what they used to ridicule.
 42. Say, "Who can protect you at night or by day from the Most Merciful?" But they are, from the remembrance of their Lord, turning away.
 43. Or do they have gods to defend them other than Us? They are unable [even] to help themselves, nor can they be protected from Us.
 44. But, [on the contrary], We have provided good things for these [disbelievers] and their fathers until life was prolonged for them. Then do they not see that We set upon the land, reducing it from its borders?824 Is it they who will overcome?

45. Say, "I only warn you by revelation." But the deaf do not hear the call when they are warned.
 823The completion of the sentence is understood to be "...they would not be asking in disbelief and ridicule to be shown the punishment."
 824See footnote to 13:41.
 S´rah 21 – al-AnbiyOEJuzO 17 311
 46. And if [as much as] a whiff of the punishment of your Lord should touch them, they would surely say, "O woe to us! Indeed, we have been wrongdoers."
 47. And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed,825 We will bring it forth. And sufficient are We as accountant.
 48. And We had already given Moses and Aaron the criterion and a light and a reminder826 for the righteous
 49. Who fear their Lord unseen,827 while they are of the Hour apprehensive.
 50. And this [QurOEn] is a blessed message which We have sent down. Then are you with it unacquainted?828
 51. And We had certainly given Abraham his sound judgement before,829 and We were of him well-Knowing
 52. When he said to his father and his people, "What are these statues to which you are devoted?"
 53. They said, "We found our fathers worshippers of them."
 54. He said, "You were certainly, you and your fathers, in manifest error."
 55. They said, "Have you come to us with truth, or are you of those who jest?"
 56. He said, "[No], rather, your Lord is the Lord of the heavens and the earth who created them, and I, to that, am of those who testify.
 57. And [I swear] by Alloh, I will surely plan against your idols after you have turned and gone away."
 825i.e., anything as small or insignificant as a mustard seed.
 826These are three qualities of the Torah.

827Which can mean "Him being unseen" by them or "though they are unseen" by others.
 828i.e., pretending ignorance, disapproving or refusing to acknowledge it?
 829i.e., before Moses. Alloh had guided him from early youth.
 S´rah 21 – al-AnbiyOEJuzO 17 312
 58. So he made them into fragments, except a large one among them, that they might return to it [and question].
 59. They said, "Who has done this to our gods? Indeed, he is of the wrongdoers."
 60. They said, "We heard a young man mention them who is called Abraham."
 61. They said, "Then bring him before the eyes of the people that they may testify."830
 62. They said, "Have you done this to our gods, O Abraham?"
 63. He said, "Rather, this – the largest of them – did it, so ask them, if they should [be able to] speak."
 64. So they returned to [blaming] themselves and said [to each other], "Indeed, you are the wrongdoers."
 65. Then they reversed themselves,831 [saying], "You have already known that these do not speak!"
 66. He said, "Then do you worship instead of Alloh that which does not benefit you at all or harm you?
 67. Uff832 to you and to what you worship instead of Alloh. Then will you not use reason?"
 68. They said, "Burn him and support your gods – if you are to act."
 69. We [i.e., Alloh] said, "O fire, be coolness and safety upon Abraham."
 70. And they intended for him a plan [i.e., harm], but We made them the greatest losers.
 71. And We delivered him and Lot to the land which We had blessed for the worlds [i.e., peoples].
 830To what they had heard him say. It may also mean "...that they may witness [what will be done to him as punishment]."
 831After first admitting their error, they were seized by pride and obstinacy.

832An exclamation of anger and displeasure.

S ´rah 21 – al-AnbiyOEJ JuzO 17 313

72. And We gave him Isaac and Jacob in addition, and all [of them]

We made righteous.

73. And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakOEh; and they were worshippers of Us.

74. And to Lot We gave judgement and knowledge, and We saved him from the city that was committing wicked deeds. Indeed, they were a people of evil, defiantly disobedient.

75. And We admitted him into Our mercy. Indeed, he was of the righteous.

76. And [mention] Noah, when he called [to AlLOEh]833 before [that time], so We responded to him and saved him and his family from the great affliction [i.e., the flood].

77. And We aided [i.e., saved] him from the people who denied Our signs. Indeed, they were a people of evil, so We drowned them, all together.

78. And [mention] David and Solomon, when they judged concerning

the field – when the sheep of a people overran it [at night],834 and We were witness to their judgement.

79. And We gave understanding of it [i.e., the case] to Solomon, and to each [of them] We gave judgement and knowledge.

And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that].835

80. And We taught him the fashioning of coats of armor to protect

you from your [enemy in] battle.

So will you then be grateful?

81. And to Solomon [We subjected] the wind, blowing forcefully, proceeding by his command toward the land which We had blessed. And We are ever, of all things, Knowing.

833i.e., supplicated against his people who had persisted in denial and animosity.

See 71:26-28.

834Eating and destroying the crops.

835Meaning that AlLOEh has always been capable of accomplishing whatever He wills.

S ´rah 21 – al-AnbiyOEJ JuzO 17 314

82. And of the devils [i.e., jinn] were those who dived for him and did work other than that. And We were of them a guardian.836

83. And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and You are the most merciful of the merciful." 84. So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of AlLOEh].

85. And [mention] Ishmael and Idrees and Dhul-Kifl; all were of the patient.

86. And We admitted them into Our mercy. Indeed, they were of the righteous.

87. And [mention] the man of the fish [i.e., Jonah], when he went off in anger837 and thought that We would not decree [anything] upon him.838 And he called out within the darknesses,839

"There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."

88. So We responded to him and saved him from the distress. And thus do We save the believers.

89. And [mention] Zechariah, when he called to his Lord, "My Lord, do not leave me alone [with no heir], while You are the best of inheritors."

90. So We responded to him, and We gave to him John, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.

91. And [mention] the one who guarded her chastity [i.e., Mary], so We blew into her [garment] through Our angel [i.e., Gabriel], and We made her and her son a sign for the worlds.

836Preventing any disobedience or deviation by them from Solomon's instructions and protecting him from being harmed by them.

837At the disbelief of his people.

838Or "would not restrict him" in the belly of the fish.

839That of the night, of the sea, and of the fish's interior.

S ´rah 21 – al-AnbiyOEJ JuzO 17 315

92. Indeed this, your religion, is one religion,840 and I am your Lord, so worship Me.

93. And [yet] they divided their affair [i.e., that of their religion] among themselves,841 [but] all to Us will return.

94. So whoever does righteous deeds while he is a believer – no denial will there be for his effort,842 and indeed We [i.e., Our angels], of it, are recorders.

95. And it is prohibited to [the people of] a city which We have destroyed that they will [ever] return843

96. Until when [the dam of] Gog and Magog has been opened and they, from every elevation, descend

97. And [when] the true promise [i.e., the resurrection] has approached; then suddenly the eyes of those who disbelieved will be staring [in horror, while they say], "O woe to us; we had been unmindful of this; rather, we were wrongdoers."

98. Indeed, you [disbelievers] and what you worship other than

AlLOEh are the firewood of Hell. You will be coming to [enter] it.

99. Had these [false deities] been [actual] gods, they would not have come to it, but all are eternal therein.

100. For them therein is heavy sighing, and they therein will not hear.

101. Indeed, those for whom the best [reward] has preceded from Us – they are from it far removed.

102. They will not hear its sound, while they are, in that which their souls desire, abiding eternally.

103. They will not be grieved by the greatest terror,844 and the angels

will meet them, [saying], "This is your Day which you have been promised" –

840i.e., a collective way of life or course of conduct followed by a community.

841Becoming sects and denominations.

842Such a person will not be deprived of his due reward.

843They cannot return to this world, nor can they repent to AlLOEh.

844The events of the Last Hour or of the Resurrection.

S´rah 21 – al-AnbiyOEJuzŌ 17
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104. The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it.⁸⁴⁵

105. And We have already written in the book [of Psalms]⁸⁴⁶ after the [previous] mention⁸⁴⁷ that the land [of Paradise] is inherited by My righteous servants.

106. Indeed, in this [QurŌEn] is notification for a worshipping people.

107. And We have not sent you, [O Muáammad], except as a mercy to the worlds.

108. Say, "It is only revealed to me that your god is but one God; so will you be Muslims [in submission to Him]?"

109. But if they turn away, then say, "I have announced to [all of] you equally.⁸⁴⁸ And I know not whether near or far is that which you are promised.

110. Indeed, He knows what is declared of speech, and He knows what you conceal.

111. And I know not; perhaps it⁸⁴⁹ is a trial for you and enjoyment for a time."

112. [The Prophet (·)] has said, "My Lord, judge [between us] in truth. And our Lord is the Most Merciful, the one whose help is sought against that which you describe."⁸⁵⁰

⁸⁴⁵More literally, "Indeed, We are ever doers" of what We will.

⁸⁴⁶Az-Zab´r can also mean "scriptures" in general.

⁸⁴⁷i.e., the Torah. The "mention" may also refer to the original inscription

with AlOEh, i.e., the Preserved Slate (al-Lawú al-Maúf´th).

⁸⁴⁸The Prophet (·) made this message known to all people, not concealing

any of it from anyone or preferring any group over another.

⁸⁴⁹The postponement of punishment.

⁸⁵⁰i.e., their lies and disbelief.

S´rah 22 – al-íajj JuzŌ 17
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S´rah al-íajj⁸⁵¹

BismillOEhir-RaúMŌEnir-Raúeem

1. O mankind, fear your Lord. Indeed, the convulsion of the [final]

Hour is a terrible thing.

2. On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of AlOEh is severe.

3. And of the people is he who disputes about AlOEh without knowledge and follows every rebellious devil.

4. It has been decreed for him [i.e., every devil] that whoever turns to him – he will misguide him and will lead him to the punishment of the Blaze.

5. O people, if you should be in doubt about the Resurrection, then

[consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed⁸⁵² – that We may show you.⁸⁵³ And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind.

6. That is because AlOEh is the Truth and because He gives life to the dead and because He is over all things competent

⁸⁵¹Al-íajj: The Pilgrimage.

⁸⁵²That which is incomplete. This may include what is aborted at that stage.

⁸⁵³Our power and creative ability.

S´rah 22 – al-íajj JuzŌ 17
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7. And [that they may know] that the Hour is coming – no doubt about it – and that AlOEh will resurrect those in the graves.

8. And of the people is he who disputes about AlOEh without knowledge or guidance or an enlightening book [from Him],

9. Twisting his neck [in arrogance] to mislead [people] from the

way of AlOEh. For him in the world is disgrace, and We will make him taste on the Day of Resurrection the punishment of the Burning Fire [while it is said],
10. "That is for what your hands have put forth and because AlOEh is not ever unjust to [His] servants."

11. And of the people is he who worships AlOEh on an edge.⁸⁵⁴ If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to the other direction]. He has lost [this] world and the Hereafter. That is what is the manifest loss.

12. He invokes instead of AlOEh that which neither harms him nor benefits him. That is what is the extreme error.

13. He invokes one whose harm is closer than his benefit – how wretched the protector and how wretched the associate.

14. Indeed, AlOEh will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, AlOEh does what He intends.

15. Whoever should think that AlOEh will not support him [i.e., Prophet Muáammad (·)] in this world and the Hereafter – let him extend a rope to the ceiling, then cut off [his breath],⁸⁵⁵ and let him see: will his effort remove that which enrages [him]?

16. And thus have We sent it [i.e., the QurŌEn] down as verses of clear evidence and because AlOEh guides whom He intends.

17. Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those

who associated with AlOEh – AlOEh will judge between them ⁸⁵⁴At the edge of his religion, so to speak, i.e., with uncertainty, hypocrisy or heedlessness.

⁸⁵⁵i.e., strangle himself.

S´rah 22 – al-íajj JuzŌ 17
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on the Day of Resurrection. Indeed AlOEh is, over all things, Witness.

18. Do you not see [i.e., know] that to AlOEh prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has

been justified.⁸⁵⁶ And he whom ALLOEh humiliates – for him there is no bestower of honor. Indeed, ALLOEh does what He wills.

19. These⁸⁵⁷ are two adversaries who have disputed over their Lord.

But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water

20. By which is melted that within their bellies and [their] skins.

21. And for [striking] them are maces of iron.

22. Every time they want to get out of it [i.e., Hellfire] from anguish, they will be returned to it, and [it will be said], "Taste the punishment of the Burning Fire!"

23. Indeed, ALLOEh will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk.

24. And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy.

25. Indeed, those who have disbelieved and avert [people] from the way of ALLOEh and [from] al-Masjid al-îarOE, which We made for the people – equal are the resident therein and one from outside – and [also] whoever intends [a deed] therein⁸⁵⁸ of deviation [in religion] or wrongdoing – We will make him taste of a painful punishment.⁸⁵⁶ And therefore decreed.

⁸⁵⁷i.e., the believers and the disbelievers.
⁸⁵⁸Whether inside its boundaries or intending from afar to do evil therein.

The îaram is unique in that the mere intention of sin therein (whether or not it is actually carried out) is sufficient to bring punishment from ALLOEh.

S ʿrah 22 – al-îajj Juzʾ 17
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26. And [mention, O Muʾammad], when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform ʿawOEf⁸⁵⁹ and those who stand [in prayer] and those who bow and prostrate.

27. And proclaim to the people the ʿuajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass –

28. That they may witness [i.e., attend] benefits for themselves and mention the name of ALLOEh on known [i.e., specific] days over what He has provided for them of [sacrificial] animals.⁸⁶⁰ So eat of them and feed the miserable and poor.

29. Then let them end their untidiness and fulfill their vows and

perform ʿawOEf around the ancient House."

30. That [has been commanded], and whoever honors the sacred ordinances of ALLOEh – it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you.⁸⁶¹ So avoid the uncleanness of idols and avoid false statement,

31. Inclining [only] to ALLOEh, not associating [anything] with Him. And he who associates with ALLOEh – it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place.

32. That [is so]. And whoever honors the symbols [i.e., rites] of ALLOEh – indeed, it is from the piety of hearts.

33. For you therein [i.e., the animals marked for sacrifice] are benefits for a specified term;⁸⁶² then their place of sacrifice is at the ancient House.⁸⁶³

⁸⁵⁹See footnote to 2:125.

⁸⁶⁰Al-anŌOE: camels, cattle, sheep and goats.

⁸⁶¹See 5:3.

⁸⁶²i.e., they may be milked or ridden (in the case of camels) before the time of slaughter.

⁸⁶³i.e., within the boundaries of the îaram, which includes MinOE.

S ʿrah 22 – al-îajj Juzʾ 17
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34. And for all religion We have appointed a rite [of sacrifice]⁸⁶⁴ that they may mention the name of ALLOEh over what He has provided for them of [sacrificial] animals. For your god is one God, so to Him submit. And, [O Muʾammad], give good tidings to the humble [before their Lord]

35. Who, when ALLOEh is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer and those who spend from what We have provided them.

36. And the camels and cattle We have appointed for you as among the symbols [i.e., rites] of ALLOEh; for you therein is good. So mention the name of ALLOEh upon them when lined up [for sacrifice]; and when they are [lifeless] on their sides, then eat from them and feed the needy [who does not seek aid] and the beggar. Thus have We subjected them to you that you may be grateful.

37. Their meat will not reach ALLOEh, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify ALLOEh for that [to] which He has guided you; and give good tidings to the doers of good.

38. Indeed, ALLOEh defends those who have believed. Indeed, ALLOEh does not like everyone treacherous and ungrateful.

39. Permission [to fight] has been given to those who are being fought,⁸⁶⁵ because they were wronged. And indeed, ALLOEh is competent to give them victory.

40. [They are] those who have been evicted from their homes without right – only because they say, "Our Lord is ALLOEh." And were it not that ALLOEh checks the people, some by means of others, there would have been demolished monasteries, churches,

synagogues, and mosques in which the name of ALLOEh is much mentioned [i.e., praised]. And ALLOEh will surely support those who support Him [i.e., His cause]. Indeed, ALLOEh is Powerful and Exalted in Might.

⁸⁶⁴i.e., the right of sacrifice has always been a part of ALLOEh's revealed religion.

⁸⁶⁵Referring here to the Prophet's companions.
S ʿrah 22 – al-îajj Juzʾ 17
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41. [And they are] those who, if We give them authority in the land, establish prayer and give zakOEh and enjoin what is right and

forbid what is wrong. And to ALLOEh belongs the outcome of [all] matters.

42. And if they deny you, [O Muáammad] – so, before them, did the people of Noah and ÓAad and Tham d deny [their prophets],

43. And the people of Abraham and the people of Lot

44. And the inhabitants of Madyan. And Moses was denied, so I prolonged enjoyment for the disbelievers; then I seized them, and how [terrible] was My reproach.

45. And how many a city did We destroy while it was committing wrong – so it is [now] fallen into ruin⁸⁶⁶ – and [how many] an abandoned well and [how many] a lofty palace.⁸⁶⁷

46. So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.

47. And they urge you to hasten the punishment. But ALLOEh will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count.

48. And for how many a city did I prolong enjoyment while it was committing wrong. Then I seized it, and to Me is the [final] destination.

49. Say, "O people, I am only to you a clear warner."

50. And those who have believed and done righteous deeds – for them is forgiveness and noble provision.

51. But the ones who strove against Our verses, [seeking] to cause failure⁸⁶⁸ – those are the companions of Hellfire.

⁸⁶⁶Literally, "fallen in upon its roofs," i.e., after the roofs of its buildings had caved in, the walls collapsed over them.

⁸⁶⁷i.e., How many wells have been left inoperative, and how many palaces have been emptied of their occupants in the past.

⁸⁶⁸i.e., trying to undermine their credibility and thereby defeat the Prophet ().

S rah 22 – al-íajj JuzŒ 17
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52. And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But ALLOEh abolishes that which Satan throws in; then ALLOEh makes precise His verses.⁸⁶⁹ And ALLOEh is Knowing and Wise.

53. [That is] so He may make what Satan throws in [i.e., asserts] a trial for those within whose hearts is disease⁸⁷⁰ and those hard of heart. And indeed, the wrongdoers are in extreme dissension.

54. And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it, and their hearts humbly submit to it. And indeed is ALLOEh the Guide of those who have believed to a straight path.

55. But those who disbelieve will not cease to be in doubt of it until the Hour comes upon them unexpectedly or there comes to them the punishment of a barren Day.⁸⁷¹

56. [All] sovereignty that Day is for ALLOEh;⁸⁷² He will judge between them. So they who believed and did righteous deeds will be in the Gardens of Pleasure.

57. And they who disbelieved and denied Our signs – for those there will be a humiliating punishment.

58. And those who emigrated for the cause of ALLOEh and then were killed or died – ALLOEh will surely provide for them a good provision. And indeed, it is ALLOEh who is the best of providers.

59. He will surely cause them to enter an entrance with which they will be pleased, and indeed, ALLOEh is Knowing and Forbearing.

60. That [is so]. And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized – ALLOEh will surely aid him. Indeed, ALLOEh is

⁸⁶⁹Clarifying those issues which were misunderstood to remove any doubt.

⁸⁷⁰See footnote to 2:10.

⁸⁷¹One which will not be followed by night and therefore will not give birth to a new day, referring to the Day of Resurrection.

⁸⁷²None will compete with Him for authority at that time.

S rah 22 – al-íajj JuzŒ 17
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Pardoning and Forgiving.⁸⁷³

61. That⁸⁷⁴ is because ALLOEh causes the night to enter the day and causes the day to enter the night and because ALLOEh is Hearing and Seeing.

62. That is because ALLOEh is the Truth, and that which they call upon other than Him is falsehood, and because ALLOEh is the Most High, the Grand.

63. Do you not see that ALLOEh has sent down rain from the sky and the earth becomes green? Indeed, ALLOEh is Subtle and Acquainted.⁸⁷⁵

64. To Him belongs what is in the heavens and what is on the earth. And indeed, ALLOEh is the Free of need, the Praiseworthy.

65. Do you not see that ALLOEh has subjected to you whatever is on the earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the earth, unless by His permission. Indeed ALLOEh, to the people, is Kind and Merciful.

66. And He is the one who gave you life; then He causes you to die and then will [again] give you life. Indeed, mankind is ungrateful.

67. For every religion We have appointed rites which they perform.

So, [O Muáammad], let them [i.e., the disbelievers] not contend with you over the matter but invite them to your Lord. Indeed, you are upon straight guidance.

68. And if they dispute with you, then say, "ALLOEh is most knowing of what you do.

69. ALLOEh will judge between you on the Day of Resurrection concerning that over which you used to differ."

70. Do you not know that ALLOEh knows what is in the heaven and

⁸⁷³In spite of His ability to take vengeance. The statement contains a suggestion that the believers pardon as well.

⁸⁷⁴i.e., ALLOEh's capability to give assistance or victory to the oppressed.

⁸⁷⁵With His creation and with the needs of His creatures.

S rah 22 – al-íajj JuzŒ 17
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earth? Indeed, that is in a Record.⁸⁷⁶ Indeed that, for AlLOEh, is easy.

71. And they worship besides AlLOEh that for which He has not sent down authority and that of which they have no knowledge. And there will not be for the wrongdoers any helper.

72. And when Our verses are recited to them as clear evidences, you recognize in the faces of those who disbelieve disapproval. They are almost on the verge of assaulting those who recite to them Our verses. Say, "Then shall I inform you of [what is] worse than that?⁸⁷⁷ [It is] the Fire which AlLOEh has promised those who disbelieve, and wretched is the destination."

73. O people, an example is presented, so listen to it. Indeed, those you invoke besides AlLOEh will never create [as much as] a fly, even if they gathered together for it [i.e., that purpose]. And if the fly should steal from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued.⁸⁷⁸

74. They have not appraised AlLOEh with true appraisal.⁸⁷⁹ Indeed, AlLOEh is Powerful and Exalted in Might.

75. AlLOEh chooses from the angels messengers and from the people. Indeed, AlLOEh is Hearing and Seeing.

76. He knows what is [presently] before them and what will be after them.⁸⁸⁰ And to AlLOEh will be returned [all] matters.

77. O you who have believed, bow and prostrate and worship your Lord and do good – that you may succeed.

78. And strive for AlLOEh with the striving due to Him. He has chosen you and has not placed upon you in the religion any

⁸⁷⁶The Preserved Slate (al-Lawú al-Maúf ʿth), which is with AlLOEh.

⁸⁷⁷i.e., worse than the rage you feel against those who recite AlLOEh's verses or worse than your threats against them.

⁸⁷⁸A comparison is made here to the worshipper of a false deity and that which he worships.

⁸⁷⁹They have not assessed Him with the assessment due to Him, meaning that they did not take into account His perfect attributes.

⁸⁸⁰See footnote to 2:255.

S ʿrah 22 – al-iajj JuzŌ 17 326

difficulty. [It is] the religion of your father, Abraham. He [i.e., AlLOEh] named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakOEh and hold fast to AlLOEh. He is your protector; and excellent is the protector, and excellent is the helper.

S ʿrah 23 – al-MuŌmin ʿn JuzŌ 18 327

S'rah al-MuŌmin ʿn⁸⁸¹

BismillOEhir-RaúmOEhir-Raúeem

1. Certainly will the believers have succeeded:
2. They who are during their prayer humbly submissive
3. And they who turn away from ill speech
4. And they who are observant of zakOEh
5. And they who guard their private parts
6. Except from their wives or those their right hands possess,⁸⁸² for indeed, they will not be blamed –
7. But whoever seeks beyond that, then those are the transgressors –
8. And they who are to their trusts and their promises attentive
9. And they who carefully maintain their prayers –
10. Those are the inheritors
11. Who will inherit al-Firdaus.⁸⁸³ They will abide therein eternally.
12. And certainly did We create man from an extract of clay.
13. Then We placed him as a sperm-drop⁸⁸⁴ in a firm lodging [i.e., the womb].
14. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is AlLOEh, the best of creators.⁸⁸⁵
15. Then indeed, after that you are to die.

16. Then indeed you, on the Day of Resurrection, will be resurrected.

⁸⁸¹Al-MuŌmin ʿn: The Believers.

⁸⁸²Female slaves or captives under their ownership.

⁸⁸³The highest part of Paradise.

⁸⁸⁴Or "as a zygote."

⁸⁸⁵i.e., the most skillful and only true Creator.

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17. And We have created above you seven layered heavens, and never have We been of [Our] creation unaware.

18. And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.

19. And We brought forth for you thereby gardens of palm trees and grapevines in which for you are abundant fruits and from which you eat.

20. And [We brought forth] a tree issuing from Mount Sinai which produces oil and food [i.e., olives] for those who eat.

21. And indeed, for you in livestock is a lesson. We give you drink from that which is in their bellies, and for you in them are numerous benefits, and from them you eat.

22. And upon them and on ships you are carried.

23. And We had certainly sent Noah to his people, and he said, "O my people, worship AlLOEh; you have no deity other than Him; then will you not fear Him?"

24. But the eminent among those who disbelieved from his people said, "This is not but a man like yourselves who wishes to take precedence over you; and if AlLOEh had willed [to send a messenger], He would have sent down angels. We have not heard of this among our forefathers.

25. He is not but a man possessed with madness, so wait concerning him for a time."

26. [Noah] said, "My Lord, support me because they have denied me."

27. So We inspired to him, "Construct the ship under Our observation and Our inspiration, and when Our command comes and the oven overflows,⁸⁸⁶ put into it [i.e., the ship] from each [creature] two

mates and your family, except those for whom the decree [of destruction] has proceeded. And do not address Me concerning those who have wronged; indeed, they are to be drowned.
886See footnote to 11:40.
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28. And when you have boarded the ship, you and those with you, then say, 'Praise to AlLOEh who has saved us from the wrongdoing people.'
29. And say, 'My Lord, let me land at a blessed landing place, and You are the best to accommodate [us].'
30. Indeed in that are signs, and indeed, We are ever testing [Our servants].
31. Then We produced after them a generation of others.
32. And We sent among them a messenger⁸⁸⁷ from themselves, [saying], "Worship AlLOEh; you have no deity other than Him; then will you not fear Him?"
33. And the eminent among his people who disbelieved and denied the meeting of the Hereafter while We had given them luxury in the worldly life said, "This is not but a man like yourselves. He eats of that from which you eat and drinks of what you drink."
34. And if you should obey a man like yourselves, indeed, you would then be losers.
35. Does he promise you that when you have died and become dust and bones that you will be brought forth [once more]?
36. How far, how far, is that which you are promised.⁸⁸⁸
37. It [i.e., life] is not but our worldly life – we die and live, but we will not be resurrected.
38. He is not but a man who has invented a lie about AlLOEh, and we will not believe him."
39. He said, "My Lord, support me because they have denied me."
40. [AlLOEh] said, "After a little, they will surely become regretful."
41. So the shriek⁸⁸⁹ seized them in truth,⁸⁹⁰ and We made them as [plant] stubble. Then away with the wrongdoing people.
887Prophet H ʿd, who was sent to the tribe of ŌAad.
888i.e., how distant and improbable it is.
889See footnote to 11:67.
890i.e., by right or in justice.

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42. Then We produced after them other generations.
43. No nation will precede its time [of termination], nor will they remain [thereafter].
44. Then We sent Our messengers in succession. Every time there came to a nation its messenger, they denied him, so We made them follow one another [to destruction], and We made them narrations.⁸⁹¹ So away with a people who do not believe.
45. Then We sent Moses and his brother Aaron with Our signs and a clear authority
46. To Pharaoh and his establishment, but they were arrogant and were a haughty people.
47. They said, "Should we believe two men like ourselves while their people are for us in servitude?"
48. So they denied them and were of those destroyed.
49. And We certainly gave Moses the Scripture that perhaps they⁸⁹² would be guided.
50. And We made the son of Mary and his mother a sign and sheltered them within a high ground having level [areas] and flowing water.
51. [AlLOEh said], "O messengers, eat from the good foods and work righteousness. Indeed I, of what you do, am Knowing.
52. And indeed this, your religion, is one religion,⁸⁹³ and I am your Lord, so fear Me."
53. But they [i.e., the people] divided their religion among them into portions [i.e., sects] – each faction, in what it has,⁸⁹⁴ rejoicing.
54. So leave them in their confusion for a time.
55. Do they think that what We extend to them of wealth and children⁸⁹¹ i.e., history or lessons for mankind.
892The Children of Israel.
893See footnote to 21:92.
894Of beliefs, opinions, customs, etc.
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56. Is [because] We hasten for them good things? Rather, they do not perceive.⁸⁹⁵

57. Indeed, they who are apprehensive from fear of their Lord
58. And they who believe in the signs of their Lord
59. And they who do not associate anything with their Lord
60. And they who give what they give while their hearts are fearful⁸⁹⁶ because they will be returning to their Lord –
61. It is those who hasten to good deeds, and they outstrip [others] therein.
62. And We charge no soul except [with that within] its capacity, and with Us is a record which speaks with truth; and they will not be wronged.
63. But their hearts are covered with confusion over this, and they have [evil] deeds besides that [i.e., disbelief] which they are doing,
64. Until when We seize their affluent ones with punishment,⁸⁹⁷ at once they are crying [to AlLOEh] for help.
65. Do not cry out today. Indeed, by Us you will not be helped.
66. My verses had already been recited to you, but you were turning back on your heels
67. In arrogance regarding it,⁸⁹⁸ conversing by night, speaking evil.
68. Then have they not reflected over the word [i.e., the QurŌEn], or has there come to them that which had not come to their forefathers?
69. Or did they not know their Messenger, so they are toward him disacknowledging?
70. Or do they say, "In him is madness"? Rather, he brought them the truth, but most of them, to the truth, are averse.
895That the good things given to them in this world are but a trial for them.
896Lest their deeds not be acceptable.
897In worldly life, before the punishment of the Hereafter. Although general, the description includes specifically the punishment of the Quraysh by famine.
898The revelation. Or "him," i.e., the Prophet (ﷺ).
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71. But if the Truth [i.e., AlLOEh] had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message,⁸⁹⁹ but they, from their message, are turning away.

72. Or do you, [O Muáammad], ask them for payment? But the reward of your Lord is best, and He is the best of providers.

73. And indeed, you invite them to a straight path.

74. But indeed, those who do not believe in the Hereafter are deviating from the path.

75. And even if We gave them mercy and removed what was upon them of affliction, they would persist in their transgression, wandering blindly.

76. And We had gripped them with suffering [as a warning], but they did not yield to their Lord, nor did they humbly supplicate, [and will continue thus]

77. Until when We have opened before them a door of severe punishment, immediately they will be therein in despair.

78. And it is He who produced for you hearing and vision and hearts [i.e., intellect]; little are you grateful.

79. And it is He who has multiplied you throughout the earth, and to Him you will be gathered.

80. And it is He who gives life and causes death, and His is the alternation of the night and the day. Then will you not reason?

81. Rather,⁹⁰⁰ they say like what the former peoples said.

82. They said, "When we have died and become dust and bones, are we indeed to be resurrected?"

83. We have been promised this, we and our forefathers, before; this is not but legends of the former peoples."

84. Say, [O Muáammad], "To whom belongs the earth and whoever is in it, if you should know?"⁸⁹⁹Or "reminder."

900Instead of understanding or reasoning.

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85. They will say, "To AlLOEh." Say, "Then will you not remember?"

86. Say, "Who is Lord of the seven heavens and Lord of the Great Throne?"

87. They will say, "[They belong] to AlLOEh." Say, "Then will you not fear Him?"

88. Say, "In whose hand is the realm of all things – and He protects while none can protect against Him – if you should know?"

89. They will say, "[All belongs] to AlLOEh." Say, "Then how are you deluded?"

90. Rather, We have brought them the truth, and indeed they are liars.

91. AlLOEh has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is AlLOEh above what they describe [concerning Him].

92. [He is] Knower of the unseen and the witnessed, so high is He above what they associate [with Him].

93. Say, [O Muáammad], "My Lord, if You should show me that which they are promised,

94. My Lord, then do not place me among the wrongdoing people."

95. And indeed, We are Able to show you what We have promised them.

96. Repel, by [means of] what is best, [their] evil. We are most knowing of what they describe.

97. And say, "My Lord, I seek refuge in You from the incitements of the devils,

98. And I seek refuge in You, my Lord, lest they be present with me."

99. [For such is the state of the disbelievers] until, when death comes to one of them, he says, "My Lord, send me back

100. That I might do righteousness in that which I left behind."⁹⁰¹

901Or "in that which I neglected."

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No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected.

101. So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another.

102. And those whose scales are heavy [with good deeds] – it is they who are the successful.

103. But those whose scales are light – those are the ones who have lost their souls, [being] in Hell, abiding eternally.

104. The Fire will sear their faces, and they therein will have taut smiles.⁹⁰²

105. [It will be said], "Were not My verses recited to you and you used to deny them?"

106. They will say, "Our Lord, our wretchedness overcame us, and we were a people astray.

107. Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers."

108. He will say, "Remain despised therein and do not speak to Me.

109. Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.'

110. But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them.

111. Indeed, I have rewarded them this Day for their patient endurance – that they are the attainers [of success]."

112. [AlLOEh] will say, "How long did you remain on earth in number of years?"

113. They will say, "We remained a day or part of a day; ask those who enumerate."

114. He will say, "You stayed not but a little – if only you had known.

902Their lips having been contracted by scorching until the teeth are exposed.

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115. Then did you think that We created you uselessly and that to Us you would not be returned?"

116. So exalted is AlLOEh, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.

117. And whoever invokes besides AlLOEh another deity for which he has no proof – then his account is only with his Lord. Indeed, the disbelievers will not succeed.

118. And, [O Muáammad], say, "My Lord, forgive and have mercy, and You are the best of the merciful."

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S'rah an-N'r903

BismillOEhir-RaúmOEnir-Raúeem

1. [This is] a s ´rah which We have sent down and made [that within it] obligatory and revealed therein verses of clear evidence that you might remember.

2. The [unmarried] woman or [unmarried] man found guilty of sexual intercourse904 – lash each one of them with a hundred lashes,905 and do not be taken by pity for them in the religion [i.e., law] of AlLOEh,906 if you should believe in AlLOEh and the Last Day. And let a group of the believers witness their punishment.

3. The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator907 or a polytheist, and that [i.e., marriage to such persons] has been made unlawful to the believers.

4. And those who accuse chaste women and then do not produce four witnesses – lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient,

5. Except for those who repent thereafter and reform, for indeed, AlLOEh is Forgiving and Merciful.

6. And those who accuse their wives [of adultery] and have no witnesses except themselves – then the witness of one of them908

903An-N ´r: Light.

904Either by voluntary confession of the offender or the testimony of four male witnesses to having actually seen the act take place. Otherwise, there can be no conviction.

905The ruling in this verse is applicable to unmarried fornicators. Execution by stoning is confirmed in the sunnah for convicted adulterers. 906i.e., Do not let sympathy for a guilty person move you to alter anything

ordained by AlLOEh, for in His law is protection of society as a whole.

907Included in this ruling is the adulterer as well. Such persons cannot be

married to believers unless they have repented and reformed.

908The husbands who have been betrayed.

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[shall be] four testimonies [swearing] by AlLOEh that indeed, he is of the truthful.

7. And the fifth [oath will be] that the curse of AlLOEh be upon him if he should be among the liars.

8. But it will prevent punishment from her if she gives four testimonies [swearing] by AlLOEh that indeed, he is of the liars.

9. And the fifth [oath will be] that the wrath of AlLOEh be upon her if he was of the truthful.

10. And if not for the favor of AlLOEh upon you and His mercy...909

and because AlLOEh is Accepting of repentance and Wise.

11. Indeed, those who came with falsehood910 are a group among you.

Do not think it bad for you; rather, it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof911 – for him is a great punishment [i.e., Hellfire].

12. Why, when you heard it, did not the believing men and believing

women think good of themselves [i.e., one another] and say, "This is an obvious falsehood"?

13. Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of AlLOEh, who are the liars.

14. And if it had not been for the favor of AlLOEh upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment

15. When you received it with your tongues912 and said with your

909The phrase omitted is estimated to be "...you would have surely been

punished, destroyed or scandalized," or "...you would have suffered many difficult situations."

910Referring to the incident when the Prophet's wife Ô · Ôishah was falsely

accused by the hypocrites.

911i.e., ÔAbdulloEh bin ÔUbayy, leader of the hypocrites.

912Rather than your ears, i.e., not thinking about what you had heard but

hastening to repeat it carelessly.

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mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of AlLOEh, tremendous.

16. And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O AlLOEh]; this is a great slander"?

17. AlLOEh warns you against returning to the likes of this [conduct],

ever, if you should be believers.

18. And AlLOEh makes clear to you the verses [i.e., His rulings], and AlLOEh is Knowing and Wise.

19. Indeed, those who like that immorality913 should be spread [or

publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And AlLOEh knows914 and you do not know.

20. And if it had not been for the favor of AlLOEh upon you and His mercy...915 and because AlLOEh is Kind and Merciful.

21. O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan – indeed, he enjoins immorality and wrongdoing. And if not for the favor of AlLOEh upon you and His mercy, not one of you would have been pure, ever, but AlLOEh purifies whom He wills, and AlLOEh is Hearing and Knowing.

22. And let not those of virtue among you and wealth swear not to

give [aid] to their relatives and the needy and the emigrants for the cause of AlLOEh, and let them pardon and overlook.

Would you not like that AlLOEh should forgive you? And AlLOEh is Forgiving and Merciful.

23. Indeed, those who [falsely] accuse chaste, unaware and believing

women are cursed in this world and the Hereafter; and they will have a great punishment

24. On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.

913Specifically, unlawful sexual relations.

914The hidden aspects of all things: what is beneficial and what is harmful.
 915See footnote to verse 10.
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 25. That Day, AlIOEh will pay them in full their true [i.e., deserved] recompense, and they will know that it is AlIOEh who is the manifest Truth [i.e., perfect in justice].
 26. Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words.916 Those [good people] are declared innocent of what they [i.e., slanderers] say. For them is forgiveness and noble provision.
 27. O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet917 their inhabitants. That is best for you; perhaps you will be reminded [i.e., advised].
 28. And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back,"918 then go back; it is purer for you. And AlIOEh is Knowing of what you do.
 29. There is no blame upon you for entering houses not inhabited in which there is convenience919 for you. And AlIOEh knows what you reveal and what you conceal.
 30. Tell the believing men to reduce [some] of their vision920 and guard their private parts.921 That is purer for them. Indeed, AlIOEh is Acquainted with what they do.
 31. And tell the believing women to reduce [some] of their vision922 and guard their private parts and not expose their adornment923 916Another accepted interpretation is "Evil women are for evil men, and evil men are for evil women. And good women are for good men, and good men are for good women."
 917By the words "As-salOEmu Óalaykum" ("Peace be upon you").
 918Or a similar expression showing that the occupants are not prepared to receive visitors (which should be respected).

919Some benefit such as rest, shelter, commodities, one's personal belongings, etc.
 920Looking only at what is lawful and averting their eyes from what is unlawful.
 921From being seen and from unlawful acts.
 922Looking only at what is lawful and averting their eyes from what is unlawful.
 923Both natural beauty, such as hair or body shape, and that with which a woman beautifies herself of clothing, jewelry, etc.
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 except that which [necessarily] appears thereof924 and to wrap [a portion off] their headcovers over their chests and not expose their adornment [i.e., beauty] except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess [i.e., slaves], or those male attendants having no physical desire,925 or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to AlIOEh in repentance, all of you, O believers, that you might succeed.
 32. And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, AlIOEh will enrich them from His bounty, and AlIOEh is all-Encompassing and Knowing.
 33. But let them who find not [the means for] marriage abstain [from sexual relations] until AlIOEh enriches them from His bounty.
 And those who seek a contract [for eventual emancipation] from among whom your right hands possess926 – then make a contract with them if you know there is within them goodness and give them from the wealth of AlIOEh which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to seek [thereby] the temporary interests of worldly life. And if someone should compel them, then indeed, AlIOEh

is [to them], after their compulsion, Forgiving and Merciful.
 34. And We have certainly sent down to you distinct verses927 and examples from those who passed on before you and an admonition for those who fear AlIOEh.
 924i.e., the outer garments or whatever might appear out of necessity, such as a part of the face or the hands.
 925Referring to an abnormal condition in which a man is devoid of sexual feeling.
 926i.e., those slaves who desire to purchase their freedom from their owners for a price agreed upon by both.
 927i.e., rulings and ordinances, in particular those in this s ´rah.
 S ´rah 24 – an-N ´r JuzÖ 18 341
 35. AlIOEh is the Light928 of the heavens and the earth. The example of His light929 is like a niche within which is a lamp;930 the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. AlIOEh guides to His light whom He wills. And AlIOEh presents examples for the people, and AlIOEh is Knowing of all things.
 36. [Such niches are] in houses [i.e., mosques] which AlIOEh has ordered to be raised and that His name be mentioned [i.e., praised] therein; exalting Him within them in the morning and the evenings931
 37. [Are] men whom neither commerce nor sale distracts from the remembrance of AlIOEh and performance of prayer and giving of zakOEH. They fear a Day in which the hearts and eyes will [fearfully] turn about –
 38. That AlIOEh may reward them [according to] the best of what they did and increase them from His bounty. And AlIOEh gives provision to whom He wills without account [i.e., limit].
 39. But those who disbelieved – their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he

comes to it, he finds it is nothing but finds ALLOEh before him, and He will pay him in full his due; and ALLOEh is swift in account.

40. Or [they are] like darkneses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds – darkneses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom ALLOEh has not granted light – for him there is no light.

41. Do you not see that ALLOEh is exalted by whomever is within 928i.e., the source and bestower of light and enlightenment. 929His guidance in the heart of a believing servant.

930Literally, "a burning wick," which is the essence of a lamp. 931The term used here can refer to either afternoon or evening. S ʿrah 24 – an-N ʿr JuzŮ 18

342 the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and ALLOEh is Knowing of what they do.

42. And to ALLOEh belongs the dominion of the heavens and the earth, and to ALLOEh is the destination.

43. Do you not see that ALLOEh drives clouds? Then He brings them together; then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of its lightening almost takes away the eyesight.

44. ALLOEh alternates the night and the day. Indeed in that is a lesson for those who have vision.

45. ALLOEh has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four. ALLOEh creates what He wills. Indeed, ALLOEh is over all things competent.

46. We have certainly sent down distinct verses. And ALLOEh guides whom He wills to a straight path.

47. But they [i.e., the hypocrites] say, "We have believed in ALLOEh

and in the Messenger, and we obey"; then a party of them turns away after that. And those are not believers.

48. And when they are called to [the words of] ALLOEh and His Messenger to judge between them, at once a party of them turns aside [in refusal].

49. But if the right is theirs, they come to him in prompt obedience.

50. Is there disease in their hearts? Or have they doubted? Or do they fear that ALLOEh will be unjust to them, or His Messenger?

Rather, it is they who are the wrongdoers [i.e., the unjust]. 51. The only statement of the [true] believers when they are called

to ALLOEh and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful. S ʿrah 24 – an-N ʿr JuzŮ 18

343 52. And whoever obeys ALLOEh and His Messenger and fears ALLOEh and is conscious of Him – it is those who are the attainers. 53. And they swear by ALLOEh their strongest oaths that if you ordered them, they would go forth [in ALLOEh's cause]. Say,

"Do not swear. [Such] obedience is known. 932 Indeed, ALLOEh is Acquainted with that which you do."

54. Say, "Obey ALLOEh and obey the Messenger; but if you turn away – then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification."

55. ALLOEh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever

disbelieves⁹³³ after that – then those are the defiantly disobedient.

56. And establish prayer and give zakOEh and obey the Messenger – that you may receive mercy.

57. Never think that the disbelievers are causing failure [to ALLOEh] upon the earth. Their refuge will be the Fire – and how wretched the destination.

58. O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times:

before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy⁹³⁴ for you. There is no blame upon you nor upon 932i.e., the hypocrites' pretense of obedience is known to be a lie.

933i.e., denies the favor of ALLOEh or does not live by His ordinance. 934Literally, "exposure" or "being uncovered."

S ʿrah 24 – an-N ʿr JuzŮ 18

344 them beyond these [periods], for they continually circulate among you – some of you, among others. Thus does ALLOEh make clear to you the verses [i.e., His ordinances]; and ALLOEh is Knowing and Wise.

59. And when the children among you reach puberty, let them ask permission [at all times] as those before them have done.

Thus does ALLOEh make clear to you His verses; and ALLOEh is Knowing and Wise.

60. And women of post-menstrual age who have no desire for marriage – there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly

refrain [from that] is better for them. And ALLOEh is Hearing and Knowing.

61. There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when

you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers

or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers or the houses of your mother's sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace⁹³⁵ upon each other – a greeting from *AlloEh*, blessed and good. Thus does *AlloEh* make clear to you the verses [of ordinance] that you may understand.

62. The believers are only those who believe in *AlloEh* and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission, [O Muáammad] – those are the ones who believe in *AlloEh* and His Messenger. So when they ask your permission for something of their affairs, then give permission to whom you⁹³⁵ saying, "As-salóEmu Óalaykum" ("Peace be upon you").
S´rah 24 – an-N´r JuzÖ 18

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will among them and ask forgiveness for them of *AlloEh*. Indeed, *AlloEh* is Forgiving and Merciful.
63. Do not make [your] calling of the Messenger among yourselves as the call of one of you to another. Already *AlloEh* knows those of you who slip away, concealed by others. So let those beware who dissent from his [i.e., the Prophet's] order,⁹³⁶ lest fitnah⁹³⁷ strike them or a painful punishment.

64. Unquestionably, to *AlloEh* belongs whatever is in the heavens and earth. Already He knows that upon which you [stand]⁹³⁸ and [knows] the Day⁹³⁹ when they will be returned to Him and He will inform them of what they have done. And *AlloEh* is Knowing of all things.
⁹³⁶Meaning also his way or his sunnah.
⁹³⁷Trials, affliction, dissension, strife, etc.
⁹³⁸i.e., your position – the basis for your actions (whether sincere faith or

hypocrisy) and the condition of your souls.

⁹³⁹The meaning can also be rendered "...and [let them beware of] the Day..."

S´rah 25 – al-FurqóEn JuzÖ 18

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S´rah al-FurqóEn⁹⁴⁰
BismillóEhir-RaúmóEnir-Raúeem
1. Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner –

2. He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination.

3. But they have taken besides Him gods which create nothing, while they are created, and possess not for themselves any harm or benefit and possess not [power to cause] death or life or resurrection.

4. And those who disbelieve say, "This [QuróóEn] is not except a falsehood he invented, and another people assisted him in it." But they have committed an injustice and a lie.

5. And they say, "Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon."

6. Say, [O Muáammad], "It has been revealed by He who knows [every] secret within the heavens and the earth. Indeed, He is ever Forgiving and Merciful."

7. And they say, "What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner?"

8. Or [why is not] a treasure presented to him [from heaven], or does he [not] have a garden from which he eats?" And the wrongdoers say, "You follow not but a man affected by magic."

9. Look how they strike for you comparisons;⁹⁴¹ but they have strayed, so they cannot [find] a way.

⁹⁴⁰*Al-FurqóEn*: The Criterion, which is another name for the *QuróóEn* and means

"that which distinguishes truth from falsehood and right from wrong."

⁹⁴¹From their own imaginations in order to deny and discredit you.
S´rah 25 – al-FurqóEn JuzÖ 18

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10. Blessed is He who, if He willed, could have made for you [something] better than that – gardens beneath which rivers flow – and could make for you palaces.

11. But they have denied the Hour, and We have prepared for those who deny the Hour a Blaze.

12. When it [i.e., the Hellfire] sees them from a distant place, they will hear its fury and roaring.

13. And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction.

14. [They will be told], "Do not cry this Day for one destruction but cry for much destruction."

15. Say, "Is that better or the Garden of Eternity which is promised to the righteous? It will be for them a reward and destination.
16. For them therein is whatever they wish, [while] abiding eternally.

It is ever upon your Lord a promise [worthy to be] requested.⁹⁴²

17. And [mention] the Day He will gather them and that which they worship besides *AlloEh* and will say, "Did you mislead these, My servants, or did they [themselves] stray from the way?"

18. They will say, "Exalted are You! It was not for us to take besides You any allies [i.e., protectors]. But You provided comforts for them and their fathers until they forgot the message and became a people ruined."

19. So they will deny you, [disbelievers], in what you say,⁹⁴³ and you cannot avert [punishment] or [find] help. And whoever commits injustice⁹⁴⁴ among you – We will make him taste a great punishment.

20. And We did not send before you, [O Muáammad], any of the messengers except that they ate food and walked in the markets. And We have made some of you [people] as trial for others – will you have patience? And ever is your Lord, Seeing.

942Or "...a promise requested [for them by the angels]."

943At the time of Judgement the false objects of worship will betray their

worshippers and deny them.

944Specifically, association of others with AlIOEh.

S ʿrah 25 – al-FurqOEn JuzŌ 19 348

21. And those who do not expect the meeting with Us say, "Why were not angels sent down to us, or [why] do we [not] see our Lord?" They have certainly become arrogant within themselves⁹⁴⁵

and [become] insolent with great insolence.

22. The day they see the angels⁹⁴⁶ – no good tidings will there

be that day for the criminals, and [the angels] will say,

"Prevented and inaccessible."⁹⁴⁷

23. And We will approach [i.e., regard]⁹⁴⁸ what they have done of deeds and make them as dust dispersed.

24. The companions of Paradise, that Day, are [in] a better settlement and better resting place.

25. And [mention] the Day when the heaven will split open with [emerging] clouds,⁹⁴⁹ and the angels will be sent down in successive descent.

26. True sovereignty, that Day, is for the Most Merciful. And it will be upon the disbelievers a difficult Day.

27. And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way."⁹⁵⁰

28. Oh, woe to me! I wish I had not taken that one⁹⁵¹ as a friend.

29. He led me away from the remembrance⁹⁵² after it had come to

me. And ever is Satan, to man, a deserter."⁹⁵³

30. And the Messenger has said, "O my Lord, indeed my people have taken this QurŌOEn as [a thing] abandoned."⁹⁵⁴

⁹⁴⁵Additional meanings are "among themselves" and "over [the matter of] themselves."

⁹⁴⁶i.e., at the time of death.

⁹⁴⁷Referring to any good tidings.

⁹⁴⁸On the Day of Judgement.

⁹⁴⁹Within which are the angels.

⁹⁵⁰i.e., followed the Prophet (ﷺ) on a path of guidance.

⁹⁵¹The person who misguided him.

⁹⁵²i.e., the QurŌOEn or the remembrance of AlIOEh.

⁹⁵³Forsaking him once he has led him into evil.

⁹⁵⁴i.e., avoiding it, not listening to or understanding it, not living by it, or

preferring something else to it.

S ʿrah 25 – al-FurqOEn JuzŌ 19 349

31. And thus have We made for every prophet an enemy from among the criminals. But sufficient is your Lord as a guide and a helper.

32. And those who disbelieve say, "Why was the QurŌOEn not revealed

to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.⁹⁵⁵

33. And they do not come to you with an example [i.e., argument] except that We bring you the truth and the best explanation.

34. The ones who are gathered on their faces to Hell – those are the worst in position and farthest astray in [their] way.

35. And We had certainly given Moses the Scripture and appointed with him his brother Aaron as an assistant.

36. And We said, "Go both of you to the people who have denied Our signs." Then We destroyed them with [complete] destruction.

37. And the people of Noah – when they denied the messengers,⁹⁵⁶ We drowned them, and We made them for mankind a sign.

And We have prepared for the wrongdoers a painful punishment.

38. And [We destroyed] ŌAad and Tham ʿd and the companions of the well⁹⁵⁷ and many generations between them.

39. And for each We presented examples [as warnings], and each We destroyed with [total] destruction.

40. And they have already come upon the town which was showered

with a rain of evil [i.e., stones]. So have they not seen it? But they are not expecting resurrection.⁹⁵⁸

41. And when they see you, [O Muáammad], they take you not except in ridicule, [saying], "Is this the one whom AlIOEh has sent as a messenger?"

⁹⁵⁵Also, "recited it with distinct recitation."

⁹⁵⁶Their denial of Noah was as if they had denied all those who brought the

same message from AlIOEh.

⁹⁵⁷Said to be a people who denied Prophet ShuŌayb or possibly those

mentioned in S ʿrah YOEn Seen, 36:13-29.

⁹⁵⁸So they do not benefit from lessons of the past.

S ʿrah 25 – al-FurqOEn JuzŌ 19 350

42. He almost would have misled us from our gods had we not been steadfast in [worship of] them." But they are going to know, when they see the punishment, who is farthest astray in [his] way.

43. Have you seen the one who takes as his god his own desire? Then would you be responsible for him?

44. Or do you think that most of them hear or reason? They are not except like livestock.⁹⁵⁹ Rather, they are [even] more astray in [their] way.

45. Have you not considered your Lord – how He extends the shadow, and if He willed, He could have made it stationary? Then We made the sun for it an indication.⁹⁶⁰

46. Then We hold it in hand for a brief grasp.⁹⁶¹

47. And it is He who has made the night for you as clothing⁹⁶² and sleep [a means for] rest and has made the day a resurrection.⁹⁶³

48. And it is He who sends the winds as good tidings before His mercy [i.e., rainfall], and We send down from the sky pure water

49. That We may bring to life thereby a dead land and give it as drink to those We created of numerous livestock and men.

50. And We have certainly distributed it among them that they

might be reminded,⁹⁶⁴ but most of the people refuse except disbelief.

51. And if We had willed, We could have sent into every city a warner.⁹⁶⁵

52. So do not obey the disbelievers, and strive against them with

it [i.e., the QurŌOEn] a great striving.

⁹⁵⁹i.e., cattle or sheep, that follow without question wherever they are led.

960i.e., showing the existence of a shadow or making it apparent by contrast.

961i.e., when the sun is overhead at noon.

962Covering and concealing you in its darkness.

963For renewal of life and activity.

964Of ALIOEh's ability to bring the dead to life.

965However, ALIOEh willed that Prophet Muáammad (·) be sent as the final messenger for all peoples of the earth until the Day of Resurrection.

S ´rah 25 – al-FurqOEh JuzÖ 19 351

53. And it is He who has released [simultaneously] the two seas [i.e., bodies of water], one fresh and sweet and one salty and bitter,

and He placed between them a barrier and prohibiting partition.

54. And it is He who has created from water [i.e., semen] a human being and made him [a relative by] lineage and marriage.

And ever is your Lord competent [concerning creation].

55. But they worship rather than ALIOEh that which does not benefit them or harm them, and the disbeliever is ever, against his Lord,

an assistant [to Satan].

56. And We have not sent you, [O Muáammad], except as a bringer of good tidings and a warner.

57. Say, "I do not ask of you for it any payment – only that whoever wills might take to his Lord a way."

58. And rely upon the Ever-Living who does not die, and exalt [ALIOEh] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted –

59. He who created the heavens and the earth and what is between them in six days and then established Himself above the Throne966 – the Most Merciful, so ask about Him one well informed [i.e., the Prophet (·)].

60. And when it is said to them, "Prostrate to the Most Merciful," they say, "And what is the Most Merciful? Should we prostrate to that which you order us?" And it increases them in aversion.

61. Blessed is He who has placed in the sky great stars and placed therein a [burning] lamp and luminous moon.

62. And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude.

63. And the servants of the Most Merciful are those who walk upon the earth easily,967 and when the ignorant address them [harshly], they say [words of] peace,968

966See footnote to 2:19.

967i.e., gently, with dignity but without arrogance.

968Or "safety," i.e., words free from fault or evil.

S ´rah 25 – al-FurqOEh JuzÖ 19 352

64. And those who spend [part of] the night to their Lord prostrating and standing [in prayer]

65. And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering;

66. Indeed, it is evil as a settlement and residence."

67. And [they are] those who, when they spend, do so not excessively

or sparingly but are ever, between that, [justly] moderate

68. And those who do not invoke with ALIOEh another deity or kill the soul which ALIOEh has forbidden [to be killed], except by right,

and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.

69. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated –

70. Except for those who repent, believe and do righteous work. For them ALIOEh will replace their evil deeds with good. And ever is ALIOEh Forgiving and Merciful.

71. And he who repents and does righteousness does indeed turn to ALIOEh with [accepted] repentance.

72. And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.

73. And those who, when reminded of the verses of their Lord, do

not fall upon them deaf and blind.

74. And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes969 and make us a leader [i.e., example] for the righteous."

75. Those will be awarded the Chamber970 for what they patiently

endured, and they will be received therein with greetings and [words of] peace,

76. Abiding eternally therein.

Good is the settlement and residence.

969i.e., a source of happiness due to their righteousness.

970The most elevated portion of Paradise.

S ´rah 25 – al-FurqOEh JuzÖ 19 353

77. Say, "What would my Lord care for you if not for your supplication?"971 For you [disbelievers] have denied, so it [i.e., your denial] is going to be adherent.972

971i.e., faith and worship. An alternative meaning is "What would my Lord do with you..."

972It will remain with them, causing punishment to be required and imperative upon them.

S ´rah 26 – ash-ShuÖarOEÖ JuzÖ 19 354

S´rah ash-ShuÖarOEÖ973

BismillOEhir-RaúimOEñir-Raúeem

1. \$OE, Seen, Meem.974

2. These are the verses of the clear Book.

3. Perhaps, [O Muáammad], you would kill yourself with grief that they will not be believers.

4. If We willed, We could send down to them from the sky a sign for which their necks would remain humbled.975

5. And no mention [i.e., revelation] comes to them anew from the Most Merciful except that they turn away from it.

6. For they have already denied, but there will come to them the news of that which they used to ridicule.

7. Did they not look at the earth – how much We have produced therein from every noble kind?

8. Indeed in that is a sign, but most of them were not to be believers.

9. And indeed, your Lord – He is the Exalted in Might, the Merciful.

10. And [mention] when your Lord called Moses, [saying], "Go to the wrongdoing people –

11. The people of Pharaoh. Will they not fear ALIOEh?"

12. He said, "My Lord, indeed I fear that they will deny me

13. And that my breast will tighten and my tongue will not be fluent, so send for Aaron.
 14. And they have upon me a [claim due to] sin, so I fear that they will kill me."
 15. [AlloEh] said, "No. Go both of you with Our signs; indeed, We are with you, listening.
 973Ash-ShuÔarOEÛ The Poets.
 974See footnote to 2:1.
 975i.e., they would be compelled to believe.
 S ´rah 26 – ash-ShuÔarOEÛ JuzÔ 19
 355
 16. Go to Pharaoh and say, 'We are the messengers976 of the Lord of the worlds,
 17. [Commanded to say], "Send with us the Children of Israel." ' "
 18. [Pharaoh] said, "Did we not raise you among us as a child, and you remained among us for years of your life?
 19. And [then] you did your deed which you did,977 and you were of the ungrateful."
 20. [Moses] said, "I did it, then, while I was of those astray [i.e., ignorant].
 21. So I fled from you when I feared you. Then my Lord granted me judgement [i.e., wisdom and prophethood] and appointed me [as one] of the messengers.
 22. And is this a favor of which you remind me – that you have enslaved the Children of Israel?"
 23. Said Pharaoh, "And what is the Lord of the worlds?"
 24. [Moses] said, "The Lord of the heavens and earth and that between them, if you should be convinced."
 25. [Pharaoh] said to those around him, "Do you not hear?"
 26. [Moses] said, "Your Lord and the Lord of your first forefathers."
 27. [Pharaoh] said,978 "Indeed, your 'messenger' who has been sent to you is mad."
 28. [Moses] said, "Lord of the east and the west and that between them, if you were to reason."
 29. [Pharaoh] said, "If you take a god other than me, I will surely place you among those imprisoned."
 30. [Moses] said, "Even if I brought you something [i.e., proof] manifest?"

976The singular form in Arabic indicates that both were sent with a single message.
 977i.e., striking the Copt, who died as a result.
 978Angrily addressing those present.
 S ´rah 26 – ash-ShuÔarOEÛ JuzÔ 19
 356
 31. [Pharaoh] said, "Then bring it, if you should be of the truthful."
 32. So [Moses] threw his staff, and suddenly it was a serpent manifest.979
 33. And he drew out his hand; thereupon it was white for the observers.
 34. [Pharaoh] said to the eminent ones around him, "Indeed, this is a learned magician.
 35. He wants to drive you out of your land by his magic, so what do you advise?"
 36. They said, "Postpone [the matter off] him and his brother and send among the cities gatherers
 37. Who will bring you every learned, skilled magician."
 38. So the magicians were assembled for the appointment of a well-known day.980
 39. And it was said to the people, "Will you congregate
 40. That we might follow the magicians if they are the predominant?"
 41. And when the magicians arrived, they said to Pharaoh, "Is there indeed for us a reward if we are the predominant?"
 42. He said, "Yes, and indeed, you will then be of those near [to me]."
 43. Moses said to them, "Throw whatever you will throw."
 44. So they threw their ropes and their staffs and said, "By the might of Pharaoh, indeed it is we who are predominant."
 45. Then Moses threw his staff, and at once it devoured what they falsified.
 46. So the magicians fell down in prostration [to AlloEh].
 47. They said, "We have believed in the Lord of the worlds,
 48. The Lord of Moses and Aaron."
 979i.e., clearly genuine.
 980i.e., the morning of the day of festival. See 20:58-59.
 S ´rah 26 – ash-ShuÔarOEÛ JuzÔ 19
 357

49. [Pharaoh] said, "You believed him [i.e., Moses] before I gave you permission. Indeed, he is your leader who has taught you magic, but you are going to know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all."
 50. They said, "No harm. Indeed, to our Lord we will return.
 51. Indeed, we aspire that our Lord will forgive us our sins because we were the first of the believers."
 52. And We inspired to Moses, "Travel by night with My servants; indeed, you will be pursued."
 53. Then Pharaoh sent among the cities gatherers981
 54. [And said], "Indeed, those are but a small band,
 55. And indeed, they are enraging us,
 56. And indeed, we are a cautious society..."
 57. So We removed them from gardens and springs
 58. And treasures and honorable station982 –
 59. Thus. And We caused to inherit it the Children of Israel.
 60. So they pursued them at sunrise.
 61. And when the two companies saw one another, the companions of Moses said, "Indeed, we are to be overtaken!"
 62. [Moses] said, "No! Indeed, with me is my Lord; He will guide me."
 63. Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain.
 64. And We advanced thereto the others [i.e., the pursuers].
 65. And We saved Moses and those with him, all together.
 66. Then We drowned the others.
 981Recruiters of an army to prevent the emigration of the Children of Israel.
 982AlloEh (subúOEEnahu wa taÔOEIOE) caused them to abandon their wealth and property in pursuit of the Israelites.
 S ´rah 26 – ash-ShuÔarOEÛ JuzÔ 19
 358
 67. Indeed in that is a sign, but most of them were not to be believers.
 68. And indeed, your Lord – He is the Exalted in Might, the Merciful.

69. And recite to them the news of Abraham,
 70. When he said to his father and his people, "What do you worship?"
 71. They said, "We worship idols and remain to them devoted."
 72. He said, "Do they hear you when you supplicate?"
 73. Or do they benefit you, or do they harm?"
 74. They said, "But we found our fathers doing thus."
 75. He said, "Then do you see what you have been worshipping,
 76. You and your ancient forefathers?"
 77. Indeed, they are enemies to me, except the Lord of the worlds,⁹⁸³
 78. Who created me, and He [it is who] guides me.
 79. And it is He who feeds me and gives me drink.
 80. And when I am ill, it is He who cures me
 81. And who will cause me to die and then bring me to life
 82. And who I aspire that He will forgive me my sin on the Day of Recompense."
 83. [And he said], "My Lord, grant me authority and join me with the righteous.
 84. And grant me a mention [i.e., reputation] of honor among later generations.
 85. And place me among the inheritors of the Garden of Pleasure.
 86. And forgive my father. Indeed, he has been of those astray.
 87. And do not disgrace me on the Day they are [all] resurrected –
 88. The Day when there will not benefit [anyone] wealth or children
 89. But only one who comes to ALIOEh with a sound heart."
 983The people worshipped idols in addition to ALIOEh.
 S´rah 26 – ash-ShuÔarOEÕ JuzÔ 19
 359
 90. And Paradise will be brought near [that Day] to the righteous.
 91. And Hellfire will be brought forth for the deviators,
 92. And it will be said to them, "Where are those you used to worship
 93. Other than ALIOEh? Can they help you or help themselves?"
 94. So they will be overturned into it [i.e., Hellfire], they and the deviators
 95. And the soldiers of Iblees, all together.

96. They will say while they dispute therein,
 97. "By ALIOEh, we were indeed in manifest error
 98. When we equated you with the Lord of the worlds.
 99. And no one misguided us except the criminals.
 100. So now we have no intercessors
 101. And not a devoted friend.
 102. Then if we only had a return [to the world] and could be of the believers..."⁹⁸⁴
 103. Indeed in that is a sign, but most of them were not to be believers.
 104. And indeed, your Lord – He is the Exalted in Might, the Merciful.
 105. The people of Noah denied the messengers⁹⁸⁵
 106. When their brother Noah said to them, "Will you not fear ALIOEh?"
 107. Indeed, I am to you a trustworthy messenger.
 108. So fear ALIOEh and obey me.
 109. And I do not ask you for it any payment. My payment is only from the Lord of the worlds.
 110. So fear ALIOEh and obey me."
 111. They said, "Should we believe you while you are followed by the lowest [class of people]?"
 112. He said, "And what is my knowledge of what they used to do?"
 984The conclusion of this verse is estimated as "...we would do this or that."
 985See footnote to 25:37.
 S´rah 26 – ash-ShuÔarOEÕ JuzÔ 19
 360
 113. Their account is only upon my Lord, if you [could] perceive.
 114. And I am not one to drive away the believers.
 115. I am only a clear warner."
 116. They said, "If you do not desist, O Noah, you will surely be of those who are stoned."
 117. He said, "My Lord, indeed my people have denied me.
 118. Then judge between me and them with decisive judgement and save me and those with me of the believers."
 119. So We saved him and those with him in the laden ship.
 120. Then We drowned thereafter the remaining ones.
 121. Indeed in that is a sign, but most of them were not to be believers.
 122. And indeed, your Lord – He is the Exalted in Might, the Merciful.

123. ÔAad denied the messengers
 124. When their brother H´d said to them, "Will you not fear ALIOEh?"
 125. Indeed, I am to you a trustworthy messenger.
 126. So fear ALIOEh and obey me.
 127. And I do not ask you for it any payment. My payment is only from the Lord of the worlds.
 128. Do you construct on every elevation a sign,⁹⁸⁶ amusing yourselves,
 129. And take for yourselves constructions [i.e., palaces and fortresses] that you might abide eternally?
 130. And when you strike, you strike as tyrants.
 131. So fear ALIOEh and obey me.
 132. And fear He who provided you with that which you know,
 133. Provided you with grazing livestock and children
 134. And gardens and springs.
 986i.e., a symbol or indication of their wealth and power. They used to build lofty structures along the road to be seen by all who passed by.
 S´rah 26 – ash-ShuÔarOEÕ JuzÔ 19
 361
 135. Indeed, I fear for you the punishment of a terrible day."
 136. They said, "It is all the same to us whether you advise or are not of the advisors.
 137. This is not but the custom of the former peoples,
 138. And we are not to be punished."
 139. And they denied him, so We destroyed them. Indeed in that is a sign, but most of them were not to be believers.
 140. And indeed, your Lord – He is the Exalted in Might, the Merciful.
 141. Tham´d denied the messengers
 142. When their brother ÔEliû said to them, "Will you not fear ALIOEh?"
 143. Indeed, I am to you a trustworthy messenger.
 144. So fear ALIOEh and obey me.
 145. And I do not ask you for it any payment. My payment is only from the Lord of the worlds.
 146. Will you be left in what is here, secure [from death],
 147. Within gardens and springs
 148. And fields of crops and palm trees with softened fruit?
 149. And you carve out of the mountains, homes, with skill.
 150. So fear ALIOEh and obey me.
 151. And do not obey the order of the transgressors,

152. Who cause corruption in the land and do not amend."
 153. They said, "You are only of those affected by magic.
 154. You are but a man like ourselves, so bring a sign, if you should
 be of the truthful."
 155. He said, "This is a she-camel.987 For her is a [time off] drink,
 and for you is a [time off] drink, [each] on a known day.
 156. And do not touch her with harm, lest you be seized by the punishment of a terrible day."
 987Miraculously sent to them as a sign by ALIOEh.
 S ´rah 26 – ash-ShuÔarOEÕ JuzÔ
 19
 362
 157. But they hamstrung her and so became regretful.
 158. And the punishment seized them. Indeed in that is a sign, but most of them were not to be believers.
 159. And indeed, your Lord – He is the Exalted in Might, the Merciful.
 160. The people of Lot denied the messengers
 161. When their brother Lot said to them, "Will you not fear ALIOEh?
 162. Indeed, I am to you a trustworthy messenger.
 163. So fear ALIOEh and obey me.
 164. And I do not ask you for it any payment. My payment is only from the Lord of the worlds.
 165. Do you approach males among the worlds988
 166. And leave what your Lord has created for you as mates? But you are a people transgressing."
 167. They said, "If you do not desist, O Lot, you will surely be of those evicted."
 168. He said, "Indeed, I am, toward your deed, of those who detest [it].
 169. My Lord, save me and my family from [the consequence of] what they do."
 170. So We saved him and his family, all,
 171. Except an old woman989 among those who remained behind.
 172. Then We destroyed the others.
 173. And We rained upon them a rain [of stones], and evil was the rain of those who were warned.
 174. Indeed in that is a sign, but most of them were not to be believers.

175. And indeed, your Lord – He is the Exalted in Might, the Merciful.
 988i.e., Are there, out of all ALIOEh's creatures, any besides you who commit this unnatural act?
 989Lot's wife, who had collaborated with the evildoers.
 S ´rah 26 – ash-ShuÔarOEÕ JuzÔ
 19
 363
 176. The companions of the thicket [i.e., the people of Madyan] denied the messengers
 177. When ShuÔayb said to them, "Will you not fear ALIOEh?
 178. Indeed, I am to you a trustworthy messenger.
 179. So fear ALIOEh and obey me.
 180. And I do not ask you for it any payment. My payment is only from the Lord of the worlds.
 181. Give full measure and do not be of those who cause loss.
 182. And weigh with an even [i.e., honest] balance.
 183. And do not deprive people of their due and do not commit abuse on earth, spreading corruption.
 184. And fear He who created you and the former creation."990
 185. They said, "You are only of those affected by magic.
 186. You are but a man like ourselves, and indeed, we think you are among the liars.
 187. So cause to fall upon us fragments of the sky, if you should be of the truthful."
 188. He said, "My Lord is most knowing of what you do."
 189. And they denied him, so the punishment of the day of the black cloud seized them. Indeed, it was the punishment of a terrible day.
 190. Indeed in that is a sign, but most of them were not to be believers.
 191. And indeed, your Lord – He is the Exalted in Might, the Merciful.
 192. And indeed, it [i.e., the QurÔOEEn] is the revelation of the Lord of the worlds.
 193. The Trustworthy Spirit [i.e., Gabriel] has brought it down
 194. Upon your heart, [O Muáammad] – that you may be of the warners –
 195. In a clear Arabic language.
 990i.e., previous generations.
 S ´rah 26 – ash-ShuÔarOEÕ JuzÔ
 19

364
 196. And indeed, it is [mentioned] in the scriptures of former peoples.
 197. And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?
 198. And even if We had revealed it to one among the foreigners991
 199. And he had recited it to them [perfectly],992 they would [still] not have been believers in it.
 200. Thus have We inserted it [i.e., disbelief] into the hearts of the criminals.
 201. They will not believe in it until they see the painful punishment.
 202. And it will come to them suddenly while they perceive [it] not.
 203. And they will say, "May we be reprieved?"
 204. So for Our punishment are they impatient?
 205. Then have you considered if We gave them enjoyment for years
 206. And then there came to them that which they were promised?
 207. They would not be availed by the enjoyment with which they were provided.
 208. And We did not destroy any city except that it had warners
 209. As a reminder; and never have We been unjust.
 210. And the devils have not brought it [i.e., the revelation] down.993
 211. It is not allowable for them, nor would they be able.
 212. Indeed they, from [its] hearing, are removed.994
 213. So do not invoke with ALIOEh another deity and [thus] be among the punished.
 214. And warn, [O Muáammad], your closest kindred.
 215. And lower your wing [i.e., show kindness] to those who follow you of the believers.
 991i.e., the non-Arabs or those who are not fluent in the Arabic language.
 992As a miracle from ALIOEh.
 993As was asserted by the disbelievers. Rather, it was brought by Gabriel, the Trustworthy Spirit.
 994As mentioned in 72:9.
 S ´rah 26 – ash-ShuÔarOEÕ JuzÔ
 19
 365
 216. And if they disobey you, then say, "Indeed, I am disassociated from what you are doing."

217. And rely upon the Exalted in Might, the Merciful,
 218. Who sees you when you arise⁹⁹⁵
 219. And your movement among those who prostrate.⁹⁹⁶
 220. Indeed, He is the Hearing, the Knowing.
 221. Shall I inform you upon whom the devils descend?
 222. They descend upon every sinful liar.
 223. They pass on what is heard,⁹⁹⁷ and most of them are liars.
 224. And the poets – [only] the deviators follow them;
 225. Do you not see that in every valley they roam⁹⁹⁸
 226. And that they say what they do not do? –
 227. Except those [poets] who believe and do righteous deeds and remember *AlloEh* often and defend [the Muslims]⁹⁹⁹ after they were wronged. And those who have wronged are going to know to what [kind of] return they will be returned.
 995 From your bed at night for prayer while you are alone.
 996 i.e., among those who pray with you in congregation.
 997 This was before they were prevented, as described in 72:8-9.
 998 Speaking lies indiscriminately and praising and disparaging others according to whim.
 999 By replying through poetry to the attacks of hostile poets.
S´rah 27 – an-Naml JuzÖ 19 366
S´rah an-Naml 1000
BismilloEhir-RaúmoEnir-Raúeem
 1. \$OE, Seen.¹⁰⁰¹ These are the verses of the *QurÖÖEn* [i.e., recitation] and a clear Book
 2. As guidance and good tidings for the believers
 3. Who establish prayer and give *zakOEh*, and of the Hereafter they are certain [in faith].
 4. Indeed, for those who do not believe in the Hereafter, We have made pleasing to them their deeds, so they wander blindly.
 5. Those are the ones for whom there will be the worst of punishment, and in the Hereafter they are the greatest losers.
 6. And indeed, [O *Muúammad*], you receive the *QurÖÖEn* from one Wise and Knowing.

7. [Mention] when Moses said to his family, "Indeed, I have perceived a fire. I will bring you from there information or will bring you a burning torch that you may warm yourselves."
 8. But when he came to it, he was called, "Blessed is whoever is at the fire and whoever is around it. And exalted is *AlloEh*, Lord of the worlds.
 9. O Moses, indeed it is I – *AlloEh*, the Exalted in Might, the Wise."
 10. And [he was told], "Throw down your staff." But when he saw it writhing as if it were a snake, he turned in flight and did not return.¹⁰⁰² [*AlloEh* said], "O Moses, fear not. Indeed, in My presence the messengers do not fear.
 11. Otherwise, he who wrongs, then substitutes good after evil – indeed, I am Forgiving and Merciful.
 12. And put your hand into the opening of your garment [at the 1000 *An-Naml*: The Ants.
 1001 See footnote to 2:1.
 1002 Or "did not look back."
S´rah 27 – an-Naml JuzÖ 19 367
 breast]; it will come out white without disease. [These are] among the nine signs [you will take] to Pharaoh and his people. Indeed, they have been a people defiantly disobedient."
 13. But when there came to them Our visible signs, they said, "This is obvious magic."
 14. And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters.
 15. And We had certainly given to David and Solomon knowledge, and they said, "Praise [is due] to *AlloEh*, who has favored us over many of His believing servants."
 16. And Solomon inherited David. He said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty."
 17. And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows
 18. Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings that you not be crushed by

Solomon and his soldiers while they perceive not."
 19. So [Solomon] smiled, amused at her speech, and said, "My Lord, enable me¹⁰⁰³ to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants."¹⁰⁰⁴
 20. And he took attendance of the birds and said, "Why do I not see the hoopoe – or is he among the absent?
 21. I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization."
 22. But he [i.e., the hoopoe] stayed not long and said, "I have encompassed [in knowledge] that which you have not
 1003 More literally, "gather within me the utmost strength and ability."
 1004 Or "with Your righteous servants [into Paradise]."
S´rah 27 – an-Naml JuzÖ 19 368
 encompassed, and I have come to you from Sheba with certain news.
 23. Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne.
 24. I found her and her people prostrating to the sun instead of *AlloEh*, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided,
 25. [And] so they do not prostrate to *AlloEh*, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare –
 26. *AlloEh* – there is no deity except Him, Lord of the Great Throne."
 27. [Solomon] said, "We will see whether you were truthful or were of the liars.
 28. Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return."
 29. She said, "O eminent ones, indeed, to me has been delivered a noble letter.
 30. Indeed, it is from Solomon, and indeed, it is [i.e., reads]: 'In the name of *AlloEh*, the Entirely Merciful, the Especially Merciful,

31. Be not haughty with me but come to me in submission [as Muslims].' "

32. She said, "O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me."1005

33. They said, "We are men of strength and of great military might, but the command is yours, so see what you will command."

34. She said, "Indeed kings – when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do."

35. But indeed, I will send to them a gift and see with what [reply] the messengers will return."

1005i.e., are present with me or testify in my favor.

S ʿrah 27 – an-Naml Juzʿ 19 369

36. So when they came to Solomon, he said, "Do you provide me with wealth? But what Alloh has given me is better than what He has given you. Rather, it is you who rejoice in your gift."

37. Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased."

38. [Solomon] said, "O assembly [of jinn], which of you will bring me her throne before they come to me in submission?"

39. A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy."

40. Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful – his gratitude is only for [the benefit of] himself. And whoever is ungrateful – then indeed, my Lord is Free of need and Generous."

41. He said, "Disguise for her her throne; we will see whether she will be guided [to truth] or will be of those who is not guided."

42. So when she arrived, it was said [to her], "Is your throne like

this?" She said, "[It is] as though it was it." [Solomon said], "And we were given knowledge before her, and we have been Muslims [in submission to Alloh]."

43. And that which she was worshipping other than Alloh had averted her [from submission to Him]. Indeed, she was from a disbelieving people."

44. She was told, "Enter the palace." But when she saw it, she thought it was a body of water1006 and uncovered her shins [to wade through]. He said, "Indeed, it is a palace [whose floor is] made smooth with glass." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Alloh, Lord of the worlds."

1006The floor was transparent, and beneath it was flowing water.

S ʿrah 27 – an-Naml Juzʿ 19 370

45. And We had certainly sent to Tham ʿd their brother ʿOeliu, [saying], "Worship Alloh," and at once they were two parties conflicting."

46. He said, "O my people, why are you impatient for evil before [i.e., instead of] good?1007 Why do you not seek forgiveness of Alloh that you may receive mercy?"

47. They said, "We consider you a bad omen, you and those with you." He said, "Your omen [i.e., fate] is with Alloh. Rather, you are a people being tested."1008

48. And there were in the city nine family heads causing corruption in the land and not amending [its affairs].

49. They said, "Take a mutual oath by Alloh that we will kill him by night, he and his family. Then we will say to his executor,1009 'We did not witness the destruction of his family, and indeed, we are truthful.' "

50. And they planned a plan, and We planned a plan, while they perceived not."

51. Then look how was the outcome of their plan – that We destroyed them and their people, all."

52. So those are their houses, desolate because of the wrong they

had done. Indeed in that is a sign for people who know."

53. And We saved those who believed and used to fear Alloh.

54. And [mention] Lot, when he said to his people, "Do you commit immorality1010 while you are seeing?1011

55. Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly."

1007By challenging ʿOeliu to bring on the promised punishment rather than asking for mercy from Alloh.

1008Or "being tempted [by Satan]."

1009i.e., the one responsible for executing his will and avenging his blood.

1010Homosexual acts.

1011i.e., openly. Another meaning is "...while you are aware [that it is wrong]."

S ʿrah 27 – an-Naml Juzʿ 20 371

56. But the answer of his people was not except that they said, "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure."

57. So We saved him and his family, except for his wife; We destined her to be of those who remained behind."

58. And We rained upon them a rain [of stones], and evil was the rain of those who were warned."

59. Say, [O Muammad], "Praise be to Alloh, and peace upon His servants whom He has chosen. Is Alloh better or what they associate with Him?"

60. [More precisely], is He [not best] who created the heavens and the earth and sent down for you rain from the sky, causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof? Is there a deity with Alloh?1012 [No], but they are a people who ascribe equals [to Him].

61. Is He [not best] who made the earth a stable ground and placed within it rivers and made for it firmly set mountains and placed between the two seas a barrier? Is there a deity with Alloh? [No], but most of them do not know."

62. Is He [not best] who responds to the desperate one when he

calls upon Him and removes evil and makes you inheritors of the earth?1013 Is there a deity with ALLOEh? Little do you remember.

63. Is He [not best] who guides you through the darknesses of the land and sea and who sends the winds as good tidings before His mercy? Is there a deity with ALLOEh? High is ALLOEh above whatever they associate with Him.

64. Is He [not best] who begins creation and then repeats it and who provides for you from the heaven and earth? Is there a deity with ALLOEh? Say, "Produce your proof, if you should be truthful."

65. Say, "None in the heavens and earth knows the unseen except ALLOEh, and they do not perceive when they will be resurrected."

66. Rather, their knowledge is arrested concerning the Hereafter. Rather, they are in doubt about it. Rather, they are, concerning it, blind.

67. And those who disbelieve say, "When we have become dust as well as our forefathers, will we indeed be brought out [of the graves]?"

68. We have been promised this, we and our forefathers, before. This is not but legends of the former peoples."

69. Say, [O Muáammad], "Proceed [i.e., travel] through the land and observe how was the end of the criminals."

70. And grieve not over them or be in distress from what they conspire.

71. And they say, "When is [the fulfillment of] this promise, if you should be truthful?"

72. Say, "Perhaps it is close behind you [i.e., very near] – some of that for which you are impatient.

73. And indeed, your Lord is full of bounty for the people, but most of them do not show gratitude."

74. And indeed, your Lord knows what their breasts conceal and

what they declare.

75. And there is nothing concealed1014 within the heaven and the earth except that it is in a clear Register.1015

76. Indeed, this QuróEn relates to the Children of Israel most of that over which they disagree.

77. And indeed, it is guidance and mercy for the believers.

1014Literally, "absent [from the senses]."

1015The Preserved Slate (al-Lawú al-Maúf th), which is with ALLOEh (subúEnahu wa taóEOIE).

S rah 27 – an-Naml Juzó 20 373

78. Indeed, your Lord will judge between them by His [wise] judgement. And He is the Exalted in Might, the Knowing.

79. So rely upon ALLOEh; indeed, you are upon the clear truth.

80. Indeed, you will not make the dead hear, nor will you make the deaf hear the call when they have turned their backs retreating.

81. And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [i.e., submitting to ALLOEh].

82. And when the word [i.e., decree] befalls them,1016 We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain [in faith].

83. And [warn of] the Day when We will gather from every nation a company of those who deny Our signs, and they will be [driven] in rows

84. Until, when they arrive [at the place of judgement], He will say, "Did you deny My signs while you encompassed them not in knowledge, or what [was it that] you were doing?"

85. And the decree will befall them1017 for the wrong they did, and they will not [be able to] speak.

86. Do they not see that We made the night that they may rest therein and the day giving sight? Indeed in that are signs for a people who believe.

87. And [warn of] the Day the Horn will be blown, and whoever is in the heavens and whoever is on the earth will be terrified except whom ALLOEh wills. And all will come to Him humbled.

88. And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of ALLOEh, who perfected all things. Indeed, He is Acquainted with that which you do.

1016At the approach of the Hour.

1017ALLOEh's decree will come into effect upon them, and His promise will be fulfilled.

S rah 27 – an-Naml Juzó 20 374

89. Whoever comes [at Judgement] with a good deed will have better than it, and they, from the terror of that Day, will be safe.

90. And whoever comes with an evil deed1018 – their faces will be overturned into the Fire, [and it will be said], "Are you recompensed except for what you used to do?"

91. [Say, O Muáammad], "I have only been commanded to worship the Lord of this city,1019 who made it sacred and to whom [belongs] all things. And I am commanded to be of the Muslims [i.e., those who submit to ALLOEh]

92. And to recite the QuróEn." And whoever is guided is only guided for [the benefit of] himself; and whoever strays – say, "I am only [one] of the warners."

93. And say, "[All] praise is [due] to ALLOEh. He will show you His signs, and you will recognize them. And your Lord is not unaware of what you do."

1018Without having repented. It may refer generally to any sin or more specifically to association of another with ALLOEh.

1019Or region, meaning Makkah and its surroundings.

S rah 28 – al-Qa a § Juzó 20 375

S'rah al-Qa a § 1020

BismillóEhir-RaúmoEnir-Raúeem

1. \$OE, Seen, Meem.1021

2. These are verses of the clear Book.

3. We recite to you from the news of Moses and Pharaoh in truth for a people who believe.

4. Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters.

5. And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors

6. And establish them in the land and show Pharaoh and [his minister] HOEmOEn and their soldiers through them¹⁰²² that which they had feared.

7. And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers."

8. And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and HOEmOEn and their soldiers were deliberate sinners.

9. And the wife of Pharaoh said, "[He will be] a comfort of the eye [i.e., pleasure] for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not.¹⁰²³

1020Al-Qa §a §: The Narrative (or Story).

1021See footnote to 2:1.

1022By means of those whom they had oppressed and enslaved.

1023What would be the result of that.

S ʿrah 28 – al-Qa §a § JuzŌ 20 376

10. And the heart of Moses' mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers.

11. And she said to his sister, "Follow him"; so she watched him from a distance while they perceived not.

12. And We had prevented from him [all] wet nurses before,¹⁰²⁴ so she said, "Shall I direct you to a household that will be responsible for him for you while they are to him [for his upbringing] sincere?"

13. So We restored him to his mother that she might be content and not grieve and that she would know that the promise of ALLOEh is true. But most of them [i.e., the people] do not know.

14. And when he attained his full strength and was [mentally] mature, We bestowed upon him judgement and knowledge.

And thus do We reward the doers of good.

15. And he entered the city at a time of inattention by its people¹⁰²⁵ and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Moses] said, "This is from the work of Satan. Indeed, he is a manifest, misleading enemy."

16. He said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful.

17. He said, "My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals."

18. And he became inside the city fearful and anticipating [exposure], when suddenly the one who sought his help the previous day cried out to him [once again]. Moses said to him, "Indeed, you are an evident, [persistent] deviator."

1024Prior to that, Moses had refused to nurse from any other woman.

1025i.e., during the noon period of rest.

S ʿrah 28 – al-Qa §a § JuzŌ 20 377

19. And when he wanted to strike the one who was an enemy to both of them, he¹⁰²⁶ said, "O Moses, do you intend to kill me as you killed someone yesterday? You only want to be a tyrant in the land and do not want to be of the amenders."

20. And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors."

21. So he left it, fearful and anticipating [apprehension]. He said, "My Lord, save me from the wrongdoing people."

22. And when he directed himself toward Madyan, he said, "Perhaps my Lord will guide me to the sound way."

23. And when he came to the water [i.e., well] of Madyan, he

found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, "What is your circumstance?" They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man."

24. So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need."

25. Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us." So when he came to him¹⁰²⁷ and related to him the story, he said, "Fear not. You have escaped from the wrongdoing people."

26. One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy."

27. He said, "Indeed, I wish to wed you one of these, my two ¹⁰²⁶i.e., the Israelite, thinking that Moses meant to strike him. Some commentators have attributed the words to the Copt; however, the Israelite was the only one who knew of the previous occurrence.

1027Prophet ShuŌayb, the father of the two women.

S ʿrah 28 – al-Qa §a § JuzŌ 20 378

daughters, on [the condition] that you serve me for eight years; but if you complete ten, it will be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if ALLOEh wills, from among the righteous."

28. [Moses] said, "That is [established] between me and you. Whichever of the two terms I complete – there is no injustice to me, and ALLOEh, over what we say, is Witness."

29. And when Moses had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, "Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there [some] information

or burning wood from the fire that you may warm yourselves." 30. But when he came to it, he was called from the right side of the valley in a blessed spot – from the tree,1028 "O Moses, indeed I am AlLOEh, Lord of the worlds." 31. And [he was told], "Throw down your staff." But when he saw it writhing as if it was a snake, he turned in flight and did not return.1029 [AlLOEh said], "O Moses, approach and fear not. Indeed, you are of the secure. 32. Insert your hand into the opening of your garment; it will come out white, without disease. And draw in your arm close to you [as prevention] from fear, for those are two proofs from your Lord to Pharaoh and his establishment. Indeed, they have been a people defiantly disobedient." 33. He said, "My Lord, indeed I killed from among them someone, and I fear they will kill me. 34. And my brother Aaron is more fluent than me in tongue, so send him with me as support, verifying me. Indeed, I fear that they will deny me." 35. [AlLOEh] said, "We will strengthen your arm through your brother and grant you both supremacy so they will not reach you. [It 1028Which was within the fire. 1029Or "did not look back." S ´rah 28 – al-Qa §a § JuzÖ 20 379 will be] through Our signs; you and those who follow you will be the predominant." 36. But when Moses came to them with Our signs as clear evidences, they said, "This is not except invented magic, and we have not heard of this [religion] among our forefathers." 37. And Moses said, "My Lord is more knowing [than we or you] of who has come with guidance from Him and to whom will be succession in the home.1030 Indeed, wrongdoers do not succeed." 38. And Pharaoh said, "O eminent ones, I have not known you to have a god other than me. Then ignite for me, O HOEmOE, [a fire] upon the clay1031 and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars."

39. And he was arrogant, he and his soldiers, in the land, without right, and they thought that they would not be returned to Us. 40. So We took him and his soldiers and threw them into the sea.1032 So see how was the end of the wrongdoers. 41. And We made them leaders1033 inviting to the Fire, and on the Day of Resurrection they will not be helped. 42. And We caused to overtake them in this world a curse, and on the Day of Resurrection they will be of the despised.1034 43. And We gave Moses the Scripture, after We had destroyed the former generations, as enlightenment for the people and guidance and mercy that they might be reminded. 1030i.e., in this world or in the Hereafter. 1031From which bricks are made. 1032AlLOEh (subúOEEnahu wa taÓOEIOE) caused them to leave all their worldly wealth behind and enter the sea in pursuit of the Children of Israel. See 26:52-66. 1033i.e., examples or precedents, followed by subsequent tyrants. 1034Literally, "those made hideous," who will be far removed from all good and mercy. S ´rah 28 – al-Qa §a § JuzÖ 20 380 44. And you, [O Muáammad], were not on the western side [of the mount] when We revealed to Moses the command, and you were not among the witnesses [to that]. 45. But We produced [many] generations [after Moses], and prolonged was their duration.1035 And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders [of this message].1036 46. And you were not at the side of the mount when We called [Moses] but [were sent] as a mercy from your Lord to warn a people to whom no warner had come before you that they might be reminded. 47. And if not that a disaster should strike them for what their

hands put forth [of sins] and they would say, "Our Lord, why did You not send us a messenger so we could have followed Your verses and been among the believers?"...1037 48. But when the truth came to them from Us, they said, "Why was he not given like that which was given to Moses?" Did they not disbelieve in that which was given to Moses before? They said, "[They are but] two works of magic supporting each other,1038 and indeed we are, in both, disbelievers." 49. Say, "Then bring a scripture from AlLOEh which is more guiding than either of them that I may follow it, if you should be truthful." 50. But if they do not respond to you – then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from AlLOEh? Indeed, AlLOEh does not guide the wrongdoing people. 1035So they forgot and neglected the ordinances of AlLOEh. 1036The Prophet (·) had no way of obtaining this information except through AlLOEh's revelation. 1037The conclusion of the sentence is understood to be "...We would not have sent messengers," meaning that AlLOEh (subúOEEnahu wa taÓOEIOE) sent messengers and sent Muáammad (·) with the final scripture to mankind so that no one could claim that punishment was imposed unjustly without warning. 1038The reference is by the disbelievers of Quraysh to the QurÓOEEn and the Torah. S ´rah 28 – al-Qa §a § JuzÖ 20 381 51. And We have [repeatedly] conveyed to them the word [i.e., the QurÓOEEn] that they might be reminded. 52. Those to whom We gave the Scripture before it – they1039 are believers in it. 53. And when it is recited to them, they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims [i.e., submitting to AlLOEh]."

54. Those will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have provided them they spend.

55. And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; 1040 we seek not the ignorant."

56. Indeed, [O Mu'ammad], you do not guide whom you like, but AlLOEh guides whom He wills. And He is most knowing of the [rightly] guided.

57. And they [i.e., the Quraysh] say, "If we were to follow the guidance with you, we would be swept 1041 from our land." Have We not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know.

58. And how many a city have We destroyed that was insolent in its [way off] living, and those are their dwellings which have not been inhabited after them except briefly. 1042 And it is We who were the inheritors.

59. And never would your Lord have destroyed the cities until He had sent to their mother [i.e., principal city] a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers.

1039 i.e., the sincere believers among them.

1040 This is not the IsLOEmic greeting of "Peace be upon you." Rather, it means "You are secure from being treated in a like manner by us."

1041 By the other Arab tribes.

1042 By travelers seeking temporary shelter. The reference is to the ruins which were visible to the Quraysh during their journeys.

S ʿrah 28 – al-Qa §a § Juz 20 382

60. And whatever thing you [people] have been given – it is [only for] the enjoyment of worldly life and its adornment. And what is with AlLOEh is better and more lasting; so will you not use reason?

61. Then is he whom We have promised a good promise which he

will meet [i.e., obtain] like he for whom We provided enjoyment of worldly life [but] then he is, on the Day of Resurrection, among those presented [for punishment in Hell]?

62. And [warn off] the Day He will call them and say, "Where are My 'partners' which you used to claim?"

63. Those upon whom the word 1043 will have come into effect will say, "Our Lord, these are the ones we led to error. We led them to error just as we were in error. We declare our disassociation [from them] to You. They did not used to worship [i.e., obey] us." 1044

64. And it will be said, "Invoke your 'partners,' " and they will invoke them; but they will not respond to them, and they will see the punishment. If only they had followed guidance!

65. And [mention] the Day He will call them and say, "What did you answer the messengers?"

66. But the information 1045 will be unapparent to them that Day, so they will not [be able to] ask one another.

67. But as for one who had repented, believed, and done righteousness, it is expected [i.e., promised by AlLOEh] that he will be among the successful.

68. And your Lord creates what He wills and chooses; not for them was the choice. Exalted is AlLOEh and high above what they associate with Him.

69. And your Lord knows what their breasts conceal and what they declare.

1043 The decree for their punishment.

1044 i.e., We did not compel them, and they did not obey us; instead, they obeyed their own desires and inclinations.

1045 By which they might invent lies or excuses.

S ʿrah 28 – al-Qa §a § Juz 20 383

70. And He is AlLOEh; there is no deity except Him. To Him is [due all] praise in the first [life] and the Hereafter. And His is the [final] decision, and to Him you will be returned.

71. Say, "Have you considered: 1046 if AlLOEh should make for you

the night continuous until the Day of Resurrection, what deity other than AlLOEh could bring you light? Then will you not hear?"

72. Say, "Have you considered: if AlLOEh should make for you the day continuous until the Day of Resurrection, what deity other than AlLOEh could bring you a night in which you may rest? Then will you not see?"

73. And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful.

74. And [warn off] the Day He will call them and say, "Where are My 'partners' which you used to claim?"

75. And We will extract from every nation a witness and say, "Produce your proof," and they will know that the truth belongs to AlLOEh, and lost from them is that which they used to invent.

76. Indeed, QOEh ʿn was from the people of Moses, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him, "Do not exult. Indeed, AlLOEh does not like the exultant."

77. But seek, through that which AlLOEh has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as AlLOEh has done good to you. And desire not corruption in the land. Indeed, AlLOEh does not like corrupters."

78. He said, "I was only given it because of knowledge I have." Did he not know that AlLOEh had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]? But the criminals, about their sins, will not be asked. 1047

1046 Meaning "Inform me if you really know."

1047 There will be no need to enumerate their sins separately, as their quantity is obvious and more than sufficient to warrant punishment in Hell.

S ʿrah 28 – al-Qa §a § Juz 20 384

79. So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like

what was given to QOEr ʿn. Indeed, he is one of great fortune." 80. But those who had been given knowledge said, "Woe to you! The reward of ALIOEh is better for he who believes and does righteousness. And none are granted it except the patient." 81. And We caused the earth to swallow him and his home. And there was for him no company to aid him other than ALIOEh, nor was he of those who [could] defend themselves. 82. And those who had wished for his position the previous day began to say, "Oh, how ALIOEh extends provision to whom He wills of His servants and restricts it! If not that ALIOEh had conferred favor on us, He would have caused it to swallow us. Oh, how the disbelievers do not succeed!" 83. That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous. 84. Whoever comes [on the Day of Judgement] with a good deed will have better than it; and whoever comes with an evil deed – then those who did evil deeds will not be recompensed except [as much as] what they used to do. 85. Indeed, [O Muʿammad], He who imposed upon you the QurʾOEn will take you back to a place of return. 1048 Say, "My Lord is most knowing of who brings guidance and who is in clear error." 86. And you were not expecting that the Book would be conveyed to you, but [it is] a mercy from your Lord. So do not be an assistant to the disbelievers. 1049 87. And never let them avert you from the verses of ALIOEh after they have been revealed to you. And invite [people] to your Lord. And never be of those who associate others with ALIOEh. 1048 Meaning to Makkah (in this life) or to Paradise (in the Hereafter). 1049 In their religion by making any concessions to their beliefs. S ʿrah 28 – al-Qa § a § Juzʾ 20 385 88. And do not invoke with ALIOEh another deity. There is no deity except Him. Everything will be destroyed except His Face. 1050 His is the judgement, and to Him you will be returned.

1050 i.e., except Himself. S ʿrah 29 – al-ʾAnkab ʿt Juzʾ 20 386 Sʿrah al-ʾAnkab ʿt 1051 BismillOEHir-RaúmOEnir-Raúeem 1. Alif, LOEm, Meem. 1052 2. Do the people think that they will be left to say, "We believe" and they will not be tried? 3. But We have certainly tried those before them, and ALIOEh will surely make evident those who are truthful, and He will surely make evident the liars. 4. Or do those who do evil deeds think they can outrun [i.e., escape] Us? Evil is what they judge. 5. Whoever should hope for the meeting with ALIOEh – indeed, the term [decreed by] ALIOEh is coming. And He is the Hearing, the Knowing. 6. And whoever strives only strives for [the benefit of] himself. Indeed, ALIOEh is Free from need of the worlds. 7. And those who believe and do righteous deeds – We will surely remove from them their misdeeds and will surely reward them according to the best of what they used to do. 8. And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, 1053 do not obey them. To Me is your return, and I will inform you about what you used to do. 9. And those who believe and do righteous deeds – We will surely admit them among the righteous [into Paradise]. 10. And of the people are some who say, "We believe in ALIOEh," but when one [of them] is harmed for [the cause of] ALIOEh, they consider the trial [i.e., harm] of the people as [if it were] 1051 Al-ʾAnkab ʿt: The Spider. 1052 See footnote to 2:1. 1053 i.e., no knowledge of its divinity. There can be no knowledge about something which is non-existent or untrue. S ʿrah 29 – al-ʾAnkab ʿt Juzʾ 20 387 the punishment of ALIOEh. But if victory comes from your Lord, they say, "Indeed, We were with you." Is not ALIOEh most knowing of what is within the breasts of the worlds [i.e., all creatures]?

11. And ALIOEh will surely make evident those who believe, and He will surely make evident the hypocrites. 12. And those who disbelieve say to those who believe, "Follow our way, and we will carry your sins." 1054 But they will not carry anything of their sins. Indeed, they are liars. 13. But they will surely carry their [own] burdens and [other] burdens along with their burdens, 1055 and they will surely be questioned on the Day of Resurrection about what they used to invent. 14. And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers. 15. But We saved him and the companions of the ship, and We made it 1056 a sign for the worlds. 16. And [We sent] Abraham, when he said to his people, "Worship ALIOEh and fear Him. That is best for you, if you should know. 17. You only worship, besides ALIOEh, idols, and you produce a falsehood. Indeed, those you worship besides ALIOEh do not possess for you [the power of] provision. So seek from ALIOEh provision and worship Him and be grateful to Him. To Him you will be returned." 18. And if you [people] deny [the message] – already nations before you have denied. And there is not upon the Messenger except [the duty of] clear notification. 1057 1054 The phrase may also read: "and let us carry your sins," i.e., the responsibility for your sins. 1055 Besides their own sins, they will carry those of the people they misled, although it will not lessen the burden of the latter. 1056 i.e., the ship, the event or the story. 1057 Commentators have differed over this verse – whether it is a continuation of the words of Prophet Abraham or words of comfort given by ALIOEh to Prophet Muʿammad (·), which according to context seems more likely. S ʿrah 29 – al-ʾAnkab ʿt Juzʾ 20

19. Have they not considered how ALLOEh begins creation and then repeats it? Indeed that, for ALLOEh, is easy.

20. Say, [O Muáammad], "Travel through the land and observe how He began creation. Then ALLOEh will produce the final creation [i.e., development]. Indeed ALLOEh, over all things, is competent."

21. He punishes whom He wills and has mercy upon whom He wills,

and to Him you will be returned.

22. And you will not cause failure [to ALLOEh] upon the earth or in the heaven. And you have not other than ALLOEh any protector or any helper.

23. And the ones who disbelieve in the signs of ALLOEh and the meeting with Him – those have despaired of My mercy, and they will have a painful punishment.

24. And the answer of his [i.e., Abraham's] people was not but that

they said, "Kill him or burn him," but ALLOEh saved him from the fire. Indeed in that are signs for a people who believe.

25. And [Abraham] said, "You have only taken, other than ALLOEh,

idols as [a bond off] affection among you in worldly life. Then on the Day of Resurrection you will deny one another and curse one another, and your refuge will be the Fire, and you will not have any helpers."

26. And Lot believed him.

[Abraham] said, "Indeed, I will emigrate to [the service off] my Lord. Indeed, He is the Exalted in Might, the Wise."

27. And We gave to him Isaac and Jacob and placed in his descendants prophethood and scripture. And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous.

28. And [mention] Lot, when he said to his people, "Indeed, you commit such immorality as no one has preceded you with from among the worlds.

29. Indeed, you approach men and obstruct the road¹⁰⁵⁸ and commit

in your meetings [every] evil." And the answer of his people ¹⁰⁵⁸i.e., commit highway robbery and acts of aggression against travelers.

S´rah 29 – al-ÔAnkab ´t JuzÖ 20 389

was not but that they said, "Bring us the punishment of ALLOEh, if you should be of the truthful."

30. He said, "My Lord, support me against the corrupting people."

31. And when Our messengers [i.e., angels] came to Abraham with the good tidings,¹⁰⁵⁹ they said, "Indeed, we will destroy the people of that [i.e., Lot's] city. Indeed, its people have been wrongdoers."

32. [Abraham] said, "Indeed, within it is Lot." They said, "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind."

33. And when Our messengers [i.e., angels] came to Lot, he was distressed for them and felt for them great discomfort.¹⁰⁶⁰ They said, "Fear not, nor grieve. Indeed, we will save you and your family, except your wife; she is to be of those who remain behind."

34. Indeed, we will bring down on the people of this city punishment from the sky because they have been defiantly disobedient."

35. And We have certainly left of it a sign as clear evidence for a people who use reason.

36. And to Madyan [We sent] their brother ShuÖayb, and he said, "O my people, worship ALLOEh and expect the Last Day and do not commit abuse on the earth, spreading corruption."

37. But they denied him, so the earthquake seized them, and they became within their home [corpses] fallen prone.

38. And [We destroyed] ÔAad and Tham ´d, and it has become clear to you from their [ruined] dwellings. And Satan had made pleasing to them their deeds and averted them from the path, and they were endowed with perception.

¹⁰⁵⁹Of the birth of Isaac and his descendant, Jacob.

¹⁰⁶⁰See footnote to 11:77.

S´rah 29 – al-ÔAnkab ´t JuzÖ 21 390

39. And [We destroyed] QOEr ´n and Pharaoh and HÖEmÖEn. And Moses had already come to them with clear evidences, and they were arrogant in the land, but they were not outrunners [of Our punishment].

40. So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And ALLOEh would not have wronged them, but it was they who were wronging themselves.

41. The example of those who take allies other than ALLOEh is like that of the spider who takes [i.e., constructs] a home. And indeed, the weakest of homes is the home of the spider, if they only knew.

42. Indeed, ALLOEh knows whatever thing they call upon other than

Him. And He is the Exalted in Might, the Wise.

43. And these examples We present to the people, but none will understand them except those of knowledge.

44. ALLOEh created the heavens and the earth in truth. Indeed in that is a sign for the believers.

45. Recite, [O Muáammad], what has been revealed to you of the Book and establish prayer.

Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of ALLOEh is greater. And ALLOEh knows that which you do.

46. And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."

47. And thus We have sent down to you the Book [i.e., the QurÖÖEn].

And those to whom We [previously] gave the Scripture believe

in it. And among these [people of Makkah] are those who believe in it. And none reject Our verses except the disbelievers.

S´rah 29 – al-ÔAnkab ´t JuzÖ 21 391

48. And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers

would have had [cause for] doubt.
49. Rather, it [i.e., the Qur'ān] is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.

50. But they say, "Why are not signs sent down to him from his Lord?" Say, "The signs are only with Allōh, and I am only a clear warner."

51. And is it not sufficient for them that We revealed to you the Book [i.e., the Qur'ān] which is recited to them? Indeed in that is a mercy and reminder for a people who believe.

52. Say, "Sufficient is Allōh between me and you as Witness. He

knows what is in the heavens and earth. And they who have believed in falsehood and disbelieved in Allōh – it is those who are the losers."

53. And they urge you to hasten the punishment. And if not for [the decree of] a specified term, punishment would have reached them. But it will surely come to them suddenly while they perceive not.

54. They urge you to hasten the punishment. And indeed, Hell will be encompassing of the disbelievers

55. On the Day the punishment will cover them from above them and from below their feet and it is said, "Taste [the result of] what you used to do."

56. O My servants who have believed, indeed My earth is spacious, so worship only Me.

57. Every soul will taste death.

Then to Us will you be returned.

58. And those who have believed and done righteous deeds – We will

surely assign to them of Paradise [elevated] chambers beneath which rivers flow, wherein they abide eternally. Excellent is the reward of the [righteous] workers

59. Who have been patient and upon their Lord rely.

S'rah 29 – al-ʿAnkab ʿt Juzʾ 21
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60. And how many a creature carries not its [own] provision. Allōh

provides for it and for you. And He is the Hearing, the Knowing.

61. If you asked them, "Who created the heavens and earth and subjected the sun and the moon?" they would surely say, "Allōh." Then how are they deluded?

62. Allōh extends provision for whom He wills of His servants and restricts for him. Indeed Allōh is, of all things, Knowing.

63. And if you asked them, "Who sends down rain from the sky and gives life thereby to the earth after its lifelessness?" they would surely say, "Allōh." Say, "Praise to Allōh"; but most of them do not reason.

64. And this worldly life is not but diversion and amusement.

And indeed, the home of the Hereafter – that is the [eternal] life, if only they knew.

65. And when they board a ship, they supplicate Allōh, sincere to Him in religion [i.e., faith and hope]. But when He delivers them to the land, at once they associate others with Him

66. So that they will deny what We have granted them, and they will enjoy themselves. But they are going to know.1061

67. Have they not seen that We made [Makkah] a safe sanctuary, while people are being taken away1062 all around them? Then in falsehood do they believe, and in the favor of Allōh they disbelieve?

68. And who is more unjust than one who invents a lie about Allōh or denies the truth when it has come to him? Is there not in Hell a [sufficient] residence for the disbelievers?

69. And those who strive for Us – We will surely guide them to Our ways.1063 And indeed, Allōh is with the doers of good.

1061Grammatically, the verse may also be read as a threat, i.e.,

"So let them deny what We have granted them and let them enjoy themselves, for they are going to know."

1062i.e., killed and taken captive.

1063The various ways and means to attain the acceptance and pleasure of Allōh.

S'rah 30 – ar-R' ʿm Juzʾ 21
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S'rah ar-R'm1064

BismillōhEhir-Ra'umEnir-Ra'ueem

1. Alif, LOem, Meem.1065

2. The Byzantines have been defeated1066

3. In the nearest land. But they, after their defeat, will overcome
4. Within three to nine years. To Allōh belongs the command [i.e., decree] before and after. And that day the believers will rejoice

5. In the victory of Allōh.1067 He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.

6. [It is] the promise of Allōh. Allōh does not fail in His promise, but most of the people do not know.

7. They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.

8. Do they not contemplate within themselves?1068 Allōh has not created the heavens and the earth and what is between them

except in truth and for a specified term. And indeed, many of the people, in the meeting with their Lord, are disbelievers.

9. Have they not traveled through the earth and observed how was the end of those before them?

They were greater than them in power, and they plowed [or excavated] the earth and built it up

more than they [i.e., the Makkans] have built it up, and their messengers came to them with clear evidences. And Allōh would not ever have wronged them, but they were wronging themselves.

1064Ar-R' ʿm: The Byzantines (of the Eastern Roman Empire) or Romaeans.

1065See footnote to 2:1.

1066By the Persians.

1067i.e., the victory given by Allōh to a people of the Scripture (Christians)

over the Magians of Persia.

1068An additional meaning is "Do they not contemplate concerning themselves."

S'rah 30 – ar-R' ʿm Juzʾ 21
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10. Then the end of those who did evil was the worst [consequence] because they denied the signs of Allōh and used to ridicule them.

11. Allōh begins creation; then He will repeat it; then to Him you will be returned.

12. And the Day the Hour appears the criminals will be in despair.

13. And there will not be for them among their [alleged] partners

any intercessors, and they will [then] be disbelievers in their partners.

14. And the Day the Hour appears – that Day they will become separated.

15. And as for those who had believed and done righteous deeds, they will be in a garden [of Paradise], delighted.

16. But as for those who disbelieved and denied Our verses and the meeting of the Hereafter, those will be brought into the punishment [to remain].

17. So exalted is AlIOEh when you reach the evening and when you reach the morning.

18. And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon.

19. He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out.¹⁰⁶⁹

20. And of His signs is that He created you from dust; then, suddenly you were human beings dispersing [throughout the earth].

21. And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.¹⁰⁶⁹ Of the graves or out of the earth at the time of resurrection. S ʿrah 30 – ar-R ʿm Juzʿ 21 395

22. And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.

23. And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen.

24. And of His signs is [that] He shows you the lightening [causing] fear and aspiration, and He sends down rain from the sky by which He brings to life the earth after its lifelessness. Indeed in that are signs for a people who use reason.

25. And of His signs is that the heaven and earth stand [i.e., remain]

by His command. Then when He calls you with a [single] call from the earth, immediately you will come forth.

26. And to Him belongs whoever is in the heavens and earth. All are to Him devoutly obedient.

27. And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest description [i.e., attribute] in the heavens and earth. And He is the Exalted in Might, the Wise.

28. He presents to you an example from yourselves. Do you have among those whom your right hands possess [i.e., slaves] any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]?¹⁰⁷⁰ Thus do We detail the verses for a people who use reason.

29. But those who wrong follow their [own] desires without knowledge. Then who can guide one whom AlIOEh has sent astray? And for them there are no helpers.

30. So direct your face [i.e., self] toward the religion, inclining to truth. [Adhere to] the fi ʿrah¹⁰⁷¹ of AlIOEh upon which He has created [all] people. No change should there be in the creation¹⁰⁷⁰ See footnote to 16:71.

¹⁰⁷¹The natural inborn inclination of man to worship his Creator prior to the corruption of his nature by external influences. Thus, IslOEemic monotheism is described as the religion of fi ʿrah – that of the inherent nature of mankind. S ʿrah 30 – ar-R ʿm Juzʿ 21 396

of AlIOEh.¹⁰⁷² That is the correct religion, but most of the people do not know.

31. [Adhere to it], turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with AlIOEh

32. [Or] of those who have divided their religion and become sects, every faction rejoicing in what it has.¹⁰⁷³

33. And when adversity touches the people, they call upon their Lord, turning in repentance to Him. Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord,

34. So that they will deny what We have granted them.¹⁰⁷⁴ Then enjoy yourselves, for you are going to know.

35. Or have We sent down to them an authority [i.e., a proof or scripture], and it speaks of what they have been associating with Him?

36. And when We let the people taste mercy, they rejoice therein, but if evil afflicts them for what their hands have put forth, immediately they despair.

37. Do they not see that AlIOEh extends provision for whom He wills and restricts [it]? Indeed in that are signs for a people who believe.

38. So give the relative his right, as well as the needy and the traveler.

That is best for those who desire the countenance of AlIOEh, and it is they who will be the successful.

39. And whatever you give for interest [i.e., advantage] to increase

within the wealth of people¹⁰⁷⁵ will not increase with AlIOEh.

¹⁰⁷²i.e., let people remain true to their fi ʿrah within the religion of IslOEem.

¹⁰⁷³Of beliefs, opinions, customs, etc.

¹⁰⁷⁴Or "So let them deny what We have granted them."

¹⁰⁷⁵The phrase includes several connotations, among them: a) that which is given as usury or interest, b) that which is given on the condition that it be repaid with interest, and c) a gift given with the intention of obtaining from the recipient greater benefit or a larger gift. S ʿrah 30 – ar-R ʿm Juzʿ 21 397

But what you give in zakOEh,¹⁰⁷⁶ desiring the countenance of AlIOEh – those are the multipliers.¹⁰⁷⁷

40. AlIOEh is the one who created you, then provided for you, then will cause you to die, and then will give you life. Are there any of your "partners" who does anything of that? Exalted is

He and high above what they associate with Him.

41. Corruption has appeared throughout the land and sea by [reason off] what the hands of people have earned so He [i.e., AlIOEh] may let them taste part of [the consequence off] what they have done that perhaps they will return [to righteousness].

42. Say, [O Muáammad], "Travel through the land and observe how was the end of those before. Most of them were associators [of others with AlIOEh].

43. So direct your face [i.e., self] toward the correct religion before a Day comes from AlIOEh of which there is no repelling. That Day, they will be divided.1078

44. Whoever disbelieves – upon him is [the consequence off] his disbelief. And whoever does righteousness – they are for themselves preparing,

45. That He may reward those who have believed and done righteous deeds out of His bounty. Indeed, He does not like the disbelievers.

46. And of His signs is that He sends the winds as bringers of good tidings and to let you taste His mercy [i.e., rain] and so the ships may sail at His command and so you may seek of His bounty, and perhaps you will be grateful.

47. And We have already sent messengers before you to their peoples, and they came to them with clear evidences; then We took retribution from those who committed crimes, and incumbent upon Us was support1079 of the believers.

1076The meaning of §adaqah (voluntary charity) is included here.

1077Of their blessings on earth and their rewards in the Hereafter.

1078Into those destined for Paradise and those destined for Hell.

1079i.e., aid or the bestowal of victory.

S´rah 30 – ar-R´m Juz 21 398

48. It is AlIOEh who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them. And

when He causes it to fall upon whom He wills of His servants, immediately they rejoice

49. Although they were, before it was sent down upon them – before that, in despair.

50. So observe the effects of the mercy of AlIOEh – how He gives life to the earth after its lifelessness. Indeed, that [same one] will give life to the dead, and He is over all things competent.

51. But if We should send a [bad] wind and they saw [their crops] turned yellow, they would remain thereafter disbelievers.1080

52. So indeed, you will not make the dead hear, nor will you make the deaf hear the call when they turn their backs, retreating.

53. And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [in submission to AlIOEh].

54. AlIOEh is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Competent.

55. And the Day the Hour appears the criminals will swear they had remained but an hour. Thus they were deluded.

56. But those who were given knowledge and faith will say, "You remained the extent of AlIOEh's decree until the Day of Resurrection, and this is the Day of Resurrection, but you did not used to know."1081

57. So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [AlIOEh].

58. And We have certainly presented to the people in this QurEn

1080Denying and ungrateful for the previous favors of AlIOEh.

1081i.e., acknowledge the truth.

S´rah 30 – ar-R´m Juz 21 399

from every [kind of] example. But, [O Muáammad], if you should bring them a sign, the disbelievers will surely say, "You [believers] are but falsifiers."

59. Thus does AlIOEh seal the hearts of those who do not know.1082

60. So be patient. Indeed, the promise of AlIOEh is truth. And let them not disquiet you who are not certain [in faith].

1082i.e., those who do not wish to know the truth and refuse it.

S´rah 31 – LuqmEn Juz 21 400

S´rah LuqmEn1083

BismillEhir-RamEnir-Raeem

1. Alif, LOEm, Meem.1084

2. These are verses of the wise1085 Book,

3. As guidance and mercy for the doers of good

4. Who establish prayer and give zakEh, and they, of the Hereafter, are certain [in faith].

5. Those are on [right] guidance from their Lord, and it is those who are the successful.

6. And of the people is he who buys the amusement of speech1086 to mislead [others] from the way of AlIOEh without knowledge and who takes it [i.e., His way] in ridicule. Those will have a humiliating punishment.

7. And when Our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.

8. Indeed, those who believe and do righteous deeds – for them are the Gardens of Pleasure,

9. Wherein they abide eternally; [it is] the promise of AlIOEh [which is] truth. And He is the Exalted in Might, the Wise.

10. He created the heavens without pillars that you see and has cast into the earth firmly set mountains, lest it should shift

1083LuqmEn: LuqmEn, the Wise, whose learning and wisdom was known among pre-IslEmic Arabs. He was said to have been an Abyssinian or Nubian slave who lived in the area of Madyan and thus knew Arabic.

1084See footnote to 2:1.

1085See footnote to 10:1.

1086i.e., that which has no benefit. Described by different §aEbah as shirk (association with AlIOEh), misleading stories, frivolous songs, or music but includes all which distracts or diverts one from the QurEn and remembrance of AlIOEh.

S´rah 31 – LuqmOEn JuzÖ 21
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with you, and dispersed therein from every creature. And We sent down rain from the sky and made grow therein [plants] of every noble kind.

11. This is the creation of ALIOEh. So show Me what those other than Him have created. Rather, the wrongdoers are in clear error.

12. And We had certainly given LuqmOEn wisdom [and said], "Be grateful to ALIOEh." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] – then indeed, ALIOEh is Free of need and Praiseworthy.

13. And [mention, O Muáammad], when LuqmOEn said to his son while he was instructing him, "O my son, do not associate [anything] with ALIOEh. Indeed, association [with Him] is great injustice."

14. And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.

15. But if they endeavor to make you associate with Me that of which you have no knowledge, 1087 do not obey them but

accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance].

Then to Me will be your return, and I will inform you about what you used to do.

16. [And LuqmOEn said], "O my son, indeed if it [i.e., a wrong] should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, ALIOEh will bring it forth. Indeed, ALIOEh is Subtle and Acquainted.

17. O my son, establish prayer, enjoin what is right, forbid what is

wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] resolve. 1088

1087See footnote to 29:8.

1088For the reason that they are enjoined by ALIOEh.

S´rah 31 – LuqmOEn JuzÖ 21
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18. And do not turn your cheek [in contempt] toward people 1089

and do not walk through the earth exultantly. Indeed, ALIOEh does not like everyone self-deluded and boastful.

19. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

20. Do you not see that ALIOEh has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent? But of the people is he who disputes about ALIOEh without knowledge or guidance or an enlightening Book [from Him].

21. And when it is said to them, "Follow what ALIOEh has revealed,"

they say, "Rather, we will follow that upon which we found our fathers." Even if Satan was inviting them to the punishment of the Blaze?

22. And whoever submits his face [i.e., self] to ALIOEh while he is a doer of good – then he has grasped the most trustworthy handhold. And to ALIOEh will be the outcome of [all] matters.

23. And whoever has disbelieved – let not his disbelief grieve you.

To Us is their return, and We will inform them of what they did. Indeed, ALIOEh is Knowing of that within the breasts.

24. We grant them enjoyment for a little; then We will force them to a massive punishment.

25. And if you asked them, "Who created the heavens and earth?" they would surely say, "ALIOEh." Say, "[All] praise is [due] to ALIOEh"; but most of them do not know.

26. To ALIOEh belongs whatever is in the heavens and earth. Indeed, ALIOEh is the Free of need, the Praiseworthy.

27. And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words 1090 of ALIOEh would not be exhausted. Indeed, ALIOEh is Exalted in Might and Wise.

1089Rather, respect them by directing your face and attention to them.

1090See footnote to 18:109.

S´rah 31 – LuqmOEn JuzÖ 21
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28. Your creation and your resurrection will not be but as that of a

single soul. 1091 Indeed, ALIOEh is Hearing and Seeing.

29. Do you not see [i.e., know] that ALIOEh causes the night to enter the day and causes the day to enter the night and has subjected the sun and the moon, each running [its course] for a specified

term, and that ALIOEh, with whatever you do, is Acquainted?

30. That is because ALIOEh is the Truth, and that what they call upon other than Him is falsehood, and because ALIOEh is the Most High, the Grand.

31. Do you not see that ships sail through the sea by the favor of ALIOEh that He may show you of His signs? Indeed in that are signs for everyone patient and grateful.

32. And when waves come over them like canopies, they supplicate

ALIOEh, sincere to Him in religion [i.e., faith]. But when He delivers them to the land, there are [some] of them who are moderate [in faith]. And none rejects Our signs except everyone treacherous and ungrateful.

33. O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of ALIOEh is truth, so let not the worldly life delude you and be not deceived about ALIOEh by the Deceiver [i.e., Satan].

34. Indeed, ALIOEh [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. 1092 And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, ALIOEh is Knowing and Acquainted.

1091The re-creation and resurrection of one or of all is accomplished with equal ease by ALIOEh (subúOEnahu wa taóOEIOE).

1092i.e., every aspect of the fetus' present and future existence.

S´rah 32 – as-Sajdah JuzÖ 21
404

S´rah as-Sajdah 1093

BismilloEHir-RaúmoEnir-Raúeem
1. Alif, LOEm, Meem. 1094

2. [This is] the revelation of the Book about which there is no doubt from the Lord of the worlds.

3. Or do they say, "He invented it"? Rather, it is the truth from

your Lord, [O Muáammad], that you may warn a people to whom no warner has come before you [so] perhaps they will be guided.

4. It is AlIOEh who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne.¹⁰⁹⁵ You have not besides Him any protector or any intercessor; so will you not be reminded?

5. He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.

6. That is the Knower of the unseen and the witnessed, the Exalted

in Might, the Merciful,

7. Who perfected everything which He created and began the creation of man from clay.

8. Then He made his posterity out of the extract of a liquid disdained.

9. Then He proportioned him and breathed into him from His [created] soul¹⁰⁹⁶ and made for you hearing and vision and hearts [i.e., intellect]; little are you grateful.

10. And they say, "When we are lost [i.e., disintegrated] within the earth, will we indeed be [recreated] in a new creation?" Rather, they are, in the meeting with their Lord, disbelievers.

1093As-Sajdah: Prostration.

1094See footnote to 2:1.

1095See footnote to 2:19.

1096i.e., element of life. See footnote to 15:29.

S´rah 32 – as-Sajdah JuzÖ 21 405

11. Say, "The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned."

12. If you could but see when the criminals are hanging their heads before their Lord, [saying], "Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain."

13. And if We had willed, We could have given every soul its guidance, but the word¹⁰⁹⁷ from Me will come into effect [that] "I will surely fill Hell with jinn and people all together.

14. So taste [punishment] because you forgot the meeting of this,

your Day; indeed, We have [accordingly] forgotten you. And taste the punishment of eternity for what you used to do."

15. Only those believe in Our verses who, when they are reminded

by them, fall down in prostration and exalt [AlIOEh] with praise of their Lord, and they are not arrogant.

16. Their sides part [i.e., they arise] from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.¹⁰⁹⁸

17. And no soul knows what has been hidden for them of comfort for eyes [i.e., satisfaction] as reward for what they used to do.

18. Then is one who was a believer like one who was defiantly disobedient? They are not equal.

19. As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do.

20. But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it while it is said to them, "Taste the punishment of the Fire which you used to deny."

21. And We will surely let them taste the nearer punishment¹⁰⁹⁹ 1097Deserved by the evildoers. 1098In the cause of AlIOEh.

1099i.e., the disasters and calamities of this world.

S´rah 32 – as-Sajdah JuzÖ 21 406

short of the greater punishment that perhaps they will return [i.e., repent].

22. And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution.

23. And We certainly gave Moses the Scripture, so do not be in doubt over his meeting.¹¹⁰⁰ And We made it [i.e., the Torah] guidance for the Children of Israel.

24. And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.

25. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

26. Has it not become clear to them how many generations We destroyed before them, [as] they walk among their dwellings? Indeed in that are signs; then do they not hear?

27. Have they not seen that We drive water [in clouds] to barren land and bring forth thereby crops from which their livestock eat and [they] themselves? Then do they not see?

28. And they say, "When will be this conquest,¹¹⁰¹ if you should be truthful?"

29. Say, [O Muáammad], "On the Day of Conquest the belief of those who had disbelieved will not benefit them, nor will they be reprieved."

30. So turn away from them and wait. Indeed, they are waiting.

1100i.e., Muáammad's meeting Moses on the night of al-MiÖrOEj (ascent).

1101Or "decision," i.e., judgement. S´rah 33 – al-AúzOEb JuzÖ 21 407

S´rah al-AúzOEb 1102

BismillÖEhir-RaúmÖEnir-Raúeem

1. O Prophet, fear AlIOEh and do not obey the disbelievers and the hypocrites. Indeed, AlIOEh is ever Knowing and Wise.

2. And follow that which is revealed to you from your Lord. Indeed

AlIOEh is ever, with what you do, Acquainted.

3. And rely upon AlIOEh; and sufficient is AlIOEh as Disposer of affairs.

4. AlIOEh has not made for a man two hearts in his interior. And He has not made your wives whom you declare unlawful¹¹⁰³ your mothers. And He has not made your claimed [i.e., adopted] sons your [true] sons. That is [merely] your saying by your mouths, but AlIOEh says the truth, and He guides to the [right] way.

5. Call them¹¹⁰⁴ by [the names of] their fathers; it is more just in the sight of AlIOEh. But if you do not know their fathers – then they are [still] your brothers in religion and those entrusted to you.

And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is AlIOEh Forgiving and Merciful.

6. The Prophet is more worthy of the believers than themselves,¹¹⁰⁵

and his wives are [in the position of] their mothers. And those of [blood] relationship are more entitled [to inheritance] in the decree of AlIOEh than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book1106 inscribed. 1102Al-AúzOEb: The Companies or The Combined Forces, referring to the alliance of disbelieving Arab tribes against the Muslims in Madýnah for the battle called "al-AúzOEb" or "al-Khandaq" (the Trench). 1103By the expression "You are to me like the back of my mother." Such an oath taken against approaching one's wife was a pre-IslOEmic practice declared by AlIOEh (subúOEnahu wa taŒOEIOE) to be a sin requiring expiation as described in 58:3-4. 1104Those children under your care. 1105He (·) is more worthy of their obedience and loyalty and is more concerned for them than they are for one another. 1106The Preserved Slate (al-Lawú al-Maúf ´ th). S ´rah 33 - al-AúzOEb JuzŒ 21 408 7. And [mention, O Muáammad], when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant 8. That He may question the truthful about their truth.1107 And He has prepared for the disbelievers a painful punishment. 9. O you who have believed, remember the favor of AlIOEh upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is AlIOEh, of what you do, Seeing. 10. [Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats, and you assumed about AlIOEh [various] assumptions.

11. There the believers were tested and shaken with a severe shaking. 12. And [remember] when the hypocrites and those in whose hearts is disease said, "AlIOEh and His Messenger did not promise us except delusion," 13. And when a faction of them said, "O people of Yathrib,1108 there is no stability for you [here], so return [home]." And a party of them asked permission of the Prophet, saying, "Indeed, our houses are exposed [i.e., unprotected]," while they were not exposed. They did not intend except to flee. 14. And if they had been entered upon from all its [surrounding] regions and fitnah [i.e., disbelief] had been demanded of them, they would have done it and not hesitated over it except briefly. 15. And they had already promised AlIOEh before not to turn their 1107i.e., that He may ask the prophets what they conveyed to their people and what response they received. "The truthful" may also refer to those who believed in the message conveyed by the prophets and imparted it to others. 1108The name by which al-Madýnah was known before the arrival of the Prophet (·). S ´rah 33 - al-AúzOEb JuzŒ 21 409 backs [i.e., flee]. And ever is the promise to AlIOEh [that about which one will be] questioned. 16. Say, [O Muáammad], "Never will fleeing benefit you if you should flee from death or killing; and then [if you did], you would not be given enjoyment [of life] except for a little." 17. Say, "Who is it that can protect you from AlIOEh1109 if He intends for you an ill or intends for you a mercy?" And they will not find for themselves besides AlIOEh any protector or any helper. 18. Already AlIOEh knows the hinderers1110 among you and those [hypocrites] who say to their brothers, "Come to us,"1111 and do not go to battle, except for a few,1112

19. Indisposed1113 toward you. And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death. But when fear departs, they lash you with sharp tongues, indisposed toward [any] good. Those have not believed, so AlIOEh has rendered their deeds worthless, and ever is that, for AlIOEh, easy. 20. They think the companies have not [yet] withdrawn.1114 And if the companies should come [again], they would wish they were in the desert among the bedouins, inquiring [from afar] about your news. And if they should be among you, they would not fight except for a little. 21. There has certainly been for you in the Messenger of AlIOEh an excellent pattern1115 for anyone whose hope is in AlIOEh and the Last Day and [who] remembers AlIOEh often. 1109i.e., prevent the will of AlIOEh from being carried out. 1110Those who dissuade others from supporting the Prophet (·) in battle. 1111Rather than joining the Prophet (·). 1112Who went out of ulterior motives. 1113Literally, "stingy," i.e., unwilling to offer any help. 1114In their excessive fear the cowardly hypocrites could not believe the enemy forces had been defeated. 1115An example to be followed. S ´rah 33 - al-AúzOEb JuzŒ 21 410 22. And when the believers saw the companies, they said, "This is what AlIOEh and His Messenger had promised us, and AlIOEh and His Messenger spoke the truth." And it increased them only in faith and acceptance. 23. Among the believers are men true to what they promised AlIOEh. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration - 24. That AlIOEh may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, AlIOEh is ever Forgiving and Merciful.

25. And AlLOEh repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was AlLOEh for the believers in battle, and ever is AlLOEh Powerful and Exalted in Might.

26. And He brought down those who supported them among the People of the Scripture¹¹¹⁶ from their fortresses and cast terror into their hearts [so that] a party [i.e., their men] you killed, and you took captive a party [i.e., the women and children].

27. And He caused you to inherit their land and their homes and their properties and a land which you have not trodden.¹¹¹⁷ And ever is AlLOEh, over all things, competent.

28. O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release.

29. But if you should desire AlLOEh and His Messenger and the home of the Hereafter – then indeed, AlLOEh has prepared for the doers of good among you a great reward."

30. O wives of the Prophet, whoever of you should commit a clear immorality – for her the punishment would be doubled two fold, and ever is that, for AlLOEh, easy.

¹¹¹⁶The Jews of Ban ʿQuraythah, who had violated their treaty with the Muslims.

¹¹¹⁷i.e., that taken in subsequent conquests.

S ʿrah 33 – al-AʿuzOEh JuzŌ 22 411

31. And whoever of you devoutly obeys AlLOEh and His Messenger and does righteousness – We will give her her reward twice; and We have prepared for her a noble provision.

32. O wives of the Prophet, you are not like anyone among women. If you fear AlLOEh, then do not be soft in speech [to men],¹¹¹⁸ lest he in whose heart is disease should covet, but speak with appropriate speech.

33. And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakOEh and obey AlLOEh and His Messenger. AlLOEh intends only to remove from you the impurity [of sin],

O people of the [Prophet's] household, and to purify you with [extensive] purification.

34. And remember what is recited in your houses of the verses of AlLOEh and wisdom.¹¹¹⁹ Indeed, AlLOEh is ever Subtle and Acquainted [with all things].

35. Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men

and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember AlLOEh often and the women who do so – for them AlLOEh has prepared forgiveness and a great reward.

36. It is not for a believing man or a believing woman, when AlLOEh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys AlLOEh and His Messenger has certainly strayed into clear error.

¹¹¹⁸The meaning has also been given as "You are not like any among women if you fear AlLOEh. So do not be soft in speech..."

¹¹¹⁹The teachings of the Prophet (ﷺ) or his sunnah.

S ʿrah 33 – al-AʿuzOEh JuzŌ 22 412

37. And [remember, O Muáammad], when you said to the one on whom AlLOEh bestowed favor and you bestowed favor,¹¹²⁰

"Keep your wife and fear AlLOEh," while you concealed within yourself that which AlLOEh is to disclose.¹¹²¹ And you feared the people,¹¹²² while AlLOEh has more right that you fear Him.¹¹²³ So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort [i.e., guilt] concerning the wives of their claimed [i.e., adopted] sons when they no longer have need of them.

And ever is the command [i.e., decree] of AlLOEh accomplished.

38. There is not to be upon the Prophet any discomfort concerning

that which AlLOEh has imposed upon him.¹¹²⁴ [This is] the established way of AlLOEh with those [prophets] who have passed on before. And ever is the command of AlLOEh a destiny decreed.

39. [AlLOEh praises] those who convey the messages of AlLOEh¹¹²⁵

and fear Him and do not fear anyone but AlLOEh. And sufficient is AlLOEh as Accountant.

40. Muáammad is not the father of [any] one of your men, but [he is] the Messenger of AlLOEh and seal [i.e., last] of the prophets. And ever is AlLOEh, of all things, Knowing.

41. O you who have believed, remember AlLOEh with much remembrance

42. And exalt Him morning and afternoon.

¹¹²⁰Referring to the Prophet's freed slave, Zayd bin ʿOErithah.

¹¹²¹i.e., AlLOEh's command to the Prophet (ﷺ) to marry Zaynab after Zayd divorced her. This was to demonstrate that a man may marry a woman formerly married to his adopted son.

¹¹²²i.e., feared their saying that the Prophet (ﷺ) had married the (former)

wife of his son (which is prohibited by AlLOEh in the case of a true, begotten son).

¹¹²³By making known His command.

¹¹²⁴Or permitted to him.

¹¹²⁵i.e., the prophets (peace be upon them all) and after them, the followers

of the final prophet, Muáammad (ﷺ), who honestly convey AlLOEh's message to the people.

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43. It is He who confers blessing upon you,¹¹²⁶ and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful.

44. Their greeting the Day they meet Him will be, "Peace." And He has prepared for them a noble reward.

45. O Prophet, indeed We have sent you as a witness and a

bringer of good tidings and a warner

46. And one who invites to *AlloEh*, by His permission, and an illuminating lamp.

47. And give good tidings to the believers that they will have from *AlloEh* great bounty.

48. And do not obey the disbelievers and the hypocrites but do not harm them, and rely upon *AlloEh*. And sufficient is *AlloEh* as Disposer of affairs.

49. O you who have believed, when you marry believing women and then divorce them before you have touched them [i.e., consummated the marriage], then there is not for you any waiting period to count concerning them. So provide for them

and give them a gracious release.

50. O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation¹¹²⁷ and those your right hand possesses from what *AlloEh* has returned to you [of captives] and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who

emigrated with you and a believing woman if she gives herself to the Prophet [and] if the Prophet wishes to marry her; [this is] only for you, excluding the [other] believers. We certainly know what We have made obligatory upon them ¹¹²⁶i.e., *AlloEh* (subúEEnahu wa taóOEIOE) cares for you and covers you with His mercy. An additional meaning is that He praises you in the presence of the angels.

¹¹²⁷i.e., bridal gifts (mahr).
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concerning their wives and those their right hands possess, [but this is for you] in order that there will be upon you no discomfort [i.e., difficulty]. And ever is *AlloEh* Forgiving and Merciful.

51. You, [O Muáammad], may put aside whom you will of them¹¹²⁸ or take to yourself whom you will. And any that you desire of those [wives] from whom you had [temporarily] separated –

there is no blame upon you [in returning her]. That is more suitable that they should be content and not grieve and that they should be satisfied with what you have given them – all of them. And *AlloEh* knows what is in your hearts. And ever is *AlloEh* Knowing and Forbearing.

52. Not lawful to you, [O Muáammad], are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you, except what your right hand possesses. And ever is *AlloEh*, over all things, an Observer.

53. O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation.

Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But *AlloEh* is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of *AlloEh* or to marry his wives after him, ever. Indeed, that would be in the sight of *AlloEh* an enormity.

54. Whether you reveal a thing or conceal it, indeed *AlloEh* is ever, of all things, Knowing.

55. There is no blame upon them [i.e., women] concerning their fathers or their sons or their brothers or their brothers' sons or ¹¹²⁸Those mentioned in the previous verse as being lawful to the Prophet (·) or his wives to which he was married.

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their sisters' sons or their women or those their right hands possess [i.e., slaves].¹¹²⁹ And fear *AlloEh*. Indeed *AlloEh* is ever, over all things, Witness.

56. Indeed, *AlloEh* confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [*AlloEh* to

confer] blessing upon him and ask [*AlloEh* to grant him] peace.

57. Indeed, those who abuse *AlloEh* and His Messenger – *AlloEh* has cursed them in this world and the Hereafter and prepared for them a humiliating punishment.
58. And those who harm believing men and believing women for [something] other than what they have earned [i.e., deserved] have certainly born upon themselves a slander and manifest sin.

59. O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments.¹¹³⁰ That is more suitable that they will be known¹¹³¹ and not be abused. And ever is *AlloEh* Forgiving and Merciful.¹¹³²

60. If the hypocrites and those in whose hearts is disease¹¹³³ and those who spread rumors in al-Madýnah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little,

61. Accursed wherever they are found, [being] seized and massacred completely.

62. [This is] the established way of *AlloEh* with those who passed on before; and you will not find in the way of *AlloEh* any change.

¹¹²⁹It is permissible for a woman to appear before these people without complete covering and to be alone with them. The brothers of both parents (uncles) are included as "fathers" or "parents," according to úadýth.

¹¹³⁰The jilbOEb, which is defined as a cloak covering the head and reaching to the ground, thereby covering the woman's entire body.

¹¹³¹As chaste believing women.

¹¹³²Or "and *AlloEh* was Forgiving and Merciful" of what occurred before this injunction or before knowledge of it.

¹¹³³Referring here to those who commit adultery or fornication.

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63. People ask you concerning the Hour. Say, "Knowledge of it is only with *AlloEh*. And what may make you perceive? Perhaps the Hour is near."

64. Indeed, *AlloEh* has cursed the disbelievers and prepared for them a Blaze.

65. Abiding therein forever, they will not find a protector or a helper.

66. The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed *AlloEh* and obeyed the Messenger."

67. And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, 1134 and they led us astray from the [right] way.

68. Our Lord, give them double the punishment and curse them with a great curse."

69. O you who have believed, be not like those who abused Moses; then *AlloEh* cleared him of what they said. And he, in the sight of *AlloEh*, was distinguished.

70. O you who have believed, fear *AlloEh* and speak words of appropriate justice.

71. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys *AlloEh* and His Messenger has certainly attained a great attainment.

72. Indeed, We offered the Trust 1135 to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant. 1136

73. [It 1137 was] so that *AlloEh* may punish the hypocrite men and 1134 Also interpreted to mean "our noble ones and our elders [i.e., distinguished scholars]."

1135 The acceptance of obligations and obedience to *AlloEh*.

1136 Coveting its reward while forgetting the penalty for failure to keep his commitment.

1137 The reason for which mankind was permitted to carry the Trust.

S'rah 33 – *al-A'uzOEh* Juz' 22

417 hypocrite women and the men and women who associate others with Him and that *AlloEh* may accept repentance from the believing men and believing women. And ever is *AlloEh* Forgiving and Merciful.

S'rah 34 – *SabaO* Juz' 22

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S'rah *SabaO* 1138

BismilloEhir-Ra'umOEhir-Ra'ueem

1. [All] praise is [due] to *AlloEh*, to whom belongs whatever is in the heavens and whatever is in the earth, and to Him belongs [all] praise in the Hereafter. And He is the Wise, the Acquainted.

2. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein. And He is the Merciful, the Forgiving.

3. But those who disbelieve say, "The Hour will not come to us." Say, "Yes, by my Lord, it will surely come to you. [*AlloEh* is] the Knower of the unseen." Not absent from Him is an atom's weight 1139 within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register –

4. That He may reward those who believe and do righteous deeds. Those will have forgiveness and noble provision.

5. But those who strive against Our verses [seeking] to cause failure 1140 – for them will be a painful punishment of foul nature.

6. And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.

7. But those who disbelieve say, "Shall we direct you to a man who will inform you [that] when you have disintegrated in complete disintegration, you will [then] be [recreated] in a new creation?"

8. Has he invented about *AlloEh* a lie or is there in him madness?" Rather, they who do not believe in the Hereafter will be in the punishment and [are in] extreme error.

1138 *SabaO*: (The People of) *SabaO* or *Sabeans*.

1139 Or "the weight of a small ant."

1140 i.e., to undermine their credibility in order to defeat the Prophet ().

S'rah 34 – *SabaO* Juz' 22

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9. Then, do they not look at what is before them and what is behind them of the heaven and earth? If We should will, We

could cause the earth to swallow them or [could] let fall upon them fragments from the sky. Indeed in that is a sign for every servant turning back [to *AlloEh*].

10. And We certainly gave David from Us bounty. [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]." And We made pliable for him iron,

11. [Commanding him], "Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing."

12. And to Solomon [We subjected] the wind – its morning [journey was that of] a month – and its afternoon [journey was that of] a month, and We made flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command – We will make him taste of the punishment of the Blaze.

13. They made for him what he willed of elevated chambers, 1141 statues, 1142 bowls like reservoirs, and stationary kettles. [We said], "Work, O family of David, in gratitude." And few of My servants are grateful.

14. And when We decreed for him [i.e., Solomon] death, nothing indicated to them [i.e., the jinn] his death except a creature of the earth eating his staff. 1143 But when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment. 1144

15. There was for [the tribe of] *SabaO* in their dwelling place a sign:

1141 Described by commentators as palaces, dwellings, or places of prayer.

1142 Which were not prohibited until the time of Prophet *Mu'ammad* ().

1143 Upon which he was leaning at the time of his death. A termite continued to gnaw into the stick until it collapsed under his weight.

1144 i.e., hard labor. This verse is evidence that the jinn do not possess knowledge

of the unseen, which belongs exclusively to ALLOEh (subúOEnah wa taŌŌEIOE). S ́rah 34 – SabaŌ JuzŌ 22 420 two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord."

16. But they turned away [refusing], so We sent upon them the flood of the dam, 1145 and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees.

17. [By] that We repaid them because they disbelieved. And do We [thus] repay except the ungrateful?

18. And We placed between them and the cities which We had blessed 1146 [many] visible cities. And We determined between them the [distances of] journey, 1147 [saying], "Travel between them by night or by day in safety."

19. But [insolently] they said, "Our Lord, lengthen the distance between our journeys," and wronged themselves, so We made them narrations 1148 and dispersed them in total dispersion. Indeed in that are signs for everyone patient and grateful.

20. And Iblees had already confirmed through them 1149 his assumption, 1150 so they followed him, except for a party of believers.

21. And he had over them no authority except [it was decreed] that We might make evident who believes in the Hereafter from who is thereof in doubt. And your Lord, over all things, is Guardian.

22. Say, [O Muúammad], "Invoke those you claim [as deities] besides ALLOEh." They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have 1145i.e., caused by a break in their dam. Another meaning is "the overwhelming flood."

1146In the lands of what is now southern Syria and Palestine. 1147i.e., We placed the intermediate settlements at calculated distances for

the convenience of travelers. 1148Stories related to others as lessons or examples. 1149i.e., the people of SabaŌ or mankind in general. 1150That mankind could readily be misled by him. S ́rah 34 – SabaŌ JuzŌ 22 421 therein any partnership [with Him], nor is there for Him from among them any assistant. 23. And intercession does not benefit with Him except for one whom He permits. [And those wait] until, when terror is removed from their hearts, 1151 they will say [to one another], "What has your Lord said?" They will say, "The truth." And He is the Most High, the Grand. 24. Say, "Who provides for you from the heavens and the earth?" Say, "ALLOEh. And indeed, we or you are either upon guidance or in clear error."

25. Say, "You will not be asked about what we committed, and we will not be asked about what you do."

26. Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge."

27. Say, "Show me those whom you have attached to Him as partners. No! Rather, He [alone] is ALLOEh, the Exalted in Might, the Wise."

28. And We have not sent you except comprehensively 1152 to mankind as a bringer of good tidings and a warner. But most of the people do not know. 29. And they say, "When is this promise, if you should be truthful?"

30. Say, "For you is the appointment of a Day [when] you will not remain thereafter an hour, nor will you precede [it]."

31. And those who disbelieve say, "We will never believe in this QurŌŌEn nor in that before it." But if you could see when the wrongdoers are made to stand before their Lord, refuting each others' words... 1153 Those who were oppressed will say to those who were arrogant, "If not for you, we would have been believers."

1151i.e., the hearts of the angels who will be permitted to intercede. 1152Literally, "inclusively, without exception."

1153Having been left to the imagination, the conclusion of this sentence is estimated to be "...you would see a dreadful sight."

S ́rah 34 – SabaŌ JuzŌ 22 422

32. Those who were arrogant will say to those who were oppressed, "Did we avert you from guidance after it had come to you? Rather, you were criminals."

33. Those who were oppressed will say to those who were arrogant, "Rather, [it was your] conspiracy of night and day when you were ordering us to disbelieve in ALLOEh and attribute to Him equals." But they will [all] confide regret when they see the punishment; and We will put shackles on the necks of those who disbelieved. Will they be recompensed except for what they used to do?

34. And We did not send into a city any warner except that its affluent said, "Indeed we, in that with which you were sent, are disbelievers."

35. And they 1154 said, "We are more [than the believers] in wealth and children, and we are not to be punished."

36. Say, "Indeed, my Lord extends provision for whom He wills and restricts [it], but most of the people do not know."

37. And it is not your wealth or your children that bring you nearer to Us in position, but it is [by being] one who has believed and done righteousness. For them there will be the double reward for what they did, and they will be in the upper chambers [of Paradise], safe [and secure].

38. And the ones who strive against Our verses to cause [them] failure 1155 – those will be brought into the punishment [to remain].

39. Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] – He will compensate it; and He is the best of providers."

40. And [mention] the Day when He will gather them all and then say to the angels, "Did these [people] used to worship you?"

1154The affluent ones in general or the people of Makkah specifically.

1155See footnote to 34:5.

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41. They will say, "Exalted are You! You, [O AlIOEh], are our benefactor excluding [i.e., not] them. Rather, they used to worship the jinn; most of them were believers in them."

42. But today [i.e., the Day of Judgement] you do not hold for one

another [the power of] benefit or harm, and We will say to those who wronged, "Taste the punishment of the Fire, which you used to deny."

43. And when Our verses are recited to them as clear evidences, they say, "This is not but a man who wishes to avert you from that which your fathers were worshipping." And they say, "This is not except a lie invented." And those who disbelieve say of the truth when it has come to them, "This is not but obvious magic."

44. And We had not given them any scriptures which they could study, and We had not sent to them before you, [O Muáammad], any warner.

45. And those before them denied, and they [i.e., the people of Makkah] have not attained a tenth of what We had given them. But they [i.e., the former peoples] denied My messengers, so how [terrible] was My reproach.

46. Say, "I only advise you of one [thing] – that you stand for AlIOEh,

[seeking truth] in pairs and individually, and then give thought."

There is not in your companion any madness. He is only a warner to you before a severe punishment.

47. Say, "Whatever payment I might have asked of you – it is yours.

My payment is only from AlIOEh, and He is, over all things, Witness."

48. Say, "Indeed, my Lord projects the truth, Knower of the unseen."

49. Say, "The truth has come, and falsehood can neither begin

[anything] nor repeat [it]."1156
1156This expression alludes to complete inability, meaning that falsehood was abolished.

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50. Say, "If I should err, I would only err against myself. But if I am guided, it is by what my Lord reveals to me. Indeed, He is Hearing and near."

51. And if you could see1157 when they are terrified but there is no escape, and they will be seized from a place nearby.

52. And they will [then] say, "We believe in it!" But how for them will be the taking1158 [of faith] from a place far away?1159

53. And they had already disbelieved in it before and would assault1160 the unseen from a place far away.1161

54. And prevention will be placed between them and what they desire,1162 as was done with their kind before. Indeed, they were

in disquieting doubt [i.e., denial]. 1157i.e., have a glimpse of the Hereafter.

1158Literally, "taking of something within easy reach," in other words,

"How can they expect to obtain faith at this point?"

1159i.e., their former life on earth, wherein they had every opportunity but which is now gone, never to return.

1160Verbally, by conjecture and denial.

1161i.e., a position far from truth.

1162Meaning the attainment of faith and its benefits or entrance into Paradise.

S ́rah 35 – FOEŦir JuzŦ 22
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S'rah FOEŦir1163

BismilloEHir-RaúmoEnir-Raúeem

1. [All] praise is [due] to AlIOEh, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, AlIOEh is over all things competent.

2. Whatever AlIOEh grants to people of mercy – none can withhold it; and whatever He withholds – none can release it thereafter. And He is the Exalted in Might, the Wise.

3. O mankind, remember the favor of AlIOEh upon you. Is there any creator other than AlIOEh who provides for you from the heaven and earth? There is no deity except Him, so how are

you deluded?

4. And if they deny you, [O Muáammad] – already were messengers denied before you. And to AlIOEh are returned [all] matters.

5. O mankind, indeed the promise of AlIOEh is truth, so let not the worldly life delude you and be not deceived about AlIOEh by the Deceiver [i.e., Satan].

6. Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.

7. Those who disbelieve will have a severe punishment, and those who believe and do righteous deeds will have forgiveness and great reward.

8. Then is one to whom the evil of his deed has been made attractive so he considers it good [like one rightly guided]? For indeed, AlIOEh sends astray whom He wills and guides whom He wills. So do not let yourself perish over them in regret. Indeed, AlIOEh is Knowing of what they do.

1163FOEŦir: The Creator, Originator (of creation), or He who brings (it) into existence from nothing. Also called al-MaŦEOŦikah (The Angels).

S ́rah 35 – FOEŦir JuzŦ 22
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9. And it is AlIOEh who sends the winds, and they stir the clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection.

10. Whoever desires honor [through power] – then to AlIOEh belongs

all honor.1164 To Him ascends good speech, and righteous work raises it.1165 But they who plot evil deeds will have a severe punishment, and the plotting of those – it will perish.

11. And AlIOEh created you from dust, then from a sperm-drop; then He made you mates. And no female conceives nor does she give birth except with His knowledge. And no aged person is granted [additional] life nor is his lifespan lessened but that it is in a register. Indeed, that for AlIOEh is easy.

12. And not alike are the two seas [i.e., bodies of water]. One is fresh and sweet, palatable for drinking, and one is salty and

bitter. And from each you eat tender meat and extract ornaments which you wear, and you see the ships plowing through [them] that you might seek of His bounty; and perhaps you will be grateful.

13. He causes the night to enter the day, and He causes the day to enter the night and has subjected the sun and the moon – each running [its course] for a specified term. That is ALLOEh, your Lord; to Him belongs sovereignty. And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed.

14. If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association.1166 And none can inform you like [one] Acquainted [with all matters].

15. O mankind, you are those in need of ALLOEh, while ALLOEh is the Free of need, the Praiseworthy.

1164See footnote to 4:139.

1165For acceptance by ALLOEh, meaning that righteous deeds are confirmation and proof of what is uttered by the tongue.

1166Of them with ALLOEh or your worship of them.

S ́rah 35 – FOE ́ir Juz 3 22 427

16. If He wills, He can do away with you and bring forth a new creation.

17. And that is for ALLOEh not difficult.

18. And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to [carry some of] its load, nothing of it will be carried, even if he should be a close relative. You can only warn those who fear their Lord unseen and have established prayer. And whoever purifies himself only purifies himself for [the benefit of] his soul. And to ALLOEh is the [final] destination.

19. Not equal are the blind and the seeing,

20. Nor are the darknesses and the light,

21. Nor are the shade and the heat,1167

22. And not equal are the living and the dead. Indeed, ALLOEh causes

to hear whom He wills, but you cannot make hear those in the graves.1168

23. You, [O Muáammad], are not but a warner.

24. Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that there had passed within it a warner.

25. And if they deny you – then already have those before them denied. Their messengers came to them with clear proofs and written ordinances and with the enlightening Scripture.

26. Then I seized the ones who disbelieved, and how [terrible] was My reproach.

27. Do you not see that ALLOEh sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and [some] extremely black.

1167Of the sun or of a scorching wind.

1168The four comparisons given by ALLOEh (subúOEnahu wa taóOEIOE) in verses 19-22 are those of the believer and unbeliever, various kinds of misbelief and (true) belief, Paradise and Hellfire, and those receptive to guidance and those unreceptive.

S ́rah 35 – FOE ́ir Juz 3 22 428

28. And among people and moving creatures and grazing livestock are various colors similarly. Only those fear ALLOEh, from among His servants, who have knowledge. Indeed, ALLOEh is Exalted in Might and Forgiving.

29. Indeed, those who recite the Book of ALLOEh and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a transaction [i.e., profit] that will never perish –

30. That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.

31. And that which We have revealed to you, [O Muáammad], of the Book is the truth, confirming what was before it. Indeed ALLOEh, of His servants, is Acquainted and Seeing.

32. Then We caused to inherit the Book those We have chosen of Our servants;1169 and among them is he who wrongs himself [i.e., sins], and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of ALLOEh. That [inheritance] is what is the great bounty.

33. [For them are] gardens of perpetual residence which they will enter. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk.

34. And they will say, "Praise to ALLOEh, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative –

35. He who has settled us in the home of duration [i.e., Paradise] out of His bounty. There touches us not in it any fatigue, and there touches us not in it weariness [of mind]."

36. And for those who disbelieve will be the fire of Hell. [Death] is not decreed for them1170 so they may die, nor will its torment be lightened for them. Thus do We recompense every ungrateful one.

1169The followers of Prophet Muáammad (·).

1170Or "They are not killed."

S ́rah 35 – FOE ́ir Juz 3 22 429

37. And they will cry out therein, "Our Lord, remove us;1171 we will do righteousness – other than what we were doing!" But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper.

38. Indeed, ALLOEh is Knower of the unseen [aspects] of the heavens and earth. Indeed, He is Knowing of that within the breasts.

39. It is He who has made you successors upon the earth. And whoever disbelieves – upon him will be [the consequence of] his disbelief. And the disbelief of the disbelievers does not increase them in the sight of their Lord except in hatred; and the disbelief of the disbelievers does not increase them except in loss.

40. Say, "Have you considered1172 your 'partners' whom you

invoke besides Alloh? Show me what they have created from the earth, or have they partnership [with Him] in the heavens?

Or have We given them a book so they are [standing] on evidence therefrom? [No], rather, the wrongdoers do not promise each other except delusion."1173

41. Indeed, Alloh holds the heavens and the earth, lest they cease.

And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving.

42. And they swore by Alloh their strongest oaths that if a warner came to them, they would be more guided than [any] one of the [previous] nations. But when a warner came to them, it did not increase them except in aversion

43. [Due to] arrogance in the land and plotting of evil; but the evil plot does not encompass except its own people. Then do they await except the way [i.e., fate] of the former peoples? But you will never find in the way [i.e., established method] of Alloh 1171The implication is "Return us to the previous world."

1172Understood to mean "Tell me about..."

1173By telling their followers that the so-called deities will intercede for them with Alloh.

S'rah 35 - FOE<ir Juz' 22 430

any change, and you will never find in the way of Alloh1174 any alteration.1175

44. Have they not traveled through the land and observed how was the end of those before them? And they were greater than them in power. But Alloh is not to be caused failure [i.e., prevented] by anything in the heavens or on the earth. Indeed, He is ever Knowing and Competent.

45. And if Alloh were to impose blame on the people for what they have earned, He would not leave upon it [i.e., the earth] any creature. But He defers them for a specified term. And when their time comes, then indeed Alloh has ever been, of His servants, Seeing.

1174i.e., in His punishment of those who deny the prophets. 1175Or "transfer" of punishment to others in place of them.

S'rah 36 - YOE Seen Juz' 22 431

S'rah YOE Seen1176 BismilloEhir-Ra'umOEEnir-Ra'ueem 1. YOE, Seen.1177

2. By the wise1178 Qur'OEEn, 3. Indeed you, [O Mu'ammad], are from among the messengers, 4. On a straight path.

5. [This is] a revelation of the Exalted in Might, the Merciful,

6. That you may warn a people whose forefathers were not warned, so they are unaware.

7. Already the word [i.e., decree] has come into effect upon most of them, so they do not believe.

8. Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft.

9. And We have put before them a barrier and behind them a barrier and covered them, so they do not see.

10. And it is all the same for them whether you warn them or do not warn them - they will not believe.

11. You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward.

12. Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register.

13. And present to them an example: the people of the city, when

the messengers came to it - 14. When We sent to them two but they denied them, so We strengthened them with a third, and they said, "Indeed, we are messengers to you."

1176YOE Seen: (the letters) yOE and seen.

1177See footnote to 2:1.

1178See footnote to 10:1.

S'rah 36 - YOE Seen Juz' 23 432

15. They said, "You are not but human beings like us, and the Most Merciful has not revealed a thing. You are only telling lies."

16. They said, "Our Lord knows that we are messengers to you,

17. And we are not responsible except for clear notification."

18. They said, "Indeed, we consider you a bad omen. If you do not

desist, we will surely stone you, and there will surely touch you, from us, a painful punishment."

19. They said, "Your omen [i.e., fate] is with yourselves. Is it1179 because you were reminded? Rather, you are a transgressing people."

20. And there came from the farthest end of the city a man, running.

He said, "O my people, follow the messengers.

21. Follow those who do not ask of you [any] payment, and they are [rightly] guided.

22. And why should I not worship He who created me and to whom you will be returned?

23. Should I take other than Him [false] deities [while], if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me?

24. Indeed, I would then be in manifest error.

25. Indeed, I have believed in your Lord, so listen to me."

26. It was said, "Enter Paradise."1180 He said, "I wish my people could know

27. Of how my Lord has forgiven me and placed me among the honored."

28. And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so.

1179Your threat against us.

1180An abrupt transfer to the Hereafter conveys the meaning that the man

met a violent death at the hands of the disbelievers and so was martyred for the cause of Alloh.

S'rah 36 - YOE Seen Juz' 23 433

29. It was not but one shout,1181 and immediately they were extinguished.

30. How regretful for the servants. There did not come to them any messenger except that they used to ridicule him.

31. Have they not considered how many generations We destroyed before them - that they to them1182 will not return?

32. And indeed, all of them will yet be brought present before Us.

33. And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat.
 34. And We placed therein gardens of palm trees and grapevines and caused to burst forth therefrom some springs –
 35. That they may eat of His fruit.1183 And their hands have not produced it,1184 so will they not be grateful?
 36. Exalted is He who created all pairs1185 – from what the earth grows and from themselves and from that which they do not know.
 37. And a sign for them is the night. We remove1186 from it the [light of] day, so they are [left] in darkness.
 38. And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing.
 39. And the moon – We have determined for it phases, until it returns [appearing] like the old date stalk.
 40. It is not allowable [i.e., possible] for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.
 1181From Gabriel or a blast from the sky.
 1182i.e., to those living presently in the world.
 1183i.e., that which ALLOEh has produced for them.
 1184An alternative meaning is "And [eat from] what their hands have produced [i.e., planted and harvested]." Both are grammatically correct.
 1185Or "all species."
 1186Literally, "strip" or "peel." Sunlight projected onto the earth is removed from it as the earth turns and night approaches.
 S ʿrah 36 – YOE Seen Juzʿ 23 434
 41. And a sign for them is that We carried their forefathers1187 in a laden ship.
 42. And We created for them from the likes of it that which they ride.
 43. And if We should will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved

44. Except as a mercy from Us and provision for a time.
 45. But when it is said to them, "Beware of what is before you and what is behind you;1188 perhaps you will receive mercy..."1189
 46. And no sign comes to them from the signs of their Lord except that they are from it turning away.
 47. And when it is said to them, "Spend from that which ALLOEh has provided for you," those who disbelieve say to those who believe, "Should we feed one whom, if ALLOEh had willed, He would have fed? You are not but in clear error."
 48. And they say, "When is this promise, if you should be truthful?"
 49. They do not await except one blast1190 which will seize them while they are disputing.
 50. And they will not be able [to give] any instruction, nor to their people can they return.
 51. And the Horn will be blown;1191 and at once from the graves to their Lord they will hasten.
 52. They will say, "O woe to us! Who has raised us up from our 1187Usually meaning "descendants" or "offspring," the word "dhurriyyah" is used here to denote forefathers (their being the offspring of Noah), who were saved from the flood.
 1188Of sins or of life in this world and the Hereafter.
 1189The conclusion of this sentence is understood to be "...they ignored the warning."
 1190Literally, "cry" or "shriek," meaning the first blast of the Horn which will strike dead every living thing on the earth without warning.
 1191For the second time, signaling the Resurrection.
 S ʿrah 36 – YOE Seen Juzʿ 23 435
 sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth."
 53. It will not be but one blast, and at once they are all brought present before Us.
 54. So today [i.e., the Day of Judgement] no soul will be wronged at all, and you will not be recompensed except for what you used to do.

55. Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation –
 56. They and their spouses – in shade, reclining on adorned couches.
 57. For them therein is fruit, and for them is whatever they request [or wish]
 58. [And] "Peace," a word from a Merciful Lord.
 59. [Then He will say], "But stand apart today, you criminals.1192
 60. Did I not enjoin upon you, O children of Adam, that you not worship Satan – [for] indeed, he is to you a clear enemy –
 61. And that you worship [only] Me? This is a straight path.
 62. And he had already led astray from among you much of creation, so did you not use reason?
 63. This is the Hellfire which you were promised.
 64. [Enter to] burn therein today for what you used to deny."1193
 65. That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.
 66. And if We willed, We could have obliterated their eyes, and they would race to [find] the path, and how could they see?1194
 1192i.e., remove yourself from the ranks of the believers to be distinguished from them.
 1193Or "because you used to disbelieve."
 1194ALLOEh (subúŌEnahu wa taŌŌEIOE) could have left man without means of guidance in the life of this world, although in His mercy He did not.
 S ʿrah 36 – YOE Seen Juzʿ 23 436
 67. And if We willed, We could have deformed them, [paralyzing them] in their places so they would not be able to proceed, nor could they return.1195
 68. And he to whom We grant long life We reverse in creation;1196 so will they not understand?
 69. And We did not give him [i.e., Prophet Muʿammad (ﷺ)] knowledge of poetry, nor is it befitting for him. It is not but a message and a clear QurʿŌEn
 70. To warn whoever is alive1197 and justify the word [i.e., decree] against the disbelievers.
 71. Do they not see that We have created for them from what Our

hands¹¹⁹⁸ have made, grazing livestock, and [then] they are their owners?

72. And We have tamed them for them, so some of them they ride, and some of them they eat.

73. And for them therein are [other] benefits and drinks, so will they not be grateful?

74. But they have taken besides *AlloEh* [false] deities that perhaps they would be helped.

75. They are not able to help them, and they [themselves] are for them soldiers in attendance.¹¹⁹⁹

76. So let not their speech grieve you. Indeed, We know what they conceal and what they declare.

77. Does man not consider that We created him from a [mere] sperm-drop – then at once¹²⁰⁰ he is a clear adversary?

¹¹⁹⁵*He* (*subúOEnahu wa taóOEIOE*) could have prevented man from taking any action to benefit himself in this world or the Hereafter, yet He did not.

¹¹⁹⁶In his physical and mental capacity.

¹¹⁹⁷In heart and mind, i.e., the believers.

¹¹⁹⁸See footnote to 2:19.

¹¹⁹⁹Maintaining and protecting their "gods." Another interpretation is that they (i.e., the gods) will be soldiers set against them in Hellfire.

¹²⁰⁰i.e., as soon as he becomes self-sufficient.

S´rah 36 – *YOE Seen Juzõ* 23 437

78. And he presents for Us an example¹²⁰¹ and forgets his [own]

creation. He says, "Who will give life to bones while they are disintegrated?"

79. Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing."

80. [It is] He who made for you from the green tree, fire, and then from it you ignite.

81. Is not He who created the heavens and the earth Able to create

the likes of them? Yes, [it is so]; and He is the Knowing Creator.

82. His command is only when He intends a thing that He says to it, "Be," and it is.

83. So exalted is He in whose hand is the realm of all things, and

to Him you will be returned.

¹²⁰¹Attempting to establish the finality of death.

S´rah 37 – a *§-êOEffOEt Juzõ* 23 438

*S´rah a§-êOEffOEt*¹²⁰²

BismillOEhir-RaúmOEnir-Raúeem

1. By those [angels] lined up in rows

2. And those who drive [the clouds]

3. And those who recite the message,¹²⁰³

4. Indeed, your God is One,

5. Lord of the heavens and the earth and that between them and Lord of the sunrises.¹²⁰⁴

6. Indeed, We have adorned the nearest heaven with an adornment

of stars

7. And as protection against every rebellious devil

8. [So] they may not listen to the exalted assembly [of angels]

and are pelted from every side,¹²⁰⁵

9. Repelled; and for them is a constant punishment,

10. Except one who snatches [some words] by theft, but they are

pursued by a burning flame, piercing [in brightness].

11. Then inquire of them, [O Muúammad], "Are they a stronger [or more difficult] creation or those [others] We have created?" Indeed, We created them [i.e., men] from sticky clay.

12. But you wonder, while they mock,

13. And when they are reminded, they remember not.

14. And when they see a sign, they ridicule

15. And say, "This is not but obvious magic.

^{1202A} *§-êOEffOEt*: Those Lined Up.

¹²⁰³To the prophets or among themselves. *AlloEh* (*subúOEnahu wa taóOEIOE*)

swears by these three kinds of angels to the fact mentioned in the following verse.

¹²⁰⁴i.e., each point or place of sunrise.

¹²⁰⁵By flaming meteors.

S´rah 37 – a *§-êOEffOEt Juzõ* 23 439

16. When we have died and become dust and bones, are we indeed

to be resurrected?

17. And our forefathers [as well]?"

18. Say, "Yes, and you will be [rendered] contemptible."

19. It will be only one shout, and at once they will be observing.

20. They will say, "O woe to us! This is the Day of Recompense."

21. [They will be told], "This is the Day of Judgement which you used to deny."

22. [The angels will be ordered], "Gather those who committed wrong, their kinds,¹²⁰⁶ and what they used to worship

23. Other than *AlloEh*, and guide them to the path of Hellfire

24. And stop them; indeed, they are to be questioned."

25. [They will be asked], "What is [wrong] with you? Why do you not help each other?"

26. But they, that Day, are in surrender.

27. And they will approach one another asking [i.e., blaming] each other.

28. They will say, "Indeed, you used to come at us from the right."¹²⁰⁷

29. They [i.e., the oppressors] will say, "Rather, you [yourselves] were not believers,

30. And we had over you no authority, but you were a transgressing people.

31. So the word [i.e., decree] of our Lord has come into effect upon us; indeed, we will taste [punishment].

32. And we led you to deviation; indeed, we were deviators."

33. So indeed they, that Day, will be sharing in the punishment.

¹²⁰⁶Those similar to them in evil deeds. Another possible meaning is "their wives."

¹²⁰⁷i.e., from our position of strength, oppressing us. Or from where we would have grasped the truth, preventing us.

S´rah 37 – a *§-êOEffOEt Juzõ* 23 440

34. Indeed, that is how We deal with the criminals.

35. Indeed they, when it was said to them, "There is no deity but *AlloEh*," were arrogant

36. And were saying, "Are we to leave our gods for a mad poet?"

37. Rather, he [i.e., the Prophet (·)] has come with the truth and confirmed the [previous] messengers.

38. Indeed, you [disbelievers] will be tasters of the painful

punishment,
 39. And you will not be recompensed except for what you used to do –
 40. But not the chosen servants of ALLOEh.
 41. Those will have a provision determined –
 42. Fruits;1208 and they will be honored
 43. In gardens of pleasure
 44. On thrones facing one another.
 45. There will be circulated among them a cup [of wine] from a flowing spring,
 46. White and delicious to the drinkers;
 47. No bad effect is there in it, nor from it will they be intoxicated.
 48. And with them will be women limiting [their] glances,1209 with large, [beautiful] eyes,
 49. As if they were [delicate] eggs, well-protected.
 50. And they will approach one another, inquiring of each other.
 51. A speaker among them will say, "Indeed, I had a companion [on earth]
 52. Who would say, 'Are you indeed of those who believe
 53. That when we have died and become dust and bones, we will indeed be recompensed?' "
 1208Meaning everything delicious.
 1209i.e., chaste and modest, looking only at their mates.
 S ´rah 37 – a §-ëOEffOEt JuzÕ 23 441
 54. He will say,1210 "Would you [care to] look?"
 55. And he will look and see him1211 in the midst of the Hellfire.
 56. He will say, "By ALLOEh, you almost ruined me.
 57. If not for the favor of my Lord, I would have been of those brought in [to Hell].
 58. Then, are we not to die
 59. Except for our first death, and we will not be punished?"
 60. Indeed, this is the great attainment.
 61. For the like of this let the workers [on earth] work.
 62. Is that [i.e., Paradise] a better accommodation or the tree of zaqq ´m?
 63. Indeed, We have made it a torment for the wrongdoers.
 64. Indeed, it is a tree issuing from the bottom of the Hellfire,
 65. Its emerging fruit as if it was heads of the devils.

66. And indeed, they will eat from it and fill with it their bellies.
 67. Then indeed, they will have after it a mixture of scalding water.
 68. Then indeed, their return will be to the Hellfire.
 69. Indeed they found their fathers astray.
 70. So they hastened [to follow] in their footsteps.
 71. And there had already strayed before them most of the former peoples,
 72. And We had already sent among them warners.
 73. Then look how was the end of those who were warned –
 74. But not the chosen servants of ALLOEh.
 75. And Noah had certainly called Us, and [We are] the best of responders.
 76. And We saved him and his family from the great affliction.
 1210To his companions in Paradise.
 1211The companion who had tried to dissuade him from belief on earth.
 S ´rah 37 – a §-ëOEffOEt JuzÕ 23 442
 77. And We made his descendants those remaining [on the earth]
 78. And left for him [favorable mention] among later generations:
 79. "Peace upon Noah among the worlds."
 80. Indeed, We thus reward the doers of good.
 81. Indeed, he was of Our believing servants.
 82. Then We drowned the others [i.e., disbelievers].
 83. And indeed, among his kind was Abraham,
 84. When he came to his Lord with a sound heart
 85. [And] when he said to his father and his people, "What do you worship?
 86. Is it falsehood [as] gods other than ALLOEh you desire?
 87. Then what is your thought about the Lord of the worlds?"
 88. And he cast a look at the stars
 89. And said, "Indeed, I am [about to be] ill."
 90. So they turned away from him, departing.
 91. Then he turned to their gods and said, "Do you not eat?1212
 92. What is [wrong] with you that you do not speak?"
 93. And he turned upon them a blow with [his] right hand.

94. Then they [i.e., the people] came toward him, hastening.
 95. He said, "Do you worship that which you [yourselves] carve,
 96. While ALLOEh created you and that which you do?"
 97. They said, "Construct for him a structure [i.e., furnace] and throw him into the burning fire."
 98. And they intended for him a plan [i.e., harm], but We made them the most debased.
 99. And [then] he said, "Indeed, I will go to [where I am ordered by] my Lord; He will guide me.
 1212Consume the offerings placed before them.
 S ´rah 37 – a §-ëOEffOEt JuzÕ 23 443
 100. My Lord, grant me [a child] from among the righteous."
 101. So We gave him good tidings of a forbearing boy.
 102. And when he reached with him [the age of] exertion,1213 he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if ALLOEh wills, of the steadfast."
 103. And when they had both submitted1214 and he put him down upon his forehead,
 104. We called to him, "O Abraham,
 105. You have fulfilled the vision." Indeed, We thus reward the doers of good.
 106. Indeed, this was the clear trial.
 107. And We ransomed him with a great sacrifice,1215
 108. And We left for him [favorable mention] among later generations:
 109. "Peace upon Abraham."
 110. Indeed, We thus reward the doers of good.
 111. Indeed, he was of Our believing servants.
 112. And We gave him good tidings of Isaac, a prophet from among the righteous.1216
 113. And We blessed him and Isaac. But among their descendants is the doer of good and the clearly unjust to himself [i.e., sinner].
 114. And We did certainly confer favor upon Moses and Aaron.
 115. And We saved them and their people from the great affliction,
 116. And We supported them so it was they who overcame.

1213i.e., the ability to work and be of assistance.
 1214To the command of AlIOEh.
 1215AlIOEh (subúOEnahu wa taóOEIOE) sent a huge ram to be sacrificed in place of Ishmael.
 1216This verifies that the firstborn son who was to be sacrificed was Ishmael and not Isaac, as claimed by the Jews and Christians.
 S ´rah 37 – a §-èOEffOEt JuzÔ 23 444
 117. And We gave them the explicit Scripture [i.e., the Torah],
 118. And We guided them on the straight path.
 119. And We left for them [favorable mention] among later generations:
 120. "Peace upon Moses and Aaron."
 121. Indeed, We thus reward the doers of good.
 122. Indeed, they were of Our believing servants.
 123. And indeed, Elias was from among the messengers,
 124. When he said to his people, "Will you not fear AlIOEh?"
 125. Do you call upon BaÔl1217 and leave the best of creators –
 126. AlIOEh, your Lord and the Lord of your first forefathers?"
 127. And they denied him, so indeed, they will be brought [for punishment],
 128. Except the chosen servants of AlIOEh.
 129. And We left for him [favorable mention] among later generations:
 130. "Peace upon Elias."1218
 131. Indeed, We thus reward the doers of good.
 132. Indeed, he was of Our believing servants.
 133. And indeed, Lot was among the messengers.
 134. [So mention] when We saved him and his family, all,
 135. Except an old woman [i.e., his wife] among those who remained [with the evildoers].
 136. Then We destroyed the others.
 137. And indeed, you pass by them in the morning
 138. And at night. Then will you not use reason?
 139. And indeed, Jonah was among the messengers.
 1217The name of a great idol worshipped by the people and said to mean "lord."

1218IlyOEseen is said by some commentators to be a plural form, meaning
 "Elias and those who followed him."
 S ´rah 37 – a §-èOEffOEt JuzÔ 23 445
 140. [Mention] when he ran away to the laden ship.
 141. And he drew lots1219 and was among the losers.
 142. Then the fish swallowed him, while he was blameworthy.1220
 143. And had he not been of those who exalt AlIOEh,
 144. He would have remained inside its belly until the Day they are resurrected.1221
 145. But We threw him onto the open shore while he was ill.
 146. And We caused to grow over him a gourd vine.1222
 147. And We sent him1223 to [his people off] a hundred thousand or more.
 148. And they believed, so We gave them enjoyment [of life] for a time.
 149. So inquire of them, [O Muúammad], "Does your Lord have daughters while they have sons?1224
 150. Or did We create the angels as females while they were witnesses?"
 151. Unquestionably, it is out of their [invented] falsehood that they say,
 152. "AlIOEh has begotten," and indeed, they are liars.
 153. Has He chosen daughters over sons?
 154. What is [wrong] with you? How do you make judgement?
 155. Then will you not be reminded?
 1219To determine who would be cast overboard in order to save the other passengers. Having been overloaded, the ship was on the verge of sinking.
 1220For having given up hope on his people prematurely and having left them without permission from AlIOEh.
 1221Meaning that the belly of the fish would have become his grave.
 1222Which is known to give cooling shade and to be a repellent of flies.
 1223i.e., returned him thereafter.
 1224The people of Makkah claimed that the angels were daughters of AlIOEh,

yet they preferred sons for themselves.
 S ´rah 37 – a §-èOEffOEt JuzÔ 23 446
 156. Or do you have a clear authority?
 157. Then produce your scripture, if you should be truthful.
 158. And they have made [i.e., claimed] between Him and the jinn a lineage, but the jinn have already known that they [who made such claims] will be brought [to punishment].
 159. Exalted is AlIOEh above what they describe,
 160. Except the chosen servants of AlIOEh [who do not share in that sin].
 161. So indeed, you [disbelievers] and whatever you worship,
 162. You cannot tempt [anyone] away from Him
 163. Except he who is to [enter and] burn in the Hellfire.1225
 164. [The angels say],1226 "There is not among us any except that he has a known position.1227
 165. And indeed, we are those who line up [for prayer].
 166. And indeed, we are those who exalt AlIOEh."
 167. And indeed, they [i.e., the disbelievers] used to say,1228
 168. "If we had a message from [those off] the former peoples,
 169. We would have been the chosen servants of AlIOEh."
 170. But they disbelieved in it,1229 so they are going to know.
 171. And Our word [i.e., decree] has already preceded for Our servants, the messengers,
 172. [That] indeed, they would be those given victory
 173. And [that] indeed, Our soldiers [i.e., the believers] will be those who overcome.1230
 174. So, [O Muúammad], leave them for a time.
 1225Due to his disbelief and evil deeds.
 1226Refuting what the disbelievers had said about them.
 1227For worship. Or "an assigned task" to perform.
 1228Before the revelation of the QuróOEn.
 1229i.e., in their own message, the QuróOEn.
 1230If not in this world, then definitely in the Hereafter.
 S ´rah 37 – a §-èOEffOEt JuzÔ 23 447

175. And see [what will befall] them, for they are going to see.
 176. Then for Our punishment are they impatient?
 177. But when it descends in their territory, then evil is the morning of those who were warned.
 178. And leave them for a time.
 179. And see, for they are going to see.
 180. Exalted is your Lord, the Lord of might, above what they describe.
 181. And peace upon the messengers.
 182. And praise to ALIOEh, Lord of the worlds.
 S´rah 38 – êOEd JuzÔ 23
 448
 S´rah êOEd1231
 BismillIOEhir-RaúmOEnir-Raúeem
 1. êOEd.1232 By the QurÔOEn containing reminder...1233
 2. But those who disbelieve are in pride and dissension.
 3. How many a generation have We destroyed before them, and they [then] called out; but it was not a time for escape.
 4. And they wonder that there has come to them a warner [i.e., Prophet Muáammad (ﷺ)] from among themselves. And the disbelievers say, "This is a magician and a liar."
 5. Has he made the gods [only] one God? Indeed, this is a curious thing."
 6. And the eminent among them went forth, [saying], "Continue, and be patient over [the defense of] your gods. Indeed, this is a thing intended.1234
 7. We have not heard of this in the latest religion.1235 This is not but a fabrication.
 8. Has the message been revealed to him out of [all of] us?"
 Rather, they are in doubt about My message. Rather, they have not yet tasted My punishment.
 9. Or do they have the depositories of the mercy of your Lord,
 the Exalted in Might, the Bestower?
 10. Or is theirs the dominion of the heavens and the earth and what is between them? Then let them ascend through [any] ways of access.1236
 1231êOEd: (the letter) §OEd.
 1232See footnote to 2:1.
 1233The completion of the oath is understood to be that the QurÔOEn is inimitable and thus a miracle from ALIOEh.

1234Planned by Prophet Muáammad (ﷺ) in order to gain influence and prestige for himself.
 1235Referring to Christianity or possibly the pagan religion of the Quraysh.
 1236To oversee the affairs of their dominion.
 S´rah 38 – êOEd JuzÔ 23
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 11. [They are but] soldiers [who will be] defeated there among the companies [of disbelievers].
 12. The people of Noah denied before them, and [the tribe of] ÓAad and Pharaoh, the owner of stakes,1237
 13. And [the tribe of] Tham´d and the people of Lot and the companions of the thicket [i.e., people of Madyan]. Those are the companies.1238
 14. Each of them denied the messengers, so My penalty was justified.
 15. And these [disbelievers] await not but one blast [of the Horn]; for it there will be no delay.1239
 16. And they say, "Our Lord, hasten for us our share [of the punishment] before the Day of Account."
 17. Be patient over what they say and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to ALIOEh].
 18. Indeed, We subjected the mountains [to praise] with him, exalting [ALIOEh] in the [late] afternoon and [after] sunrise.
 19. And the birds were assembled, all with him repeating [praises].
 20. And We strengthened his kingdom and gave him wisdom and discernment in speech.
 21. And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber –
 22. When they entered upon David and he was alarmed by them? They said, "Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path.
 1237By which he tortured people.
 1238That were defeated, among whom will be the disbelievers of Quraysh and others.

1239Or "respite." More literally, "a period between two milkings of a she-camel," which also alludes to the meanings of "return" or "repetition."
 S´rah 38 – êOEd JuzÔ 23
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 23. Indeed this, my brother, has ninety-nine ewes, and I have one ewe;
 so he said, 'Entrust her to me,' and he overpowered me in speech."
 24. [David] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds – and few are they." And David became certain that We had tried him, and he asked forgiveness of his Lord1240 and fell down bowing [in prostration] and turned in repentance [to ALIOEh].
 25. So We forgave him that; and indeed, for him is nearness to Us and a good place of return.
 26. [We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of ALIOEh." Indeed, those who go astray from the way of ALIOEh will have a severe punishment for having forgotten the Day of Account.
 27. And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire.
 28. Or should We treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear ALIOEh like the wicked?
 29. [This is] a blessed Book which We have revealed to you, [O Muáammad], that they might reflect upon its verses and that those of understanding would be reminded.
 30. And to David We gave Solomon. An excellent servant, indeed he was one repeatedly turning back [to ALIOEh].
 31. [Mention] when there were exhibited before him in the afternoon the poised [standing] racehorses.

1240For his errors, such as fear and suspicion of the two men at the outset, any mistake in judgement he might have made, concealed feelings of partiality, etc.
S ʿrah 38 – ê0Ed JuzÔ 23
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 32. And he said, "Indeed, I gave preference to the love of good [things] over the remembrance of my Lord until it [i.e., the sun] disappeared into the curtain [of darkness]."
 33. [He said], "Return them to me," and set about striking1241 [their] legs and necks.
 34. And We certainly tried Solomon and placed on his throne a body;1242 then he returned.1243
 35. He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."
 36. So We subjected to him the wind blowing by his command, gently, wherever he directed,
 37. And [also] the devils [of jinn] – every builder and diver
 38. And others bound together in shackles.
 39. [We said], "This is Our gift, so grant or withhold without account."
 40. And indeed, for him is nearness to Us and a good place of return.
 41. And remember Our servant Job, when he called to his Lord, "Indeed, Satan has touched me with hardship and torment."
 42. [So he was told], "Strike [the ground] with your foot; this is a [spring for a] cool bath and drink."
 43. And We granted him his family and a like [number] with them as mercy from Us and a reminder for those of understanding.
 44. [We said], "And take in your hand a bunch [of grass] and strike with it and do not break your oath."1244 Indeed, We found him1241With his sword as expiation. Some commentaries have also suggested the meaning of "stroking" with the hand.
 1242Said to be a devil or a lifeless body (one without capability), but *AlloEh* alone knows.
 1243To sovereignty and to *AlloEh* in repentance.

1244At a point during his illness, Job became angry with his wife and swore that if he recovered, he would punish her with one hundred lashes.
 According to *AlloEh*'s instruction, the oath was fulfilled by striking her once with one hundred blades of grass.
S ʿrah 38 – ê0Ed JuzÔ 23
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 patient, an excellent servant. Indeed, he was one repeatedly turning back [to *AlloEh*].
 45. And remember Our servants, Abraham, Isaac and Jacob – those of strength and [religious] vision.
 46. Indeed, We chose them for an exclusive quality: remembrance of the home [of the Hereafter].
 47. And indeed they are, to Us, among the chosen and outstanding.
 48. And remember Ishmael, Elisha and Dhul-Kifl, and all are among the outstanding.
 49. This is a reminder. And indeed, for the righteous is a good place of return –
 50. Gardens of perpetual residence, whose doors will be opened to them.
 51. Reclining within them, they will call therein for abundant fruit and drink.
 52. And with them will be women limiting [their] glances1245 and of equal age.
 53. This is what you, [the righteous], are promised for the Day of Account.
 54. Indeed, this is Our provision; for it there is no depletion.
 55. This [is so]. But indeed, for the transgressors is an evil place of return –
 56. Hell, which they will [enter to] burn, and wretched is the resting place.
 57. This – so let them taste it – is scalding water and [foul] purulence
 58. And other [punishments] of its type [in various] kinds.
 59. [Its inhabitants will say], "This is a company bursting in with you. No welcome for them. Indeed, they will burn in the Fire."
 60. They will say, "Nor you! No welcome for you. You, [our leaders], brought this upon us, and wretched is the settlement."

1245To their mates alone.
S ʿrah 38 – ê0Ed JuzÔ 23
 453
 61. They will say, "Our Lord, whoever brought this upon us – increase for him double punishment in the Fire."
 62. And they will say, "Why do we not see men whom we used to count among the worst?1246
 63. Is it [because] we took them in ridicule, or has [our] vision turned away from them?"
 64. Indeed, that is truth [i.e., reality] – the quarreling of the people of the Fire.
 65. Say, [O Muʿammad], "I am only a warner, and there is not any deity except *AlloEh*, the One, the Prevailing,
 66. Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the Perpetual Forgiver."
 67. Say, "It is great news
 68. From which you turn away.
 69. I had no knowledge of the exalted assembly [of angels] when they were disputing [the creation of Adam].
 70. It has not been revealed to me except that I am a clear warner."
 71. [So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay.
 72. So when I have proportioned him and breathed into him of My [created] soul,1247 then fall down to him in prostration."
 73. So the angels prostrated – all of them entirely,
 74. Except Iblees;1248 he was arrogant and became among the disbelievers.
 75. [*AlloEh*] said, "O Iblees, what prevented you from prostrating to that which I created with My hands?1249 Were you arrogant [then], or were you [already] among the haughty?"
 1246They are referring to the believers.
 1247See footnote to 15:29.
 1248See footnote to 2:34.
 1249See footnote to 2:19.
S ʿrah 38 – ê0Ed JuzÔ 23
 454
 76. He said, "I am better than him. You created me from fire and created him from clay."
 77. [*AlloEh*] said, "Then get out of it [i.e., Paradise], for indeed, you are expelled.
 78. And indeed, upon you is My curse until the Day of Recompense."

79. He said, "My Lord, then relieve me until the Day they are resurrected."

80. [AlloEh] said, "So indeed, you are of those relieved"

81. Until the Day of the time well-known."

82. [Iblees] said, "By Your might, I will surely mislead them all"

83. Except, among them, Your chosen servants."

84. [AlloEh] said, "The truth [is My oath], and the truth I say -"

85. [That] I will surely fill Hell with you and those of them that follow you all together."

86. Say, [O Muáammad], "I do not ask you for it [i.e., the QuróEn] any payment, and I am not of the pretentious."

87. It is but a reminder to the worlds."

88. And you will surely know [the truth of] its information after a time."

S´rah 39 - az-Zumar Juzó 23 455

S´rah az-Zumar 1250

BismilloEhir-RaúumEnir-Raúeem

1. The revelation of the Book [i.e., the QuróEn] is from AlloEh, the Exalted in Might, the Wise.

2. Indeed, We have sent down to you the Book, [O Muáammad], in truth. So worship AlloEh, [being] sincere to Him in religion.

3. Unquestionably, for AlloEh is the pure religion.1251 And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to AlloEh in position." Indeed, AlloEh will judge between them concerning that over which they differ.

Indeed, AlloEh does not guide he who is a liar and [confirmed] disbeliever.

4. If AlloEh had intended to take a son, He could have chosen from what He creates whatever He willed. Exalted is He; He is AlloEh, the One, the Prevailing.

5. He created the heavens and earth in truth. He wraps the night over the day and wraps the day over the night and has subjected the sun and the moon, each running [its course] for a specified

term. Unquestionably, He is the Exalted in Might, the Perpetual Forgiver.

6. He created you from one soul. Then He made from it its mate,

and He produced for you from the grazing livestock eight mates.1252

He creates you in the wombs of your mothers, creation after creation, within three darknesses.1253 That is AlloEh, your Lord; to Him belongs dominion. There is no deity except Him, so how are you averted?

7. If you disbelieve - indeed, AlloEh is Free from need of you. And

1250Az-Zumar: The Groups.

1251i.e., acceptable to AlloEh is that none be associated with Him in worship and obedience.

1252See 6:143-144.

1253i.e., the belly, the womb, and the amniotic membrane.

S´rah 39 - az-Zumar Juzó 23 456

He does not approve for His servants disbelief. And if you are grateful, He approves [i.e., likes] it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.

8. And when adversity touches man, he calls upon his Lord, turning to Him [alone]; then when He bestows on him a favor from Himself, he forgets Him whom he called upon before,1254 and he attributes to AlloEh equals to mislead [people] from His way. Say, "Enjoy your disbelief for a little; indeed, you are of the companions of the Fire."

9. Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]?

Say, "Are those who know equal to those who do not know?"

Only they will remember [who are] people of understanding.

10. Say,1255 "O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of AlloEh is spacious. Indeed, the patient will be given their reward without account [i.e., limit]."

11. Say, [O Muáammad], "Indeed, I have been commanded to worship AlloEh, [being] sincere to Him in religion.

12. And I have been commanded to be the first [among you] of

the Muslims."

13. Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

14. Say, "AlloEh [alone] do I worship, sincere to Him in my religion,

15. So worship what you will besides Him." Say, "Indeed, the losers are the ones who will lose themselves and their families on the

Day of Resurrection.

Unquestionably, that is the manifest loss."

1254Or "that for which he called upon Him before."

1255The Prophet (ﷺ) is instructed to say on behalf of AlloEh (subúEnahu wa taóEloE) to His believing servants.

S´rah 39 - az-Zumar Juzó 23 457

16. They will have canopies [i.e., layers] of fire above them and below them, canopies. By that AlloEh threatens [i.e., warns] His servants. O My servants, then fear Me.

17. But those who have avoided < OEgh ´t,1256 lest they worship it, and turned back to AlloEh - for them are good tidings. So give good tidings to My servants

18. Who listen to speech and follow the best of it. Those are the ones AlloEh has guided, and those are people of understanding.

19. Then, is one who has deserved the decree of punishment [to be guided]? Then, can you save one who is in the Fire?

20. But those who have feared their Lord - for them are chambers,1257 above them chambers built high, beneath which rivers flow.

[This is] the promise of AlloEh. AlloEh does not fail in [His] promise.

21. Do you not see that AlloEh sends down rain from the sky and makes it flow as springs [and rivers] in the earth; then He produces thereby crops of varying colors; then they dry and you see them turned yellow; then He makes them [scattered] debris. Indeed in that is a reminder for those of understanding.

22. So is one whose breast AlloEh has expanded to [accept] IslOEm and he is upon [i.e., guided by] a light from his Lord [like one whose heart rejects it]? Then woe to those whose hearts are

hardened against the remembrance of AlIOEh. Those are in manifest error.

23. AlIOEh has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance [i.e., mention] of AlIOEh. That is the guidance of AlIOEh by which He guides whom He wills. And one whom AlIOEh leaves astray – for him there is no guide.

1256i.e., Satan or any false object of worship.

1257i.e., elevated rooms, dwellings or palaces.

S´rah 39 – az-Zumar JuzÖ 24 458

24. Then is he who will shield with his face1258 the worst of the punishment on the Day of Resurrection [like one secure from it]? And it will be said to the wrongdoers, "Taste what you used to earn."

25. Those before them denied, and punishment came upon them from where they did not perceive.

26. So AlIOEh made them taste disgrace in worldly life. But the punishment of the Hereafter is greater, if they only knew.

27. And We have certainly presented for the people in this QurÖÖEn

from every [kind of] example – that they might remember.

28. [It is] an Arabic QurÖÖEn, without any deviance1259 that they might

become righteous.1260

29. AlIOEh presents an example: a man [i.e., slave] owned by quarreling partners and another belonging exclusively to one man – are they equal in comparison? Praise be to AlIOEh! But

most of them do not know.

30. Indeed, you are to die, and indeed, they are to die.

31. Then indeed you, on the Day of Resurrection, before your Lord, will dispute.

32. So who is more unjust than one who lies about AlIOEh and denies the truth when it has come to him? Is there not in Hell a residence for the disbelievers?

33. And the one who has brought the truth [i.e., the Prophet (ﷺ)] and [they who] believed in it – those are the righteous.

34. They will have whatever they desire with their Lord. That is the reward of the doers of good –

35. That AlIOEh may remove from them the worst of what they did and reward them their due for the best of what they used to do.

1258Rather than his hands, which will be chained to his neck.

1259From the truth.

1260Through consciousness of AlIOEh.

S´rah 39 – az-Zumar JuzÖ 24 459

36. Is not AlIOEh sufficient for His Servant [i.e., Prophet Muáammad (ﷺ)]? And [yet], they threaten you with those [they worship] other than Him. And whoever AlIOEh leaves astray – for him there is no guide.

37. And whoever AlIOEh guides – for him there is no misleader. Is not AlIOEh Exalted in Might and Owner of Retribution?

38. And if you asked them, "Who created the heavens and the earth?" they would surely say, "AlIOEh." Say, "Then have you considered1261 what you invoke besides AlIOEh? If AlIOEh intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?" Say, "Sufficient for me is AlIOEh; upon Him [alone] rely the [wise] reliers."

39. Say, "O my people, work according to your position, [for] indeed, I am working; and you are going to know

40. To whom will come a torment disgracing him and on whom will descend an enduring punishment."

41. Indeed, We sent down to you the Book for the people in truth. So whoever is guided – it is for [the benefit of] his soul; and whoever goes astray only goes astray to its detriment. And you are not a manager [i.e., authority] over them.

42. AlIOEh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.

43. Or have they taken other than AlIOEh as intercessors? Say, "Even though they do not possess [power over] anything, nor do they reason?"

44. Say, "To AlIOEh belongs [the right to allow] intercession entirely.

To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned."

1261i.e., "Tell me about..."

S´rah 39 – az-Zumar JuzÖ 24

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45. And when AlIOEh is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those [worshipped] other than Him are mentioned, immediately they rejoice.

46. Say, "O AlIOEh, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between your servants concerning that over which they used to differ."

47. And if those who did wrong had all that is in the earth entirely

and the like of it with it, they would [attempt to] ransom themselves thereby from the worst of the punishment on the Day of Resurrection. And there will appear to them from AlIOEh that which they had not taken into account.1262

48. And there will appear to them the evils they had earned, and they will be enveloped by what they used to ridicule.

49. And when adversity touches man, he calls upon Us; then when We bestow on him a favor from Us, he says, "I have only been given it because of [my] knowledge." Rather, it is a trial, but

most of them do not know.

50. Those before them had already said it, but they were not availed

by what they used to earn.

51. And the evil consequences of what they earned struck them. And those who have wronged of these [people] will be struck [i.e., afflicted] by the evil consequences of what they earned;

and they will not cause failure.1263

52. Do they not know that AlIOEh extends provision for whom He wills and restricts [it]? Indeed in that are signs for a people who believe.

53. Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of AlIOEh. Indeed,

AlLOEh forgives all sins.1264
 Indeed, it is He who is the
 Forgiving,
 the Merciful."
 1262Of His anger and
 punishment.
 1263i.e., prevent AlLOEh from
 what He wills or escape from the
 punishment.
 1264For those who repent and
 correct themselves.
 S´rah 39 – az-Zumar JuzÖ 24
 461
 54. And return [in repentance] to
 your Lord and submit to Him
 before the punishment comes
 upon you; then you will not be
 helped.
 55. And follow the best of what
 was revealed to you from your
 Lord [i.e., the QurÖÖEn] before the
 punishment comes upon you
 suddenly while you do not
 perceive,
 56. Lest a soul should say,1265
 "Oh, [how great is] my regret over
 what I neglected in regard to
 AlLOEh and that I was among the
 mockers."
 57. Or [lest] it say, "If only AlLOEh
 had guided me, I would have
 been among the righteous."
 58. Or [lest] it say when it sees the
 punishment, "If only I had
 another turn1266 so I could be
 among the doers of good."
 59. But yes, there had come to you
 My verses, but you denied them
 and were arrogant, and you were
 among the disbelievers.
 60. And on the Day of
 Resurrection you will see those
 who lied
 about AlLOEh [with] their faces
 blackened. Is there not in Hell a
 residence for the arrogant?
 61. And AlLOEh will save those
 who feared Him by their
 attainment;1267
 no evil will touch them, nor will
 they grieve.
 62. AlLOEh is the Creator of all
 things, and He is, over all things,
 Disposer of affairs.
 63. To Him belong the keys of the
 heavens and the earth. And
 they who disbelieve in the verses
 of AlLOEh – it is those who are
 the losers.
 64. Say, [O Muáammad], "Is it
 other than AlLOEh that you order
 me
 to worship, O ignorant ones?"
 65. And it was already revealed to
 you and to those before you that
 if you should associate [anything]
 with AlLOEh, your work would
 1265On the Day of Resurrection.

1266At worldly life.
 1267i.e., their success in the trials
 of worldly life and attainment of
 Paradise.
 S´rah 39 – az-Zumar JuzÖ 24
 462
 surely become worthless, and you
 would surely be among the
 losers.
 66. Rather, worship [only] AlLOEh
 and be among the grateful.
 67. They have not appraised
 AlLOEh with true appraisal,1268
 while
 the earth entirely will be [within]
 His grip1269 on the Day of
 Resurrection, and the heavens will
 be folded in His right hand.1270
 Exalted is He and high above what
 they associate with Him.
 68. And the Horn will be blown,
 and whoever is in the heavens and
 whoever is on the earth will fall
 dead except whom AlLOEh wills.
 Then it will be blown again, and
 at once they will be standing,
 looking on.
 69. And the earth will shine with
 the light of its Lord, and the
 record
 [of deeds] will be placed, and the
 prophets and the witnesses
 will be brought, and it will be
 judged between them in truth,
 and they will not be wronged.
 70. And every soul will be fully
 compensated [for] what it did;
 and He is most knowing1271 of
 what they do.
 71. And those who disbelieved will
 be driven to Hell in groups until,
 when they reach it, its gates are
 opened and its keepers will say,
 "Did there not come to you
 messengers from yourselves,
 reciting to you the verses of your
 Lord and warning you of the
 meeting of this Day of yours?"
 They will say, "Yes, but the
 word [i.e., decree] of punishment
 has come into effect upon
 the disbelievers."
 72. [To them] it will be said,
 "Enter the gates of Hell to abide
 eternally
 therein, and wretched is the
 residence of the arrogant."
 73. But those who feared their
 Lord will be driven to Paradise in
 groups until, when they reach it
 while its gates have been
 1268i.e., appreciation of His
 attributes.
 1269Literally, "no more than a
 handful of His."
 1270See footnote to 2:19.

1271With no need for any record
 or witnesses, which are but means
 to
 establish proof to the soul itself in
 addition to its own knowledge of
 what it has done.
 S´rah 39 – az-Zumar JuzÖ 24
 463
 opened and its keepers say,
 "Peace be upon you; you have
 become pure; so enter it to abide
 eternally therein," [they will
 enter].1272
 74. And they will say, "Praise to
 AlLOEh, who has fulfilled for us
 His promise and made us inherit
 the earth [so] we may settle
 in Paradise wherever we will. And
 excellent is the reward of
 [righteous] workers."
 75. And you will see the angels
 surrounding the Throne, exalting
 [AlLOEh] with praise of their Lord.
 And it will be judged between
 them in truth, and it will be said,
 "[All] praise to AlLOEh, Lord
 of the worlds."
 1272In such honor and joy that is
 beyond description – thus, the
 omission of
 this conclusion in the Arabic text.
 S´rah 40 – GhÖEfir JuzÖ 24
 464
 S´rah GhÖEfir1273
 BismillÖEhir-RaúumÖEnir-Raúeem
 1. íÖE, Meem.1274
 2. The revelation of the Book [i.e.,
 the QurÖÖEn] is from AlLOEh, the
 Exalted in Might, the Knowing,
 3. The forgiver of sin, acceptor of
 repentance, severe in punishment,
 owner of abundance. There is no
 deity except Him; to Him is
 the destination.
 4. No one disputes concerning the
 signs of AlLOEh except those who
 disbelieve, so be not deceived by
 their [uninhibited] movement
 throughout the land.
 5. The people of Noah denied
 before them and the [disbelieving]
 factions after them, and every
 nation intended [a plot] for their
 messenger to seize him, and they
 disputed by [using] falsehood
 to [attempt to] invalidate thereby
 the truth. So I seized them,
 and how [terrible] was My
 penalty.
 6. And thus has the word [i.e.,
 decree] of your Lord come into
 effect
 upon those who disbelieved that
 they are companions of the Fire.
 7. Those [angels] who carry the
 Throne and those around it exalt
 [AlLOEh] with praise of their Lord
 and believe in Him and ask

forgiveness for those who have believed, [saying], "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.

8. Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise.

1273GhOEfir: The Forgiver, i.e., ALLOEh (subúOEnahu wa taÓOEIOE). This s´rah is also known as al-MuŌmin (The Believer).

1274See footnote to 2:1.

S´rah 40 – GhOEfir JuzŌ 24
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9. And protect them from the evil consequences [of their deeds]. And he whom You protect from evil consequences that Day – You will have given him mercy. And that is the great attainment."

10. Indeed, those who disbelieve will be addressed, "The hatred of ALLOEh for you was [even] greater than your hatred of yourselves [this Day in Hell] when you were invited to faith, but you disbelieved [i.e., refused]."

11. They will say, "Our Lord, You made us lifeless twice and gave us life twice, and we have confessed our sins. So is there to an exit any way?"

12. [They will be told], "That is because, when ALLOEh was called upon alone, you disbelieved; but if others were associated with Him, you believed. So the judgement is with ALLOEh, the Most High, the Grand."

13. It is He who shows you His signs and sends down to you from the sky, provision. But none will remember except he who turns back [in repentance].

14. So invoke ALLOEh, [being] sincere to Him in religion, although the disbelievers dislike it.

15. [He is] the Exalted above [all] degrees, Owner of the Throne; He places the inspiration of His command [i.e., revelation] upon whom He wills of His servants to warn of the Day of Meeting.

16. The Day they come forth nothing concerning them will be

concealed from ALLOEh. To whom belongs [all] sovereignty this Day? To ALLOEh, the One, the Prevailing.

17. This Day every soul will be recompensed for what it earned. No injustice today! Indeed, ALLOEh is swift in account.

18. And warn them, [O Muúammad], of the Approaching Day, when hearts are at the throats, filled [with distress]. For the wrongdoers there will be no devoted friend and no intercessor [who is] obeyed.

19. He knows that which deceives the eyes and what the breasts conceal.

S´rah 40 – GhOEfir JuzŌ 24
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20. And ALLOEh judges with truth, while those they invoke besides Him

judge not with anything. Indeed, ALLOEh – He is the Hearing, the Seeing.

21. Have they not traveled through the land and observed how

was the end of those who were before them? They were greater than them in strength and in impression on the land, but ALLOEh seized them for their sins. And they had not from ALLOEh any protector.

22. That was because their messengers were coming to them with clear proofs, but they disbelieved, so ALLOEh seized them. Indeed, He is Powerful and severe in punishment.

23. And We did certainly send Moses with Our signs and a clear authority

24. To Pharaoh, HOEmOEn and QOEr´n, but they said, "[He is] a magician and a liar."

25. And when he brought them the truth from Us, they said, "Kill the sons of those who have believed with him and keep their women alive." But the plan of the disbelievers is not except in error.

26. And Pharaoh said, "Let me kill Moses and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption1275 in the land."

27. But Moses said, "Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account."

28. And a believing man from the family of Pharaoh who concealed his faith said, "Do you kill a man [merely] because he says, 'My Lord is ALLOEh' while he has brought you clear proofs from your Lord? And if he should be lying, then upon him is [the consequence of] his lie; but if he should be truthful, there will strike you some of what he promises you. Indeed, ALLOEh does not guide one who is a transgressor and a liar.

1275i.e., dissension or civil strife.

S´rah 40 – GhOEfir JuzŌ 24
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29. O my people, sovereignty is yours today, [your being] dominant

in the land. But who would protect us from the punishment of ALLOEh if it came to us?" Pharaoh said, "I do not show you except what I see, and I do not guide you except to the way of right conduct."

30. And he who believed said, "O my people, indeed I fear for you [a fate] like the day of the companies1276 –

31. Like the custom of the people of Noah and of ŌAad and Tham´d and those after them. And ALLOEh wants no injustice for [His] servants.

32. And O my people, indeed I fear for you the Day of Calling1277 –

33. The Day you will turn your backs fleeing; there is not for you from ALLOEh any protector. And whoever ALLOEh leaves astray – there is not for him any guide.

34. And Joseph had already come to you before with clear proofs, but you remained in doubt of that which he brought to you, until when he died, you said, 'Never will ALLOEh send a messenger after him.' Thus does ALLOEh leave astray he who is a transgressor and skeptic."

35. Those who dispute concerning the signs of ALLOEh without an authority having come to them – great is hatred [of them] in the sight of ALLOEh and in the sight of those who have believed. Thus does ALLOEh seal over every heart [belonging to] an arrogant tyrant.

36. And Pharaoh said, "O HOEmOEn, construct for me a tower that I might reach the ways1278 –

37. The ways into the heavens – so that I may look at the deity of

Moses; but indeed, I think he is a liar." And thus was made
 1276i.e., the days on which ALIOEh sent His punishment upon those who rejected their prophets in former times.
 1277i.e., the Day of Judgement, when the criminals will cry out in terror, the people will call to each other (see 7:44-51), and the angels will call out the results of each person's judgement.
 1278Means of ascent, pathways.
 S ´rah 40 – GhOEfir JuzÖ 24 468
 attractive to Pharaoh the evil of his deed, and he was averted from the [right] way. And the plan of Pharaoh was not except in ruin.
 38. And he who believed said, "O my people, follow me; I will guide you to the way of right conduct.
 39. O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter – that is the home of [permanent] settlement.
 40. Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer – those will enter Paradise, being given provision therein without account.
 41. And O my people, how is it that I invite you to salvation while you invite me to the Fire?
 42. You invite me to disbelieve in ALIOEh and associate with Him that of which I have no knowledge, and I invite you to the Exalted in Might, the Perpetual Forgiver.
 43. Assuredly, that to which you invite me has no [response to a] supplication in this world or in the Hereafter; and indeed, our return is to ALIOEh, and indeed, the transgressors will be companions of the Fire.
 44. And you will remember what I [now] say to you, and I entrust my affair to ALIOEh. Indeed, ALIOEh is Seeing of [His] servants."
 45. So ALIOEh protected him from the evils they plotted, and the people of Pharaoh were enveloped by the worst of punishment –
 46. The Fire; they are exposed to it morning and evening.1279 And the Day the Hour appears [it will be said], "Make the people

of Pharaoh enter the severest punishment."
 47. And [mention] when they will argue within the Fire, and the weak will say to those who had been arrogant, "Indeed, we
 1279From the time of their death until the Day of Resurrection, when they will be driven into it.
 S ´rah 40 – GhOEfir JuzÖ 24 469
 were [only] your followers, so will you relieve us of a share of the Fire?"
 48. Those who had been arrogant will say, "Indeed, all [of us] are in it. Indeed, ALIOEh has judged between the servants."
 49. And those in the Fire will say to the keepers of Hell, "Supplicate your Lord to lighten for us a day from the punishment."
 50. They will say, "Did there not come to you your messengers with clear proofs?" They will say, "Yes." They will reply, "Then supplicate [yourselves], but the supplication of the disbelievers is not except in error [i.e., futility]."
 51. Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand –
 52. The Day their excuse will not benefit the wrongdoers, and they will have the curse, and they will have the worst home [i.e., Hell].
 53. And We had certainly given Moses guidance, and We caused the Children of Israel to inherit the Scripture
 54. As guidance and a reminder for those of understanding.
 55. So be patient, [O Muáammad]. Indeed, the promise of ALIOEh is truth. And ask forgiveness for your sin1280 and exalt [ALIOEh] with praise of your Lord in the evening and the morning.
 56. Indeed, those who dispute concerning the signs of ALIOEh without [any] authority having come to them – there is not within their breasts except pride, [the extent of] which they cannot reach. So seek refuge in ALIOEh. Indeed, it is He who is the Hearing, the Seeing.
 57. The creation of the heavens and earth is greater than the creation of mankind, but most of the people do not know.

1280What is intended is "fault" or "error" in judgement, since all prophets were protected by ALIOEh from falling into sin. The implication is that all believers should seek forgiveness for their sins.
 S ´rah 40 – GhOEfir JuzÖ 24 470
 58. And not equal are the blind and the seeing, nor are those who believe and do righteous deeds and the evildoer. Little do you remember.
 59. Indeed, the Hour is coming – no doubt about it – but most of the people do not believe.
 60. And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.
 61. It is ALIOEh who made for you the night that you may rest therein and the day giving sight.1281 Indeed, ALIOEh is full of bounty to the people, but most of the people are not grateful.
 62. That is ALIOEh, your Lord, Creator of all things; there is no deity except Him, so how are you deluded?
 63. Thus were those [before you] deluded who were rejecting the signs of ALIOEh.
 64. It is ALIOEh who made for you the earth a place of settlement and the sky a structure [i.e., ceiling] and formed you and perfected your forms and provided you with good things. That is ALIOEh, your Lord; then blessed is ALIOEh, Lord of the worlds.
 65. He is the Ever-Living; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to ALIOEh, Lord of the worlds.
 66. Say, [O Muáammad], "Indeed, I have been forbidden to worship those you call upon besides ALIOEh once the clear proofs have come to me from my Lord, and I have been commanded to submit to the Lord of the worlds."
 67. It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child; then [He develops you] that you reach your [time of] maturity, then [further] that you become elders. And among you is he

who is taken in death before [that], so that you reach a specified term;1282 and perhaps you will use reason.
 1281i.e., making things visible.
 1282The time decreed for your death.
 S ´rah 40 – GhOEfir JuzÖ 24 471
 68. He it is who gives life and causes death; and when He decrees a matter, He but says to it, "Be," and it is.
 69. Do you not consider those who dispute concerning the signs of ALIOEh – how are they averted?
 70. Those who deny the Book [i.e., the QurÖÖEn] and that with which We sent Our messengers – they are going to know,
 71. When the shackles are around their necks and the chains; they will be dragged
 72. In boiling water; then in the Fire they will be filled [with flame].
 73. Then it will be said to them, "Where is that which you used to associate [with Him in worship]
 74. Other than ALIOEh?" They will say, "They have departed from us; rather, we did not used to invoke previously anything." Thus does ALIOEh put astray the disbelievers.
 75. [The angels will say], "That was because you used to exult upon the earth without right and you used to behave insolently.
 76. Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant."
 77. So be patient, [O Muúammad]; indeed, the promise of ALIOEh is truth. And whether We show you some of what We have promised them or We take you in death, it is to Us they will be returned.
 78. And We have already sent messengers before you. Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you. And it was not for any messenger to bring a sign [or verse] except by permission of ALIOEh. So when the command of ALIOEh comes, it will be concluded [i.e., judged] in truth, and the falsifiers will thereupon lose [all].
 79. It is ALIOEh who made for you the grazing animals upon which

you ride, and some of them you eat.
 80. And for you therein are [other] benefits and that you may S ´rah 40 – GhOEfir JuzÖ 24 472
 realize upon them a need which is in your breasts;1283 and upon them and upon ships you are carried.
 81. And He shows you His signs. So which of the signs of ALIOEh do you deny?
 82. Have they not traveled through the land and observed how was the end of those before them? They were more numerous than themselves and greater in strength and in impression on the land, but they were not availed by what they used to earn.
 83. And when their messengers came to them with clear proofs, they [merely] rejoiced in what they had of knowledge, but they were enveloped by what they used to ridicule.
 84. And when they saw Our punishment, they said, "We believe in ALIOEh alone and disbelieve in that which we used to associate with Him."
 85. But never did their faith benefit them once they saw Our punishment. [It is] the established way of ALIOEh which has preceded among His servants. And the disbelievers thereupon lost [all].
 1283i.e., that you may use the animals to carry your loads to distant places, according to need.
 S ´rah 41 – Fu § §ilat JuzÖ 24 473
 S´rah Fu§§ilat1284
 BismilloEHir-RaúmoEnir-Raúeem
 1. iOE, Meem.1285
 2. [This is] a revelation from the Entirely Merciful, the Especially Merciful –
 3. A Book whose verses have been detailed, an Arabic QurÖÖEn1286 for a people who know,
 4. As a giver of good tidings and a warner; but most of them turn away, so they do not hear.
 5. And they say, "Our hearts are within coverings [i.e., screened] from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work;1287 indeed, we are working."

6. Say, [O Muúammad], "I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness." And woe to those who associate others with ALIOEh –
 7. Those who do not give zakOEh, and in the Hereafter they are disbelievers.
 8. Indeed, those who believe and do righteous deeds – for them is a reward uninterrupted.
 9. Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds."
 10. And He placed on it [i.e., the earth] firmly set mountains over its surface, and He blessed it and determined therein its
 1284Fu § §ilat: They (i.e., ALIOEh's verses) Have Been Detailed or Presented in Detail. The s ´rah is also referred to as iOE Meem as-Sajdah.
 1285See footnote to 2:1.
 1286i.e., revealed in the Arabic language.
 1287For your own religion or work against us.
 S ´rah 41 – Fu § §ilat JuzÖ 24 474
 [creatures'] sustenance in four days without distinction1288 – for [the information off] those who ask.
 11. Then He directed Himself1289 to the heaven while it was smoke and said to it and to the earth, "Come [into being],1290 willingly or by compulsion." They said, "We have come willingly."
 12. And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection.1291 That is the determination of the Exalted in Might, the Knowing.
 13. But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] ÓAad and Tham ´d.
 14. [That occurred] when the messengers had come to them before them and after them, [saying], "Worship not except ALIOEh." They said, "If our Lord had willed,1292 He would have sent down the angels, so indeed we, in that with which you have been sent, are disbelievers."

15. As for *ÔAd*, they were arrogant upon the earth without right and said, "Who is greater than us in strength?" Did they not consider that *AlloEh* who created them was greater than them in strength? But they were rejecting Our signs.

16. So We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life; but the punishment of the Hereafter is more disgracing, and they will not be helped.

17. And as for *Tham ʿd*, We guided them, but they preferred blindness over guidance, so the thunderbolt of humiliating punishment seized them for what they used to earn.

18. And We saved those who believed and used to fear *AlloEh*.
1288Also "four equal days" or "four days of completion."
1289See footnote to 2:19.
1290Literally, "become" or "do [as commanded]."
1291From the devils who attempt to steal information from the angels.
1292To send messengers.
S ʿrah 41 – *Fu § §ilat Juz 24* 475

19. And [mention, O *Muáammad*], the Day when the enemies of *AlloEh* will be gathered to the Fire while they are [driven], assembled in rows,

20. Until, when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do.

21. And they will say to their skins, "Why have you testified against us?" They will say, "We were made to speak by *AlloEh*, who has made everything speak; and He created you the first time, and to Him you are returned.

22. And you were not covering [i.e., protecting] yourselves,¹²⁹³ lest your hearing testify against you or your sight or your skins, but you assumed that *AlloEh* does not know much of what you do.

23. And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers."

24. So [even] if they are patient, the Fire is a residence for them;

and if they ask to appease [*AlloEh*], they will not be of those who are allowed to appease.

25. And We appointed for them companions¹²⁹⁴ who made attractive to them what was before them and what was behind them [of sin], and the word [i.e., decree] has come into effect upon them among nations which had passed on before them of jinn and men. Indeed, they [all] were losers.

26. And those who disbelieve say, "Do not listen to this *Qur ʾŌEn* and speak noisily¹²⁹⁵ during [the recitation of] it that perhaps you will overcome."

27. But We will surely cause those who disbelieve to taste a severe punishment, and We will surely recompense them for the worst of what they had been doing.
1293With righteousness or by fearing *AlloEh*.
1294In this world among the evil jinn and men.
1295Other meanings include "speak improperly" and/or "make a clamor."
The purpose of this was to prevent the hearing or understanding of the *Qur ʾŌEn*.
S ʿrah 41 – *Fu § §ilat Juz 24* 476

28. That is the recompense of the enemies of *AlloEh* – the Fire. For them therein is the home of eternity as recompense for what they, of Our verses, were rejecting.

29. And those who disbelieved will [then] say, "Our Lord, show us those who misled us of the jinn and men [so] we may put them under our feet¹²⁹⁶ that they will be among the lowest."

30. Indeed, those who have said, "Our Lord is *AlloEh*" and then remained on a right course – the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.

31. We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish]

32. As accommodation from a [Lord who is] Forgiving and Merciful."

33. And who is better in speech than one who invites to *AlloEh* and does righteousness and says, "Indeed, I am of the Muslims."

34. And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.

35. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].

36. And if there comes to you from Satan an evil suggestion, then seek refuge in *AlloEh*. Indeed, He is the Hearing, the Knowing.

37. And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to *AlloEh*, who created them, if it should be Him that you worship.¹²⁹⁷

38. But if they are arrogant – then those who are near your Lord¹²⁹⁶ in the lowest depths of Hell. Or "that we may step on them" in revenge.
1297i.e., Do not worship *AlloEh* through His creations but worship Him directly and exclusively.
S ʿrah 41 – *Fu § §ilat Juz 24* 477

[i.e., the angels] exalt Him by night and by day, and they do not become weary.

39. And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of Life to the dead. Indeed, He is over all things competent.

40. Indeed, those who inject deviation into Our verses¹²⁹⁸ are not concealed from Us. So, is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do whatever you will; indeed, He is Seeing of what you do.

41. Indeed, those who disbelieve in the message [i.e., the *Qur ʾŌEn*]¹²⁹⁹ after it has come to them...¹³⁰⁰ And indeed, it is a mighty¹³⁰¹ Book.

42. Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.

43. Nothing is said to you, [O *Muáammad*], except what was

already said to the messengers before you. Indeed, your Lord is a possessor of forgiveness and a possessor of painful penalty.

44. And if We had made it a foreign [i.e., non-Arabic] Qur'ān, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?" Say, "It is, for those who believe, a guidance and cure." And those who do not believe – in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.¹³⁰²

45. And We had already given Moses the Scripture, but it came under disagreement.¹³⁰³ And if not for a word [i.e., decree]¹³⁰⁴ through deviant recitations or interpretations.

¹²⁹⁹i.e., reject it or prefer deviant interpretation.

¹³⁰⁰The conclusion is understood to be "...will have earned an indescribable punishment."

¹³⁰¹Inimitable, resistant to attack, protected by Allōh.

¹³⁰²For all practical purposes, since they neither hear nor understand.

¹³⁰³An alternative meaning is "he was opposed over it."

¹³⁰⁴See footnote to 10:19.

S'rah 41 – Fu § §ilat Juz' 25 478

that preceded from your Lord, it would have been concluded between them. And indeed they are, concerning it [i.e., the Qur'ān], in disquieting doubt.

46. Whoever does righteousness – it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.

47. To Him [alone] is attributed knowledge of the Hour. And fruits emerge not from their coverings nor does a female conceive or give birth except with His knowledge. And the Day He will call to them, "Where are My 'partners'?" they will say, "We announce to You that there is [no longer] among us any witness [to that]."

48. And lost from them will be those they were invoking before, and they will be certain that they have no place of escape.

49. Man is not weary of supplication for good [things], but if evil

touches him, he is hopeless and despairing.

50. And if We let him taste mercy from Us after an adversity which has touched him, he will surely say, "This is [due] to me,¹³⁰⁵ and I do not think the Hour will occur; and [even] if I should be returned to my Lord, indeed, for me there will be with Him the best." But We will surely inform those who disbelieved about what they did, and We will surely make them taste a massive punishment.

51. And when We bestow favor upon man, he turns away and distances himself; but when evil touches him, then he is full of extensive supplication.

52. Say, "Have you considered: if it [i.e., the Qur'ān] is from Allōh and you disbelieved in it, who would be more astray than one who is in extreme dissension?"

53. We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.¹³⁰⁶
¹³⁰⁵Because of my effort, knowledge, excellence, etc.

¹³⁰⁶Or "that He (subū'Enahu wa ta'ā'Elōe) is the Truth."

S'rah 41 – Fu § §ilat Juz' 25 479

But is it not sufficient concerning your Lord that He is, over all things, a Witness?

54. Unquestionably, they are in doubt about the meeting with their

Lord. Unquestionably He is, of all things, encompassing.

S'rah 42 – ash-Sh' rOE Juz' 25 480

S'rah ash-Sh' rOE 1307
BismillōEhir-Ra'umōEnir-Ra'ueem
1. îOE, Meem.

2. ŌAyn, Seen, QOEf.¹³⁰⁸

3. Thus has He revealed to you, [O Mu'ammad], and to those before you – Allōh, the Exalted in Might, the Wise.

4. To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great.

5. The heavens almost break from above them,¹³⁰⁹ and the angels exalt [Allōh] with praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is Allōh who is the Forgiving, the Merciful.

6. And those who take as allies other than Him – Allōh is [yet] Guardian over them; and you, [O Mu'ammad], are not over them a manager.

7. And thus We have revealed to you an Arabic Qur'ān that you may warn the Mother of Cities [i.e., Makkah] and those around it¹³¹⁰ and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.

8. And if Allōh willed, He could have made them [off] one religion, but He admits whom He wills¹³¹¹ into His mercy. And the wrongdoers have not any protector or helper.

9. Or have they taken protectors [or allies] besides Him? But Allōh –

He is the Protector, and He gives life to the dead, and He is over all things competent.

¹³⁰⁷Ash-Sh' rOE: Consultation.

¹³⁰⁸See footnote to 2:1.

¹³⁰⁹i.e., from the grandeur of Allōh (subū'Enahu wa ta'ā'Elōe) above them.

¹³¹⁰i.e., all other peoples.

¹³¹¹i.e., those who desire His guidance and His acceptance of them.

S'rah 42 – ash-Sh' rOE Juz' 25 481

10. And in anything over which you disagree – its ruling is [to be referred] to Allōh. [Say], "That is Allōh, my Lord; upon Him I have relied, and to Him I turn back."¹³¹²

11. [He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him,¹³¹³ and He is the Hearing, the Seeing.

12. To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing.

13. He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Mu'ammad], and what We enjoined upon Abraham and Moses and Jesus – to establish the religion and not be divided therein. Difficult for those who associate others with Allōh is that to which you invite them. Allōh chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].

14. And they did not become divided until after knowledge had come to them – out of jealous animosity between themselves. And if not for a word¹³¹⁴ that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt.

15. So to that [religion of ALLOEh] invite, [O Muáammad],¹³¹⁵ and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what ALLOEh has revealed of scripture [i.e., the QuróOEn], and I have been commanded to do justice among you. ALLOEh is our Lord and ¹³¹²In remembrance and repentance.

¹³¹³There is no similarity whatsoever between the Creator and His creation in essence, in attributes or in deed.

¹³¹⁴Decree. See footnote to 10:19.

¹³¹⁵Another meaning understood from the Arabic is "So because of that [division and separation into sects], invite [them back to ALLOEh]..."

S ´rah 42 – ash-Sh ´rOE Juzó 25 482

your Lord. For us are our deeds, and for you your deeds.¹³¹⁶ There is no [need for] argument between us and you.¹³¹⁷ ALLOEh will bring us together, and to Him is the [final] destination."

16. And those who argue concerning ALLOEh after He has been responded to¹³¹⁸ – their argument is invalid with their Lord, and upon them is [His] wrath, and for them is a severe punishment.

17. It is ALLOEh who has sent down the Book in truth and [also] the balance [i.e., justice]. And what will make you perceive? Perhaps the Hour is near.

18. Those who do not believe in it are impatient for it,¹³¹⁹ but those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute concerning the Hour are in extreme error.

19. ALLOEh is Subtle [i.e., gentle] with His servants; He gives provision to whom He wills. And He is the Powerful, the Exalted in Might.

20. Whoever desires the harvest of the Hereafter – We increase for him in his harvest [i.e., reward]. And whoever desires the harvest [i.e., benefits] of this world – We give him thereof, but there is not for him in the Hereafter any share.

21. Or have they partners [i.e., other deities] who have ordained for them a religion to which ALLOEh has not consented? But if not for the decisive word,¹³²⁰ it would have been concluded between them. And indeed, the wrongdoers will have a painful punishment.

22. You will see the wrongdoers fearful of what they have earned, and it will [certainly] befall them. And those who have believed and done righteous deeds will be in lush regions of the gardens ¹³¹⁶i.e., the consequences thereof.

¹³¹⁷Since the truth has been made clear and since those who refuse it do so only out of stubbornness or worldly interests.

¹³¹⁸i.e., after people have accepted the truth from ALLOEh, in an attempt to turn the believers away from His religion of IslOE.

¹³¹⁹They had challenged the Prophet (´) to bring it on immediately.

¹³²⁰Decree. See footnote to 10:19.

S ´rah 42 – ash-Sh ´rOE Juzó 25 483

[in Paradise] having whatever they will in the presence of their Lord. That is what is the great bounty.

23. It is that of which ALLOEh gives good tidings to His servants who believe and do righteous deeds. Say, [O Muáammad], "I do not ask you for it [i.e., this message] any payment [but] only good will through [i.e., due to] kinship." And whoever commits a good deed – We will increase for him good therein. Indeed, ALLOEh is Forgiving and Appreciative.

24. Or do they say, "He has invented about ALLOEh a lie"? But if ALLOEh willed, He could seal over your heart.¹³²¹ And ALLOEh

eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts.

25. And it is He who accepts repentance from His servants and pardons misdeeds, and He knows what you do.

26. And He answers [the supplication of] those who have believed and done righteous deeds and increases [for] them from His bounty. But the disbelievers will have a severe punishment.

27. And if ALLOEh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Acquainted and Seeing.

28. And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy.

29. And of His signs is the creation of the heavens and earth and what He has dispersed throughout them of creatures. And He, for gathering them when He wills, is competent.

30. And whatever strikes you of disaster – it is for what your hands have earned; but He pardons much.

31. And you will not cause failure [to ALLOEh]¹³²² upon the earth. And you have not besides ALLOEh any protector or helper.

¹³²¹i.e., He could make you forget the QuróOEn and deprive you of it.

¹³²²i.e., escape from Him.

S ´rah 42 – ash-Sh ´rOE Juzó 25 484

32. And of His signs are the ships in the sea, like mountains.

33. If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful.

34. Or He could destroy them¹³²³ for what they earned; but He pardons much.

35. And [that is so] those who dispute concerning Our signs may know that for them there is no place of escape.

36. So whatever thing you have been given – it is but [for] enjoyment of the worldly life. But what is with ALLOEh is better

and more lasting for those who have believed and upon their Lord rely

37. And those who avoid the major sins and immoralities, and when they are angry, they forgive,
38. And those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend,
39. And those who, when tyranny strikes them, they defend themselves.1324

40. And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation – his reward is [due] from ALLOEh. Indeed, He does not like wrongdoers.

41. And whoever avenges himself after having been wronged – those have not upon them any cause [for blame].

42. The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment.

43. And whoever is patient and forgives – indeed, that is of the matters [worthy] of resolve.1325
1323Meaning that ALLOEh could sink the ships by means of violent winds.

1324Or avenge themselves in a just manner, restoring their rights and not allowing aggressors to take advantage of them out of weakness.

1325On the part of those seeking the reward of ALLOEh.

S ´rah 42 – ash-Sh ´roE JuzÕ 25 485

44. And he whom ALLOEh sends astray – for him there is no protector beyond Him. And you will see the wrongdoers, when they see the punishment, saying, "Is there for return [to the former world] any way?"

45. And you will see them being exposed to it [i.e., the Fire], humbled from humiliation, looking from [behind] a covert glance. And those who had believed will say, "Indeed, the [true] losers are the ones who lost themselves and their families on the Day of Resurrection. Unquestionably, the wrongdoers are in an enduring punishment."

46. And there will not be for them any allies to aid them other

than ALLOEh. And whoever ALLOEh sends astray – for him there is no way.

47. Respond to your Lord before a Day comes from ALLOEh of which there is no repelling. No refuge will you have that Day, nor for you will there be any denial.1326

48. But if they turn away – then We have not sent you, [O Muáammad], over them as a guardian; upon you is only [the duty of] notification. And indeed, when We let man taste mercy from Us, he rejoices in it; but if evil afflicts him for what his hands have put forth, then indeed, man is ungrateful.
49. To ALLOEh belongs the dominion of the heavens and the earth; He creates what He wills. He gives to whom He wills female [children], and He gives to whom He wills males.

50. Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent.

51. And it is not for any human being that ALLOEh should speak to him except by revelation or from behind a partition or that He sends a messenger [i.e., angel] to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.

52. And thus We have revealed to you an inspiration of Our 1326Of your sins or "disapproval" of your punishment.

S ´rah 42 – ash-Sh ´roE JuzÕ 25 486

command [i.e., the QurÕEn]. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muáammad], you guide to a straight path –

53. The path of ALLOEh, to whom belongs whatever is in the heavens

and whatever is on the earth. Unquestionably, to ALLOEh do [all] matters evolve [i.e., return].

S ´rah 43 – az-Zukhruf JuzÕ 25 487

S´rah az-Zukhruf 1327
BismilloEhir-RaúmoEnir-Raúeem

1. iOE, Meem.1328

2. By the clear Book,

3. Indeed, We have made it an Arabic QurÕEn that you might understand.

4. And indeed it is, in the Mother of the Book1329 with Us, exalted and full of wisdom.1330

5. Then should We turn the message away, disregarding you, because you are a transgressing people?

6. And how many a prophet We sent among the former peoples,
7. But there would not come to them a prophet except that they used to ridicule him.

8. And We destroyed greater than them1331 in [striking] power, and the example of the former peoples has preceded.

9. And if you should ask them, "Who has created the heavens and the earth?" they would surely say, "They were created by the Exalted in Might, the Knowing,"

10. [The one] who has made for you the earth a bed and made for you upon it roads that you might be guided

11. And who sends down rain from the sky in measured amounts, and We revive thereby a dead land – thus will you be brought forth –

12. And who created the species, all of them, and has made for you of ships and animals those which you mount

1327Az-Zukhruf: Ornament, originally meaning gold but including other types of decoration.

1328See footnote to 2:1.

1329i.e., the Preserved Slate (al-Lawú al-Maúf ´th).

1330Also, "precise" or "specific."

1331The disbelievers of the Quraysh, who denied Prophet Muáammad (´).

S ´rah 43 – az-Zukhruf JuzÕ 25 488

13. That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say, "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it.1332

14. And indeed we, to our Lord, will [surely] return."

15. But they have attributed to Him from His servants a portion.1333

Indeed, man is clearly ungrateful.

16. Or has He taken, out of what He has created, daughters and chosen you for [having] sons?

17. And when one of them is given good tidings of that which he

attributes to the Most Merciful in comparison [i.e., a daughter], his face becomes dark, and he suppresses grief.

18. So is one brought up in ornaments while being during conflict
unevident¹³³⁴ [attributed to ALLOEh]?

19. And they have made the angels, who are servants of the Most

Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.

20. And they said, "If the Most Merciful had willed, we would not have worshipped them." They have of that no knowledge. They are not but falsifying.

21. Or have We given them a book before it [i.e., the Qur'OOEn] to which they are adhering?

22. Rather, they say, "Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided."

23. And similarly, We did not send before you any warner into a city except that its affluent said, "Indeed, we found our fathers upon a religion, and we are, in their footsteps, following."
¹³³²Literally, "made it a companion" or "made it compatible."

¹³³³By claiming that He (subúOEnahu wa taóOEIOE) has a son or daughters, as it is said that a child is part of his parent. This concept is totally incompatible with ALLOEh's unity and exclusiveness.

¹³³⁴Not "obvious" or "distinct" in an argument. Or not "seen," i.e., absent

from battles. The reference is to a daughter.

S ´rah 43 – az-Zukhruf JuzÖ 25 489

24. [Each warner] said, "Even if I brought you better guidance than that [religion] upon which you found your fathers?"

They said, "Indeed we, in that with which you were sent, are disbelievers."

25. So We took retribution from them; then see how was the end of the deniers.

26. And [mention, O Muáammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship

27. Except for He who created me; and indeed, He will guide me."

28. And he made it¹³³⁵ a word remaining among his descendants that they might return [to it].

29. However, I gave enjoyment to these [people of Makkah] and their fathers¹³³⁶ until there came to them the truth and a clear

Messenger.¹³³⁷

30. But when the truth came to them, they said, "This is magic, and indeed we are, concerning it, disbelievers."

31. And they said, "Why was this Qur'OOEn not sent down upon a great man from [one of] the two cities?"¹³³⁸

32. Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate.

33. And if it were not that the people would become one community [of disbelievers],¹³³⁹ We would have made for ¹³³⁵i.e., his testimony that none is worthy of worship except ALLOEh.

¹³³⁶The descendants of Abraham. ¹³³⁷i.e., one who is obvious with a clear message, meaning Muáammad (·).

¹³³⁸Referring to Makkah and a < \$OEÖif.

¹³³⁹Who assumed that ALLOEh's generosity to them was a sign of His approval

or who would hasten to disbelief in order to obtain wealth.

S ´rah 43 – az-Zukhruf JuzÖ 25 490

those who disbelieve in the Most Merciful – for their houses – ceilings and stairways of silver upon which to mount

34. And for their houses – doors and couches [of silver] upon which to recline

35. And gold ornament. But all that is not but the enjoyment of worldly life. And the Hereafter with your Lord is for the righteous.

36. And whoever i s blinded from remembrance of the Most Merciful – We appoint for him a devil, and he is to him a companion.

37. And indeed, they [i.e., the devils] avert them from the way [of

guidance] while they think that they are [rightly] guided

38. Until, when he comes to Us [at Judgement], he says [to his companion], "Oh, I wish there was between me and you the distance between the east and west – how wretched a companion."

39. And never will it benefit you that Day, when you have wronged, that you are [all] sharing in the punishment.

40. Then will you make the deaf hear, [O Muáammad], or guide the blind or he who is in clear error?

41. And whether [or not] We take you away [in death], indeed, We will take retribution upon them.

42. Or whether [or not] We show you that which We have promised them, indeed, We are Perfect in Ability.

43. So adhere to that which is revealed to you. Indeed, you are on a straight path.

44. And indeed, it is a remembrance¹³⁴⁰ for you and your people, and you [all] are going to be questioned.

45. And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped?

46. And certainly did We send Moses with Our signs to Pharaoh ¹³⁴⁰i.e., an honor. Or "a reminder."

S ´rah 43 – az-Zukhruf JuzÖ 25 491

and his establishment, and he said, "Indeed, I am the messenger of the Lord of the worlds."

47. But when he brought them Our signs, at once they laughed at them.

48. And We showed them not a sign except that it was greater than its sister, and We seized them with affliction that perhaps they might return [to faith].

49. And they said [to Moses], "O magician, invoke for us your Lord by what He has promised you. Indeed, we will be guided."

50. But when We removed from them the affliction, at once they broke their word.

51. And Pharaoh called out among his people; he said, "O my people,

does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see?

52. Or am I [not] better than this one [i.e., Moses] who is insignificant and hardly makes himself clear?1341

53. Then why have there not been placed upon him bracelets of gold or come with him the angels in conjunction?"

54. So he bluffed his people, and they obeyed him. Indeed, they were [themselves] a people defiantly disobedient [of AlLOEh].

55. And when they angered Us, We took retribution from them and drowned them all.

56. And We made them a precedent and an example for the later peoples.

57. And when the son of Mary was presented as an example,1342 immediately your people laughed aloud.

58. And they said, "Are our gods better, or is he?"1343 They did not present it [i.e., the comparison] except for [mere] argument.

But, [in fact], they are a people prone to dispute.

1341That was true previous to his appointment as a prophet, at which time

AlLOEh corrected his speech impediment.

1342Of a creation of AlLOEh which is being worshipped along with Him.

1343Implying that they must all be the same.

S´rah 43 - az-Zukhruf JuzÖ 25 492

59. He [i.e., Jesus] was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel.

60. And if We willed, We could have made [instead] of you angels succeeding [one another]1344 on the earth.

61. And indeed, he [i.e., Jesus] will be [a sign for] knowledge of the Hour, so be not in doubt of it, and follow Me.1345 This is a straight path.

62. And never let Satan avert you. Indeed, he is to you a clear enemy.

63. And when Jesus brought clear proofs, he said, "I have come to you with wisdom [i.e., prophethood] and to make clear to you

some of that over which you differ, so fear AlLOEh and obey me.

64. Indeed, AlLOEh is my Lord and your Lord, so worship Him. This is a straight path."

65. But the denominations from among them differed [and separated], so woe to those who have wronged from the punishment of a painful Day.

66. Are they waiting except for the Hour to come upon them suddenly while they perceive not?

67. Close friends, that Day, will be enemies to each other, except for the righteous

68. [To whom AlLOEh will say], "O My servants, no fear will there be concerning you this Day, nor will you grieve,

69. [You] who believed in Our verses and were Muslims.

70. Enter Paradise, you and your kinds,1346 delighted."

71. Circulated among them will be plates and vessels of gold.

And therein is whatever the souls desire and [what] delights the eyes, and you will abide therein eternally.

1344Or "succeeding [you]."

1345i.e., follow the guidance and instruction of AlLOEh.

1346i.e., those like you. Another meaning may be "your spouses," i.e., the righteous among them.

S´rah 43 - az-Zukhruf JuzÖ 25 493

72. And that is Paradise which you are made to inherit for what you used to do.

73. For you therein is much fruit1347 from which you will eat.

74. Indeed, the criminals will be in the punishment of Hell, abiding eternally.

75. It will not be allowed to subside for them, and they, therein, are in despair.

76. And We did not wrong them, but it was they who were the wrongdoers.

77. And they will call, "O MOElik,1348 let your Lord put an end to us!" He will say, "Indeed, you will remain."

78. We had certainly brought you the truth, but most of you, to the truth, were averse.

79. Or have they devised [some] affair?1349 But indeed, We are devising [a plan].

80. Or do they think that We hear not their secrets and their

private conversations? Yes, [We do], and Our messengers [i.e., angels] are with them recording.

81. Say, [O Muáammad], "If the Most Merciful had a son, then I would be the first of [his] worshippers."1350

82. Exalted is the Lord of the heavens and the earth, Lord of the Throne, above what they describe.

83. So leave them to converse vainly and amuse themselves until they meet their Day which they are promised.

84. And it is He [i.e., AlLOEh] who is [the only] deity in the heaven, and on the earth [the only] deity.

And He is the Wise, the Knowing.

1347Meaning everything delicious.

1348Addressing the keeper of Hell.

1349Conspiracy against the Prophet (·). The reference here is to the disbelievers of Makkah.

1350Only supposing it were so, which it is not.

S´rah 43 - az-Zukhruf JuzÖ 25 494

85. And blessed is He to whom belongs the dominion of the heavens and the earth and whatever is between them and with whom is knowledge of the Hour and to whom you will be returned.

86. And those they invoke besides Him do not possess [power of] intercession; but only those who testify to the truth [can benefit], and they know.1351

87. And if you asked them1352 who created them, they would surely say, "AlLOEh." So how are they deluded?

88. And [AlLOEh acknowledges] his saying,1353 "O my Lord, indeed these are a people who do not believe."

89. So turn aside from them and say, "Peace."1354 But they are going to know.

1351That intercession is granted exclusively by permission of AlLOEh to those He wills.

1352Those who associate others with AlLOEh.

1353i.e., the complaint of Prophet Muáammad (·) about his people.

1354Meaning safety or security, i.e., "I will not harm you." This was before

permission was granted for armed struggle.

S ʿrah 44 – ad-DukhOEn JuzŌ 25 495

Sʿrah ad-DukhOEn1355

BismillOEHir-RaúmoEnir-Raúeem

1. iOE, Meem.1356

2. By the clear Book,

3. Indeed, We sent it down during a blessed night.1357 Indeed, We were to warn [mankind].

4. Therein [i.e., on that night] is made distinct1358 every precise matter –

5. [Every] matter [proceeding] from Us. Indeed, We were to send [a messenger]

6. As mercy from your Lord.

Indeed, He is the Hearing, the Knowing,

7. Lord of the heavens and the earth and that between them, if you would be certain.

8. There is no deity except Him; He gives life and causes death.

[He is] your Lord and the Lord of your first forefathers.

9. But they are in doubt, amusing themselves.

10. Then watch for the Day when the sky will bring a visible smoke

11. Covering the people; this is a painful torment.

12. [They will say], "Our Lord, remove from us the torment; indeed, we are believers."

13. How will there be for them a reminder [at that time]? And there had come to them a clear Messenger.

14. Then they turned away from him and said, "[He was] taught [and is] a madman."

1355Ad-DukhOEn: Smoke.

1356See footnote to 2:1.

1357The Night of Decree (Qadr). See s ʿrah 97.

1358Or "is separated" or

"apportioned," from what is inscribed in the

Preserved Slate. The angels record and descend with whatever AlLOEh

has decreed for the coming year.

S ʿrah 44 – ad-DukhOEn JuzŌ 25 496

15. Indeed, We will remove the torment for a little. Indeed, you [disbelievers] will return [to disbelief].

16. The Day We will strike with the greatest assault, indeed, We will take retribution.

17. And We had already tried before them the people of Pharaoh,

and there came to them a noble messenger [i.e., Moses],

18. [Saying], "Render to me the servants of AlLOEh.1359 Indeed, I am to you a trustworthy messenger,"

19. And [saying], "Be not haughty with AlLOEh. Indeed, I have come to you with clear authority.

20. And indeed, I have sought refuge in my Lord and your Lord, lest you stone me.1360

21. But if you do not believe me, then leave me alone."

22. And [finally] he called to his Lord that these were a criminal people.

23. [AlLOEh said], "Then set out with My servants by night. Indeed, you are to be pursued.

24. And leave the sea in stillness.1361 Indeed, they are an army to

be drowned."

25. How much they left behind of gardens and springs

26. And crops and noble sites

27. And comfort wherein they were amused.

28. Thus. And We caused to inherit it another people.

29. And the heaven and earth wept not for them, nor were they reprieved.

30. And We certainly saved the Children of Israel from the humiliating torment –

1359i.e., the Children of Israel.

1360To death. Or "lest you assault me [with your tongues or harm me otherwise]."

1361After it has parted, in order that the soldiers of Pharaoh would follow

the Children of Israel and be drowned.

S ʿrah 44 – ad-DukhOEn JuzŌ 25 497

31. From Pharaoh. Indeed, he was a haughty one among the transgressors.

32. And We certainly chose them by knowledge over [all] the worlds.

33. And We gave them of signs that in which there was a clear trial.

34. Indeed, these [disbelievers] are saying,

35. "There is not but our first death, and we will not be resurrected.

36. Then bring [back] our forefathers, if you should be truthful."

37. Are they better or the people of TubbaŌ1362 and those before

them? We destroyed them, [for] indeed, they were criminals.

38. And We did not create the heavens and earth and that between

them in play.

39. We did not create them except in truth, but most of them do not know.

40. Indeed, the Day of Judgement is the appointed time for them all –

41. The Day when no relation1363 will avail a relation at all, nor will they be helped –

42. Except those [believers] on whom AlLOEh has mercy. Indeed, He is the Exalted in Might, the Merciful.

43. Indeed, the tree of zaqq ʿm

44. Is food for the sinful.

45. Like murky oil, it boils within bellies

46. Like the boiling of scalding water.

47. [It will be commanded], "Seize him and drag him into the midst of the Hellfire,

48. Then pour over his head from the torment of scalding water."

49. [It will be said], "Taste! Indeed, you are the honored, the noble!1364

1362The tribe of SabaŌ.

1363i.e., patron, protector or close associate.

1364As he had claimed upon the earth. He is taunted with these words in Hell as a reminder and additional torment.

S ʿrah 44 – ad-DukhOEn JuzŌ 25 498

50. Indeed, this is what you used to dispute."

51. Indeed, the righteous will be in a secure place:

52. Within gardens and springs, 53. Wearing [garments of] fine silk and brocade, facing each other.

54. Thus. And We will marry them to fair women with large, [beautiful] eyes.

55. They will call therein for every [kind of] fruit – safe and secure.

56. They will not taste death therein except the first death, and He

will have protected them from the punishment of Hellfire

57. As bounty from your Lord.

That is what is the great attainment.

58. And indeed, We have eased it [i.e., the QurŌOEn] in your tongue that they might be reminded.

59. So watch, [O Muáammad]; indeed, they are watching [for your end].
S´rah 45 – al-JOethiyah JuzÖ 25 499
S´rah al-JOethiyah 1365
BismillOEhir-RaúmOEenir-Raúeem
 1. íOE, Meem.1366
 2. The revelation of the Book is from ALLOEh, the Exalted in Might, the Wise.
 3. Indeed, within the heavens and earth are signs for the believers.
 4. And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain [in faith].
 5. And [in] the alternation of night and day and [in] what ALLOEh sends down from the sky of provision [i.e., rain] and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason.
 6. These are the verses of ALLOEh which We recite to you in truth. Then in what statement after ALLOEh and His verses will they believe?
 7. Woe to every sinful liar
 8. Who hears the verses of ALLOEh recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment.
 9. And when he knows anything of Our verses, he takes them in ridicule. Those will have a humiliating punishment.
 10. Before them¹³⁶⁷ is Hell, and what they had earned will not avail them at all nor what they had taken besides ALLOEh as allies. And they will have a great punishment.
 11. This [QurÖOE] is guidance. And those who have disbelieved in the verses of their Lord will have a painful punishment of foul nature.
¹³⁶⁵Al-JOethiyah: Kneeling (in dread of the Judgement).
¹³⁶⁶See footnote to 2:1.
¹³⁶⁷See footnote to 14:16.
S´rah 45 – al-JOethiyah JuzÖ 25 500
 12. It is ALLOEh who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty; and perhaps you will be grateful.
 13. And He has subjected to you whatever is in the heavens and whatever is on the earth – all from Him. Indeed in that are

signs for a people who give thought.
 14. Say, [O Muáammad], to those who have believed that they [should] forgive those who expect not the days of ALLOEh [i.e., of His retribution] so that He may recompense a people¹³⁶⁸ for what they used to earn.
 15. Whoever does a good deed – it is for himself; and whoever does evil – it is against it [i.e., the self or soul]. Then to your Lord you will be returned.
 16. And We did certainly give the Children of Israel the Scripture and judgement¹³⁶⁹ and prophethood, and We provided them with good things and preferred them over the worlds.
 17. And We gave them clear proofs of the matter [of religion]. And they did not differ except after knowledge had come to them – out of jealous animosity between themselves. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.
 18. Then We put you, [O Muáammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.
 19. Indeed, they will never avail you against ALLOEh at all. And indeed, the wrongdoers are allies of one another; but ALLOEh is the protector of the righteous.
 20. This [QurÖOE] is enlightenment for mankind and guidance and mercy for a people who are certain [in faith].
¹³⁶⁸In the Hereafter, where those who forgive will be rewarded and those who earned evil will be punished. This was at the outset of daÖwah (invitation to ALLOEh) before permission for jihOE.
¹³⁶⁹Understanding of the law.
S´rah 45 – al-JOethiyah JuzÖ 25 501
 21. Or do those who commit evils think We will make them like those who have believed and done righteous deeds – [make them] equal in their life and their death?¹³⁷⁰ Evil is that which they judge [i.e., assume].

22. And ALLOEh created the heavens and earth in truth and so that every soul may be recompensed for what it has earned, and they will not be wronged.
 23. Have you seen he who has taken as his god his [own] desire, and ALLOEh has sent him astray due to knowledge¹³⁷¹ and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after ALLOEh? Then will you not be reminded?
 24. And they say, "There is not but our worldly life; we die and live,¹³⁷² and nothing destroys us except time." And they have of that no knowledge; they are only assuming.
 25. And when Our verses are recited to them as clear evidences, their argument is only that they say, "Bring [back] our forefathers, if you should be truthful."
 26. Say, "ALLOEh causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know."
 27. And to ALLOEh belongs the dominion of the heavens and the earth. And the Day the Hour appears – that Day the falsifiers will lose.
 28. And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do."
 29. This, Our record, speaks about you in truth. Indeed, We were ¹³⁷⁰Another meaning is "...[the evildoers being] equal in their life and their death," i.e., unresponsive to guidance.
¹³⁷¹This can refer to ALLOEh's knowledge of that person and of his preference for his own inclinations or to that person's knowledge of the truth while he refuses it.
¹³⁷²i.e., some people die and others live, replacing them.
S´rah 45 – al-JOethiyah JuzÖ 25 502
 having transcribed¹³⁷³ whatever you used to do."
 30. So as for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is what is the clear attainment.

31. But as for those who disbelieved, [it will be said], "Were not Our verses recited to you, but you were arrogant and became a people of criminals?"

32. And when it was said, 'Indeed, the promise of Alloh is truth and the Hour [is coming] – no doubt about it,' you said, 'We know not what is the Hour. We assume only assumption, and we are not convinced.' "

33. And the evil consequences of what they did will appear to them, and they will be enveloped by what they used to ridicule.

34. And it will be said, "Today We will forget you as you forgot the meeting of this Day of yours, and your refuge is the Fire, and for you there are no helpers.

35. That is because you took the verses of Alloh in ridicule, and worldly life deluded you." So that Day they will not be removed from it, nor will they be asked to appease [Alloh].

36. Then, to Alloh belongs [all] praise – Lord of the heavens and Lord of the earth, Lord of the worlds.

37. And to Him belongs [all] grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise.

1373 By recording angels.

S´rah 46 – al-AuqOef Juzõ 26 503

S´rah al-AuqOef 1374

BismilloEhir-RaúmOEnir-Raúeem

1. iOE, Meem. 1375

2. The revelation of the Book is from Alloh, the Exalted in Might, the Wise.

3. We did not create the heavens and earth and what is between them except in truth and [for] a specified term. But those who disbelieve, from that of which they are warned, are turning away.

4. Say, [O Muáammad], "Have you considered that which you invoke besides Alloh? Show me what they have created of the earth; or did they have partnership in [creation of] the heavens? Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful."

5. And who is more astray than he who invokes besides Alloh those who will not respond to him until the Day of Resurrection

[i.e., never], and they, of their invocation, are unaware.

6. And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship.

7. And when Our verses are recited to them as clear evidences, those who disbelieve say of the truth when it has come to them, "This is obvious magic."

8. Or do they say, "He has invented it"? Say, "If I have invented it, you will not possess for me [the power of protection] from Alloh at all. He is most knowing of that in which you are involved. 1376 Sufficient is He as Witness between me and you, and He is the Forgiving, the Merciful."

1374 Al-AuqOef: The Curving Sand Tracts, a characteristic of the region once inhabited by the tribe of Aad.

1375 See footnote to 2:1.

1376 Of false implications and suggestions.

S´rah 46 – al-AuqOef Juzõ 26 504

9. Say, "I am not something original among the messengers, 1377 nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am not but a clear warner."

10. Say, "Have you considered: if it [i.e., the QurOEn] was from Alloh, and you disbelieved in it while a witness from the Children of Israel has testified to something similar 1378 and believed while you were arrogant...?" 1379 Indeed, Alloh does not guide the wrongdoing people.

11. And those who disbelieve say of those who believe, "If it had [truly] been good, they would not have preceded us to it." And when they are not guided by it, they will say, "This is an ancient falsehood."

12. And before it was the scripture of Moses to lead and as a mercy. And this is a confirming Book in an Arabic tongue to warn those who have wronged and as good tidings to the doers of good.

13. Indeed, those who have said, "Our Lord is Alloh," and then remained on a right course – there will be no fear concerning them, nor will they grieve.

14. Those are the companions of Paradise, abiding eternally therein as reward for what they used to do.

15. And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me 1380 to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You 1377 i.e., I am neither the first messenger to be sent, nor do I bring something different from the other messengers.

1378 Based upon information from the Torah.

1379 The conclusion is estimated to be "...would you not then be the most unjust of people?" or "...in what condition would you then be?"

1380 Literally, "gather within me the utmost strength and ability."

S´rah 46 – al-AuqOef Juzõ 26 505

will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims."

16. Those are the ones from whom We will accept the best of what they did and overlook their misdeeds, [their being] among the companions of Paradise. [That is] the promise of truth which they had been promised.

17. But one who says to his parents, "Uff! 1381 to you; do you promise me that I will be brought forth [from the earth] when generations before me have already passed on [into oblivion]?" while they call to Alloh for help [and to their son], "Woe to you! Believe! Indeed, the promise of Alloh is truth." But he says, "This is not but legends of the former peoples" –

18. Those are the ones upon whom the word [i.e., decree] has come into effect, [who will be] among nations which had passed on before them of jinn and men. Indeed, they [all] were losers.

19. And for all there are degrees [of reward and punishment] for what they have done, and [it is] so that He may fully compensate them for their deeds, and they will not be wronged.

20. And the Day those who disbelieved are exposed to the Fire [it will be said], "You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient."

21. And mention, [O Muáammad], the brother of ÓAad, 1382 when he warned his people in [the region of] al-AúqOEf – and warners had already passed on before him and after him – [saying], "Do not worship except AlIOEh. Indeed, I fear for you the punishment of a terrible day." 1383

1381 An expression of distaste and irritation.

1382 i.e., the prophet H ´d.

1383 Upon the earth. It could also refer to "a tremendous Day," i.e., that of resurrection.

S ´rah 46 – al-AúqOEf JuzÖ 26 506

22. They said, "Have you come to delude us away from our gods? Then bring us what you promise us, if you should be of the truthful."

23. He said, "Knowledge [of its time] is only with AlIOEh, and I convey to you that with which I was sent; but I see you [to be] a people behaving ignorantly."

24. And when they saw it as a cloud approaching their valleys, they said, "This is a cloud bringing us rain!" Rather, it is that for which you were impatient: 1384 a wind, within it a painful punishment,

25. Destroying everything by command of its Lord. And they became so that nothing was seen [of them] except their dwellings. Thus do We recompense the criminal people.

26. And We had certainly established them in such as We have

not established you, and We made for them hearing and vision and hearts [i.e., intellect]. But their hearing and vision and hearts availed them not from anything [of the punishment] when they were [continually] rejecting the signs of AlIOEh; and they were enveloped by what they used to ridicule.

27. And We have already destroyed what surrounds you of [those] cities, and We have diversified the signs [or verses] that perhaps they might return [from disbelief].

28. Then why did those they took besides AlIOEh as deities by which to approach [Him] 1385 not aid them? But they had strayed [i.e., departed] from them. And that was their falsehood and what they were inventing.

29. And [mention, O Muáammad], when We directed to you a few of the jinn, listening to the QurÖOE. And when they attended it, they said, "Listen quietly." And when it was concluded, they went back to their people as warners.

1384 When you challenged your prophet. See verse 22 of this s ´rah.

1385 According to their claim.

S ´rah 46 – al-AúqOEf JuzÖ 26 507

30. They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path.

31. O our people, respond to the Caller [i.e., Messenger] of AlIOEh 1386 and believe in him; He [i.e., AlIOEh] will forgive for you your sins and protect you from a painful punishment.

32. But he who does not respond to the Caller of AlIOEh will not cause failure [to Him] upon earth, and he will not have besides Him any protectors. Those are in manifest error."

33. Do they not see that AlIOEh, who created the heavens and earth and did not fail in their creation, is able to give life to the dead? Yes. Indeed, He is over all things competent.

34. And the Day those who disbelieved are exposed to the Fire [it

will be said], "Is this not the truth?" They will say, "Yes, by our Lord." He will say, "Then taste the punishment for what you used to deny." 1387

35. So be patient, [O Muáammad], as were those of determination among the messengers and do not be impatient for them. 1388 It will be – on the Day they see that which they are promised – as though they had not remained [in the world] except an hour of a day. [This is] notification. And will [any] be destroyed except the defiantly disobedient people?

1386 Prophet Muáammad (´).

1387 Or "because you used to disbelieve."

1388 i.e., for AlIOEh's punishment of the disbelievers.

S ´rah 47 – Muáammad JuzÖ 26 508

S ´rah Muáammad 1389

BismillOEhir-RaúmOEenir-Raúeem

1. Those who disbelieve and avert [people] from the way of AlIOEh – He will waste their deeds. 1390

2. And those who believe and do righteous deeds and believe in what has been sent down upon Muáammad – and it is the truth from their Lord – He will remove from them their misdeeds and amend their condition.

3. That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus does AlIOEh present to the people their comparisons. 1391

4. So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, 1392 and either [confer] favor 1393 afterwards or ransom [them] until the war lays down its burdens. 1394 That [is the command]. And if AlIOEh had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of AlIOEh – never will He waste their deeds.

5. He will guide them and amend their condition

6. And admit them to Paradise, which He has made known to them.

7. O you who have believed, if you support AlIOEh, He will support

you and plant firmly your feet.
8. But those who disbelieve – for them is misery, and He will waste their deeds.

1389Muáammad: (The Prophet) Muáammad (ﷺ).

1390i.e., cause them to be lost or make them worthless, earning no reward.

1391So that they may know the results of their choice.

1392i.e., take those remaining as captives.

1393i.e., release them without ransom.

1394i.e., its armor, machinery, etc., meaning "until the war is over."

S  rah 47 – Muáammad Juz  26 509

9. That is because they disliked what AlIOEh revealed, so He rendered worthless their deeds.

10. Have they not traveled through the land and seen how was the

end of those before them? AlIOEh destroyed [everything] over them,1395 and for the disbelievers is something comparable.

11. That is because AlIOEh is the protector of those who have believed and because the disbelievers have no protector.

12. Indeed, AlIOEh will admit those who have believed and done righteous deeds to gardens beneath which rivers flow, but those

who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them.

13. And how many a city was stronger than your city [i.e., Makkah] which drove you out? We destroyed them; and there was no helper for them.

14. So is he who is on clear evidence from his Lord like him to whom the evil of his work has been made attractive and they follow their [own] desires?

15. Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered,1396 rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord... [Are its inhabitants] like those who abide eternally in

the Fire and are given to drink scalding water that will sever their intestines?

16. And among them, [O Muáammad], are those who listen to you,

until when they depart from you, they say to those who were given knowledge,1397 "What has he said just now?" Those are the ones of whom AlIOEh has sealed over their hearts and who have followed their [own] desires.

1395i.e., destroyed them and all they owned.

1396In taste or smell, neither stagnant nor polluted.

1397From among the Prophet's companions.

S  rah 47 – Muáammad Juz  26 510

17. And those who are guided – He increases them in guidance and gives them their righteousness.1398

18. Then do they await except that the Hour should come upon them unexpectedly? But already there have come [some of] its indications. Then how [i.e., what good] to them, when it has come, will be their remembrance?

19. So know, [O Muáammad], that there is no deity except AlIOEh and ask forgiveness for your sin1399 and for the believing men and believing women. And AlIOEh knows of your movement and your resting place.

20. Those who believe say, "Why has a s  rah1400 not been sent down?" But when a precise s  rah is revealed and fighting is mentioned therein, you see those in whose hearts is disease [i.e., hypocrisy] looking at you with a look of one overcome by death. And more appropriate for them1401 [would have been]

21. Obedience and good words. And when the matter [of fighting] was determined, if they had been true to AlIOEh, it would have been better for them.

22. So would you perhaps, if you turned away,1402 cause corruption on earth and sever your [ties of] relationship?

23. Those [who do so] are the ones that AlIOEh has cursed, so He deafened them and blinded their vision.

24. Then do they not reflect upon the Qur  En, or are there locks upon [their] hearts?

25. Indeed, those who reverted back [to disbelief] after guidance had become clear to them – Satan enticed them and prolonged hope for them.

1398Taqw E, meaning piety, consciousness and fear of AlIOEh, and care to avoid His displeasure.

1399See footnote to 40:55.

1400i.e., one in which permission is given the believers to fight their enemies.

1401The words "aw  E lahum" can also be interpreted as "woe to them!" In

that case, the following verse would begin, "[Better for them would have been] obedience and good words."

1402From Isl  Em or from jih  Ed (struggling in the cause of AlIOEh).

S  rah 47 – Muáammad Juz  26 511

26. That is because they said to those who disliked what AlIOEh sent down,1403 "We will obey you in part of the matter." And AlIOEh knows what they conceal.

27. Then how [will it be] when the angels take them in death, striking their faces and their backs?

28. That is because they followed what angered AlIOEh and disliked [what earns] His pleasure, so He rendered worthless their deeds.

29. Or do those in whose hearts is disease think that AlIOEh would never expose their [feelings of] hatred?

30. And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech. And AlIOEh knows your deeds.

31. And We will surely test you until We make evident those who strive among you [for the cause of AlIOEh] and the patient, and We will test your affairs.

32. Indeed, those who disbelieved and averted [people] from the path of AlIOEh and opposed the Messenger after guidance had become clear to them – never will they harm AlIOEh at all, and He will render worthless their deeds.

33. O you who have believed, obey AlIOEh and obey the Messenger and do not invalidate your deeds.

34. Indeed, those who disbelieved and averted [people] from the

path of ALIOEh and then died while they were disbelievers – never will ALIOEh forgive them.

35. So do not weaken and call for peace while you are superior; and ALIOEh is with you and will never deprive you of [the reward of] your deeds.

36. [This] worldly life is only amusement and diversion. And if you believe and fear ALIOEh, He will give you your rewards and not ask you for your properties. 1403i.e., the Jews of Madʿnah.

S ʿrah 47 – Muʿammad Juzʿ 26 512

37. If He should ask you for them and press you, you would withhold, and He would expose your hatred [i.e., unwillingness].

38. Here you are – those invited to spend in the cause of ALIOEh – but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and ALIOEh is the Free of need, while you are the needy. And if you turn away [i.e., refuse], He will replace you with another people; then they will not be the likes of you.

S ʿrah 48 – al-Fatú Juzʿ 26 513

S'rah al-Fatú1404

BismillāEhir-RaúmoEnir-Raúeem

1. Indeed, We have given you, [O Muʿammad], a clear conquest1405

2. That ALIOEh may forgive for you what preceded of your sin [i.e., errors] and what will follow and complete His favor upon you and guide you to a straight path

3. And [that] ALIOEh may aid you with a mighty victory.

4. It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith. And to ALIOEh belong the soldiers of the heavens and the earth, and ever is ALIOEh Knowing and Wise.

5. [And] that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds – and ever is that, in the sight of ALIOEh, a great attainment –

6. And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women – those

who assume about ALIOEh an assumption of evil nature. Upon them is a misfortune of evil nature; and ALIOEh has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination.

7. And to ALIOEh belong the soldiers of the heavens and the earth.

And ever is ALIOEh Exalted in Might and Wise.

8. Indeed, We have sent you as a witness and a bringer of good tidings and a warner

1404Al-Fatú: The Conquest.

1405Ibn Masʿd said, "You [people] consider the conquest to be that of Makkah, but we consider it to be the Treaty of al-ʿudaybiyyah." Al-BukhOErf reported a similar quotation from al-BarOEb bin Ō · zib. Although initially regarded by the companions as a setback, the treaty, in effect, served to promote the spread of IslOEem, which led to the conquest of Makkah two years later.

S ʿrah 48 – al-Fatú Juzʿ 26 514

9. That you [people] may believe in ALIOEh and His Messenger and honor him and respect him [i.e., the Prophet (·)] and exalt Him [i.e., ALIOEh] morning and afternoon.

10. Indeed, those who pledge allegiance to you, [O Muʿammad] –

they are actually pledging allegiance to ALIOEh. The hand1406 of

ALIOEh is over their hands.1407 So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised ALIOEh – He will give him a great reward.

11. Those who remained behind of the bedouins will say to you, "Our properties and our families occupied us, so ask forgiveness for us." They say with their tongues what is not within their hearts. Say, "Then who could prevent ALIOEh at all if He intended

for you harm or intended for you benefit? Rather, ever is ALIOEh, with what you do, Acquainted.

12. But you thought that the Messenger and the believers would

never return to their families, ever, and that was made pleasing in your hearts. And you assumed an assumption of evil and became a people ruined."

13. And whoever has not believed in ALIOEh and His Messenger – then indeed, We have prepared for the disbelievers a Blaze.

14. And to ALIOEh belongs the dominion of the heavens and the earth.

He forgives whom He wills and punishes whom He wills. And ever is ALIOEh Forgiving and Merciful.

15. Those who remained behind will say when you set out toward the war booty to take it, "Let us follow you." They wish to change the words of ALIOEh. Say, "Never will you follow us. Thus did ALIOEh say before." So they will say, "Rather, you envy us." But [in fact] they were not understanding except a little.1408

16. Say to those who remained behind of the bedouins, "You will be called to [face] a people of great military might; you may 1406See footnote to 2:19. 1407Meaning that He (subúOEEnahu wa taŌOEIOE) accepted their pledge. 1408i.e., they only understood the material aspects of life.

S ʿrah 48 – al-Fatú Juzʿ 26 515

fight them, or they will submit.1409 So if you obey, ALIOEh will

give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment."

17. There is not upon the blind any guilt or upon the lame any guilt

or upon the ill any guilt [for remaining behind]. And whoever obeys ALIOEh and His Messenger – He will admit him to gardens beneath which rivers flow; but whoever turns away – He will punish him with a painful punishment.

18. Certainly was ALIOEh pleased with the believers when they pledged allegiance to you, [O Muʿammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest1410

19. And much war booty which they will take. And ever is ALIOEh Exalted in Might and Wise.

20. *AlloEh* has promised you much booty that you will take [in the future] and has hastened for you this [victory] and withheld the hands of people from you – that it may be a sign for the believers and [that] He may guide you to a straight path.

21. And [He promises] other [victories] that you were [so far] unable to [realize] which *AlloEh* has already encompassed.1411 And ever is *AlloEh*, over all things, competent.

22. And if those [Makkans] who disbelieve had fought you, they would have turned their backs [in flight]. Then they would

not find a protector or a helper. 23. [This is] the established way of *AlloEh* which has occurred before. And never will you find in the way of *AlloEh* any change.

24. And it is He who withheld their hands from you and your hands from them within [the area of] Makkah after He caused you to overcome them. And ever is *AlloEh*, of what you do, Seeing. 1409To *AlloEh* in *IsloEm*.

1410That of Khaybar, which preceded the conquest of Makkah. 1411i.e., prepared for you or decreed.

S`rah 48 – *al-Fatú JuzÖ* 26 516

25. They are the ones who disbelieved and obstructed you from *al-Masjid al-iarOEm* while the offering1412 was prevented from reaching its place of sacrifice. And if not for believing men and believing women whom you did not know – that you might trample [i.e., kill] them and there would befall you because of them dishonor without [your] knowledge – [you would have been permitted to enter Makkah]. [This was so] that *AlloEh* might admit to His mercy whom He willed. If they had been apart [from them], We would have punished those who disbelieved among them with painful punishment

26. When those who disbelieved had put into their hearts chauvinism – the chauvinism of the time of ignorance. But *AlloEh* sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is *AlloEh*, of all things, Knowing.

27. Certainly has *AlloEh* showed to His Messenger the vision [i.e., dream] in truth. You will surely enter *al-Masjid al-iarOEm*, if *AlloEh* wills, in safety, with your heads shaved and [hair] shortened,1413 not fearing [anyone]. He knew what you did not

know and has arranged before that a conquest near [at hand].

28. It is He who sent His Messenger with guidance and the religion

of truth to manifest it over all religion. And sufficient is *AlloEh* as Witness.

29. Muáammad is the Messenger of *AlloEh*; and those with him are forceful against the disbelievers, merciful among themselves.

You see them bowing and prostrating [in prayer], seeking bounty from *AlloEh* and [His] pleasure. Their mark [i.e., sign] is on their faces [i.e., foreheads] from the trace of prostration.

That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, 1412i.e., seventy camels intended for sacrifice and feeding of the poor.

1413i.e., having completed the rites of Óumrah.

S`rah 48 – *al-Fatú JuzÖ* 26 517

delighting the sowers – so that He [i.e., *AlloEh*] may enrage by them1414 the disbelievers. *AlloEh* has promised those who believe and do righteous deeds among them forgiveness and a great reward.

1414The given examples depict the Prophet (·) and his companions.

S`rah 49 – *al-íujurOEt JuzÖ* 26 518

S`rah al-íujurOEt 1415

BismilloEhir-RaúmOEnir-Raúeem 1. O you who have believed, do not put [yourselves] before *AlloEh* and His Messenger1416 but fear *AlloEh*. Indeed, *AlloEh* is Hearing and Knowing.

2. O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.

3. Indeed, those who lower their voices before the Messenger of

AlloEh – they are the ones whose hearts *AlloEh* has tested for righteousness. For them is forgiveness and great reward.

4. Indeed, those who call you, [O Muáammad], from behind the chambers – most of them do not use reason.

5. And if they had been patient until you [could] come out to them, it would have been better for them. But *AlloEh* is Forgiving and Merciful.

6. O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

7. And know that among you is the Messenger of *AlloEh*. If he were to obey you in much of the matter, you would be in difficulty, but *AlloEh* has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.

8. [It is] as bounty from *AlloEh* and favor. And *AlloEh* is Knowing and Wise.

1415*Al-íujurOEt*: The Chambers, referring to the rooms in which the wives

of the Prophet (·) lived.

1416Rather, wait for instruction and follow the way of the Prophet (·).

S`rah 49 – *al-íujurOEt JuzÖ* 26 519

9. And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of *AlloEh*. And if it returns, then make settlement between them in justice and act justly. Indeed, *AlloEh* loves those who act justly.

10. The believers are but brothers, so make settlement between your brothers. And fear *AlloEh* that you may receive mercy.

11. O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name [i.e., mention] of

disobedience after [one's] faith.
And whoever does not repent –
then it is those who are the
wrongdoers.

12. O you who have believed,
avoid much [negative]
assumption.

Indeed, some assumption is sin.
And do not spy or backbite
each other. Would one of you like
to eat the flesh of his brother
when dead? You would detest it.
And fear *AlloEh*; indeed,
AlloEh is Accepting of repentance
and Merciful.

13. O mankind, indeed We have
created you from male and female
and made you peoples and tribes
that you may know one
another. Indeed, the most noble of
you in the sight of *AlloEh* is
the most righteous¹⁴¹⁷ of you.
Indeed, *AlloEh* is Knowing and
Acquainted.

14. The bedouins say, "We have
believed." Say, "You have not
[yet] believed; but say [instead],
'We have submitted,' for faith
has not yet entered your hearts.
And if you obey *AlloEh* and
His Messenger, He will not deprive
you from your deeds¹⁴¹⁸
of anything. Indeed, *AlloEh* is
Forgiving and Merciful."

¹⁴¹⁷Literally, "he who has the
most *taqwOE*," i.e., consciousness
and fear of
AlloEh, piety and righteousness.
¹⁴¹⁸i.e., the reward thereof.
S ʿrah 49 – *al-ʾiʾjurOE* Juz 26
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15. The believers are only the ones
who have believed in *AlloEh*
and His Messenger and then doubt
not but strive with their
properties and their lives in the
cause of *AlloEh*. It is those who
are the truthful.

16. Say, "Would you acquaint
AlloEh with your religion while
AlloEh
knows whatever is in the heavens
and whatever is on the earth,
and *AlloEh* is Knowing of all
things?"

17. They consider it a favor to you
that they have accepted *IsloEm*.
Say, "Do not consider your *IsloEm*
a favor to me. Rather, *AlloEh*
has conferred favor upon you that
He has guided you to the
faith, if you should be truthful."

18. Indeed, *AlloEh* knows the
unseen [aspects] of the heavens
and
the earth. And *AlloEh* is Seeing of
what you do.

S ʿrah 50 – *QOEf* Juz 26

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S ʿrah *QOEf* 1419

*BismilloEhir-RaúmOE**Enir-Raúeem*
1. *QOEf*.¹⁴²⁰ By the honored
*QurŌOE**En*...¹⁴²¹

2. But they wonder that there has
come to them a warner from
among themselves, and the
disbelievers say, "This is an
amazing
thing.

3. When we have died and have
become dust, [we will return to
life]? That is a distant [i.e.,
unlikely] return."

4. We know what the earth
diminishes [i.e., consumes] of
them,
and with Us is a retaining record.

5. But they denied the truth when
it came to them, so they are in
a confused condition.

6. Have they not looked at the
heaven above them – how We
structured it and adorned it and
[how] it has no rifts?

7. And the earth – We spread it
out and cast therein firmly set
mountains and made grow
therein [something] of every
beautiful kind,

8. Giving insight and a reminder
for every servant who turns [to
AlloEh].

9. And We have sent down blessed
rain from the sky and made
grow thereby gardens and grain
from the harvest

10. And lofty palm trees having
fruit arranged in layers –

11. As provision for the servants,
and We have given life thereby
to a dead land. Thus is the
emergence [i.e., resurrection].

12. The people of Noah denied
before them,¹⁴²² and the
companions

of the well¹⁴²³ and *Tham ʿd*
¹⁴¹⁹*QOEf*: (the letter) *qOEf*.

¹⁴²⁰See footnote to 2:1.

¹⁴²¹See footnote to 38:1.

¹⁴²²i.e., before the disbelievers of
Makkah.

¹⁴²³See footnote to 25:38.

S ʿrah 50 – *QOEf* Juz 26
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13. And *ŌAad* and Pharaoh and
the brothers [i.e., people] of Lot

14. And the companions of the
thicket and the people of *TubbaŌ*.
All denied the messengers, so My
threat was justly fulfilled.

15. Did We fail in the first
creation? But they are in
confusion
over a new creation.

16. And We have already created
man and know what his soul

whispers to him, and We are
closer¹⁴²⁴ to him than [his]
jugular
vein

17. When the two receivers [i.e.,
recording angels] receive,¹⁴²⁵
seated on the right and on the left.

18. He [i.e., man] does not utter
any word except that with him is
an observer prepared [to record].
19. And the intoxication of death
will bring the truth; that is what
you were trying to avoid.

20. And the Horn will be blown.
That is the Day of [carrying out]
the threat.

21. And every soul will come, with
it a driver and a witness.¹⁴²⁶

22. [It will be said], "You were
certainly in unmindfulness of this,
and We have removed from you
your cover,¹⁴²⁷ so your sight,
this Day, is sharp."

23. And his companion, [the
angel], will say, "This [record] is
what is with me, prepared."

24. [*AlloEh* will say], "Throw into
Hell every obstinate disbeliever,

25. Preventer of good, aggressor,
and doubter,

26. Who made [as equal] with
AlloEh another deity; then throw
him

into the severe punishment."

¹⁴²⁴In absolute knowledge of
everything about him. "We" has
also been

interpreted to mean the angels
who are mentioned in the
following verse.

¹⁴²⁵And record each word and
deed.

¹⁴²⁶i.e., one angel driving the
soul to the Judgement and one to
testify as to
its deeds.

¹⁴²⁷Of heedlessness, or that
which had sealed your hearing,
your vision and
your heart from guidance.

S ʿrah 50 – *QOEf* Juz 26
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27. His [devil] companion will say,
"Our Lord, I did not make him
transgress, but he [himself] was
in extreme error."

28. [*AlloEh*] will say, "Do not
dispute before Me, while I had
already
presented to you the threat [i.e.,
warning].

29. The word [i.e., decree] will not
be changed with Me, and never
will I be unjust to the servants."

30. On the Day We will say to Hell,
"Have you been filled?" and
it will say, "Are there some more,"

31. And Paradise will be brought near to the righteous, not far,
 32. [It will be said], "This is what you were promised – for every returner [to Alloh] and keeper [of His covenant]
 33. Who feared the Most Merciful unseen and came with a heart returning [in repentance].
 34. Enter it in peace. This is the Day of Eternity."
 35. They will have whatever they wish therein, and with Us is more.
 36. And how many a generation before them did We destroy who were greater than them in [striking] power and had explored throughout the lands. Is there any place of escape?
 37. Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].
 38. And We did certainly create the heavens and earth and what is between them in six days, and there touched Us no weariness.
 39. So be patient, [O Muáammad], over what they say and exalt [Alloh] with praise of your Lord before the rising of the sun and before its setting,
 40. And [in part] of the night exalt Him and after prostration [i.e., prayer].
 41. And listen on the Day when the Caller¹⁴²⁸ will call out from a place that is near –
 1428An angel who will call out Alloh's command for the Resurrection.
 S´rah 50 – QOEf JuzÖ 26
 524
 42. The Day they will hear the blast [of the Horn] in truth. That is the Day of Emergence [from the graves].
 43. Indeed, it is We who give life and cause death, and to Us is the destination
 44. On the Day the earth breaks away from them [and they emerge] rapidly; that is a gathering easy for Us.
 45. We are most knowing of what they say, and you are not over them a tyrant.¹⁴²⁹ But remind by the QurÖEn whoever fears My threat.
 1429Forcing people to belief or submission.
 S´rah 51 – adh-DhOEriyOEt JuzÖ 26
 525
 S´rah adh-DhOEriyOEt¹⁴³⁰
 BismilloEHir-RaúmoEnir-Raúeem

1. By the [winds] scattering [dust], dispersing [it]
 2. And the [clouds] carrying a load [of water]
 3. And the ships sailing with ease
 4. And the [angels] apportioning [each] matter,
 5. Indeed, what you are promised is true.
 6. And indeed, the recompense is to occur.
 7. By the heaven containing pathways,¹⁴³¹
 8. Indeed, you are in differing speech.¹⁴³²
 9. Deluded away from it [i.e., the QurÖEn] is he who is deluded.
 10. Destroyed are the falsifiers¹⁴³³
 11. Who are within a flood [of confusion] and heedless.
 12. They ask, "When is the Day of Recompense?"
 13. [It is] the Day they will be tormented over the Fire
 14. [And will be told], "Taste your torment. This is that for which you were impatient."
 15. Indeed, the righteous will be among gardens and springs,
 16. Accepting what their Lord has given them. Indeed, they were before that doers of good.
 17. They used to sleep but little of the night,¹⁴³⁴
 18. And in the hours before dawn they would ask forgiveness,
 19. And from their properties was [given] the right of the [needy] petitioner and the deprived.
 1430Adh-DhOEriyOEt: The Scattering Winds.
 1431Explained as tracks, layers or orbits.
 1432About Prophet Muáammad () and the QurÖEn.
 1433Or "May they be destroyed" or "cursed."
 1434i.e., spending a portion of the night in prayer and supplication.
 S´rah 51 – adh-DhOEriyOEt JuzÖ 27
 526
 20. And on the earth are signs for the certain [in faith]
 21. And in yourselves. Then will you not see?
 22. And in the heaven is your provision and whatever you are promised.
 23. Then by the Lord of the heaven and earth, indeed, it is truth – just as [sure as] it is that you are speaking.
 24. Has there reached you the story of the honored guests of Abraham?¹⁴³⁵ –

25. When they entered upon him and said, "[We greet you with] peace." He answered, "[And upon you] peace; [you are] a people unknown."
 26. Then he went to his family and came with a fat [roasted] calf
 27. And placed it near them; he said, "Will you not eat?"
 28. And he felt from them apprehension.¹⁴³⁶ They said, "Fear not," and gave him good tidings of a learned boy.
 29. And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!"
 30. They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing."
 31. [Abraham] said, "Then what is your business [here], O messengers?"
 32. They said, "Indeed, we have been sent to a people of criminals¹⁴³⁷
 33. To send down upon them stones of clay,
 34. Marked in the presence of your Lord for the transgressors."
 35. So We brought out whoever was in them [i.e., the cities] of the believers.
 36. And We found not within them other than a [single] house of Muslims.¹⁴³⁸
 1435Who were angels given honored positions by Alloh.
 1436See footnote to 11:70.
 1437i.e., those who defied Lot (upon him be peace).
 1438i.e., Lot and his family, excepting his wife.
 S´rah 51 – adh-DhOEriyOEt JuzÖ 27
 527
 37. And We left therein a sign for those who fear the painful punishment.
 38. And in Moses [was a sign], when We sent him to Pharaoh with clear authority.
 39. But he turned away with his supporters and said, "A magician or a madman."
 40. So We took him and his soldiers and cast them into the sea, and he was blameworthy.
 41. And in Óaad [was a sign], when We sent against them the barren wind.¹⁴³⁹
 42. It left nothing of what it came upon but that it made it like disintegrated ruins.
 43. And in Tham´d, when it was said to them, "Enjoy yourselves

for a time."

44. But they were insolent toward the command of their Lord, so the thunderbolt seized them while they were looking on.

45. And they were unable to arise, nor could they defend themselves.

46. And [We destroyed] the people of Noah before; indeed, they were a people defiantly disobedient.

47. And the heaven We constructed with strength, and indeed, We are [its] expander.

48. And the earth We have spread out, and excellent is the preparer.

49. And of all things We created two mates [i.e., counterparts]; perhaps you will remember.

50. So flee to ALLOEh.1440 Indeed, I am to you from Him a clear warner.

51. And do not make [as equal] with ALLOEh another deity. Indeed, I am to you from Him a clear warner.

1439Barren of any benefit, i.e., evil.

1440i.e., turn to ALLOEh and take refuge in Him from disbelief and sin, thereby escaping His punishment.

S´rah 51 – adh-DhOEriyOEJuzÖ 27
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52. Similarly, there came not to those before them any messenger except that they said, "A magician or a madman."

53. Did they suggest it to them?1441 Rather, they [themselves] are a transgressing people.

54. So leave them, [O Muáammad], for you are not to be blamed.

55. And remind, for indeed, the reminder benefits the believers.

56. And I did not create the jinn and mankind except to worship Me.

57. I do not want from them any provision, nor do I want them to feed Me.

58. Indeed, it is ALLOEh who is the [continual] Provider, the firm possessor of strength.

59. And indeed, for those who have wronged is a portion [of punishment] like the portion of their companions [i.e., predecessors], so let them not impatiently urge Me.

60. And woe to those who have disbelieved from their Day which they are promised.

1441i.e., Did the former disbelievers pass on these words to the Makkans so that they repeat the same expressions?

S´rah 52 – a<- \$´r JuzÖ 27
529

S´rah a<- \$´r1442
BismillOEhir-RaúmOEEnir-Raúeem

1. By the mount

2. And [by] a Book inscribed1443

3. In parchment spread open

4. And [by] the frequented House1444

5. And [by] the ceiling [i.e., heaven] raised high

6. And [by] the sea filled [with fire],1445

7. Indeed, the punishment of your Lord will occur.

8. Of it there is no preventer.

9. On the Day the heaven will sway with circular motion

10. And the mountains will pass on, departing1446 –

11. Then woe, that Day, to the deniers,

12. Who are in [empty] discourse amusing themselves.

13. The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say],

14. "This is the Fire which you used to deny.

15. Then is this magic, or do you not see?

16. [Enter to] burn therein; then be patient or impatient – it is all the same for you. You are only being recompensed [for] what you used to do."

17. Indeed, the righteous will be in gardens and pleasure,

1442A<- \$´r: The Mount, where ALLOEh spoke to Moses.

1443Interpreted as the Preserved Slate or possibly the QurÓOEEn.

1444The house of worship for the angels in the seventh heaven, comparable to the KaÓbah on earth.

1445On the Day of Resurrection. Or "the sea which has overflowed."

1446Becoming dust and moving as clouds.

S´rah 52 – a<- \$´r JuzÖ 27
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18. Enjoying what their Lord has given them, and their Lord protected them from the punishment of Hellfire.

19. [They will be told], "Eat and drink in satisfaction for what you used to do."

20. They will be reclining on thrones lined up, and We will marry

them to fair women with large, [beautiful] eyes.

21. And those who believed and whose descendants followed them in faith – We will join with them their descendants, and We will not deprive them of anything of their deeds.1447 Every person, for what he earned, is retained.1448

22. And We will provide them with fruit and meat from whatever they desire.

23. They will exchange with one another a cup [of wine] wherein [results] no ill speech or commission of sin.

24. There will circulate among them [servant] boys [especially] for them, as if they were pearls well-protected.

25. And they will approach one another, inquiring of each other.

26. They will say, "Indeed, we were previously among our people fearful [of displeasing ALLOEh].

27. So ALLOEh conferred favor upon us and protected us from the punishment of the Scorching Fire.

28. Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful."

29. So remind, [O Muáammad], for you are not, by the favor of your Lord, a soothsayer or a madman.

30. Or do they say [of you], "A poet for whom we await a misfortune of time"?1449

31. Say, "Wait, for indeed I am, with you, among the waiters."

1447i.e., the reward thereof.

1448i.e., subject or held responsible. Literally, "a hostage."

1449i.e., some accident or inevitable death.

S´rah 52 – a<- \$´r JuzÖ 27
531

32. Or do their minds1450 command them to [say] this, or are they a transgressing people?

33. Or do they say, "He has made it up"? Rather, they do not believe.

34. Then let them produce a statement like it, if they should be truthful.

35. Or were they created by nothing, or were they the creators [of themselves]?

36. Or did they create the heavens and the earth? Rather, they are not certain.

37. Or have they the depositories [containing the provision] of your Lord? Or are they the controllers [of them]?
 38. Or have they a stairway [into the heaven] upon which they listen?
 Then let their listener produce a clear authority [i.e., proof].
 39. Or has He daughters while you have sons?
 40. Or do you, [O Muáammad], ask of them a payment, so they are by debt burdened down?
 41. Or have they [knowledge of] the unseen, so they write [it] down?
 42. Or do they intend a plan? But those who disbelieve – they are the object of a plan.
 43. Or have they a deity other than ALLOEh? Exalted is ALLOEh above whatever they associate with Him.
 44. And if they were to see a fragment from the sky falling,¹⁴⁵¹ they would say, "[It is merely] clouds heaped up."
 45. So leave them until they meet their Day in which they will be struck insensible –
 46. The Day their plan will not avail them at all, nor will they be helped.
 47. And indeed, for those who have wronged is a punishment¹⁴⁵²
¹⁴⁵⁰In this expression is also a subtle allusion to the leaders of the Quraysh, who considered themselves to be great minds.
¹⁴⁵¹Marking the onset of ALLOEh's punishment, as they had requested.
¹⁴⁵²If not in this world, in the grave.
 S ´rah 52 – a<\$ ´r JuzÖ 27
 532
 before that, but most of them do not know.
 48. And be patient, [O Muáammad], for the decision of your Lord,
 for indeed, you are in Our eyes [i.e., sight]. And exalt [ALLOEh] with praise of your Lord when you arise
 49. And in a part of the night exalt Him and after [the setting of] the stars.
 S ´rah 53 – an-Najm JuzÖ 27
 533
 S´rah an-Najm¹⁴⁵³
 BismilloEHir-RaúmoEnir-Raúeem
 1. By the star when it descends,

2. Your companion [i.e., Muáammad] has not strayed, nor has he erred,
 3. Nor does he speak from [his own] inclination.
 4. It is not but a revelation revealed,
 5. Taught to him by one intense in strength [i.e., Gabriel] –
 6. One of soundness.¹⁴⁵⁴ And he rose to [his] true form¹⁴⁵⁵
 7. While he was in the higher [part of the] horizon.¹⁴⁵⁶
 8. Then he approached and descended
 9. And was at a distance of two bow lengths or nearer.
 10. And he revealed to His Servant¹⁴⁵⁷ what he revealed [i.e., conveyed].
 11. The heart¹⁴⁵⁸ did not lie [about] what it saw.
 12. So will you dispute with him over what he saw?
 13. And he certainly saw him in another descent¹⁴⁵⁹
 14. At the Lote Tree of the Utmost Boundary –
 15. Near it is the Garden of Refuge [i.e., Paradise] –
 16. When there covered the Lote Tree that which covered [it].¹⁴⁶⁰
¹⁴⁵³An-Najm: The Star.
¹⁴⁵⁴i.e., strength of body and of mind.
¹⁴⁵⁵Gabriel appeared to Muáammad (´) at the outset of his prophethood in the angelic form in which ALLOEh originally created him.
¹⁴⁵⁶i.e., in the sky, above the eastern horizon.
¹⁴⁵⁷i.e., to the Servant of ALLOEh, Prophet Muáammad (´).
¹⁴⁵⁸i.e., mind or perception (of the Prophet [´]).
¹⁴⁵⁹i.e., on another occasion.
 During his ascent into the heavens (al-MiÖrOEj), the Prophet (´) also saw Gabriel in his true form.
¹⁴⁶⁰Then and there he (´) saw Gabriel in angelic form.
 S ´rah 53 – an-Najm JuzÖ 27
 534
 17. The sight [of the Prophet (´)] did not swerve, nor did it transgress [its limit].
 18. He certainly saw of the greatest signs of his Lord.
 19. So have you considered al-LOEt and al-ÖUzzOE?
 20. And ManOEet, the third – the other one?¹⁴⁶¹
 21. Is the male for you and for Him the female?

22. That, then, is an unjust division.¹⁴⁶²
 23. They are not but [mere] names you have named them – you and your forefathers – for which ALLOEh has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance.
 24. Or is there for man whatever he wishes?
 25. Rather, to ALLOEh belongs the Hereafter and the first [life].
 26. And how many angels there are in the heavens whose intercession will not avail at all except [only] after ALLOEh has permitted [it] to whom He wills and approves.
 27. Indeed, those who do not believe in the Hereafter name the angels female names,
 28. And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all.
 29. So turn away from whoever turns his back on Our message and desires not except the worldly life.
 30. That is their sum of knowledge. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of who is guided.
¹⁴⁶¹The three names given in this and the previous verse are those of well-known "goddesses" which were worshipped by the pagan Arabs before the spread of IslOEem.
¹⁴⁶²According to their own standards.
 S ´rah 53 – an-Najm JuzÖ 27
 535
 31. And to ALLOEh belongs whatever is in the heavens and whatever is in the earth – that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward] –
 32. Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness. He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers.

So do not claim yourselves to be pure; He is most knowing of who fears Him.
 33. Have you seen the one who turned away
 34. And gave a little and [then] refrained?
 35. Does he have knowledge of the unseen, so he sees?1463
 36. Or has he not been informed of what was in the scriptures of Moses
 37. And [off] Abraham, who fulfilled [his obligations] -
 38. That no bearer of burdens will bear the burden of another
 39. And that there is not for man except that [good] for which he strives
 40. And that his effort is going to be seen -
 41. Then he will be recompensed for it with the fullest recompense -
 42. And that to your Lord is the finality
 43. And that it is He who makes [one] laugh and weep
 44. And that it is He who causes death and gives life
 45. And that He creates the two mates - the male and female -
 46. From a sperm-drop when it is emitted
 47. And that [incumbent] upon Him is the other [i.e., next] creation
 48. And that it is He who enriches and suffices
 1463Knows that his provision will be exhausted if he spends on the poor,
 while AlIOEh (subúOEnahu wa taôOEIOE) has promised otherwise.
 S ´rah 53 - an-Najm JuzÖ 27 536
 49. And that it is He who is the Lord of Sirius1464
 50. And that He destroyed the first [people of] ÓAad
 51. And Tham ´d - and He did not spare [them] -
 52. And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing.
 53. And the overturned towns1465 He hurled down
 54. And covered them by that which He covered.1466
 55. Then which of the favors of your Lord do you doubt?
 56. This [Prophet (´)] is a warner from [i.e., like] the former warners.
 57. The Approaching Day has approached.

58. Of it, [from those] besides AlIOEh, there is no remover.
 59. Then at this statement do you wonder?
 60. And you laugh and do not weep
 61. While you are proudly sporting?1467
 62. So prostrate to AlIOEh and worship [Him].
 1464A star worshipped by some of the pagan Arabs.
 1465Whose inhabitants defied Prophet Lot.
 1466i.e., a rain of stones.
 1467Additional meanings are "singing [with expanded chest]," "heedless," or "lost in vain amusements."
 S ´rah 54 - al-Qamar JuzÖ 27 537
 S´rah al-Qamar1468
 BismillIOEhir-RaúmoEnir-Raúeem
 1. The Hour has come near, and the moon has split [in two].1469
 2. And if they see a sign [i.e., miracle], they turn away and say, "Passing magic."1470
 3. And they denied and followed their inclinations. But for every matter is a [time of] settlement.
 4. And there has already come to them of information that in which there is deterrence -
 5. Extensive wisdom - but warning does not avail [them].
 6. So leave them, [O Muáammad].
 The Day the Caller1471 calls to something forbidding,
 7. Their eyes humbled, they will emerge from the graves as if they were locusts spreading,
 8. Racing ahead toward the Caller.
 The disbelievers will say, "This is a difficult Day."
 9. The people of Noah denied before them, and they denied Our servant and said, "A madman," and he was repelled.
 10. So he invoked his Lord, "Indeed, I am overpowered, so help."
 11. Then We opened the gates of the heaven with rain pouring down
 12. And caused the earth to burst with springs, and the waters met for a matter already predestined.
 13. And We carried him on a [construction of] planks and nails,
 1468Al-Qamar: The Moon.
 1469This was a sign given by AlIOEh to Prophet Muáammad (´) when the Quraysh challenged him to show them a miracle.
 1470Or "Continuing magic."

1471Said to be an angel announcing the account and judgement.
 S ´rah 54 - al-Qamar JuzÖ 27 538
 14. Sailing under Our observation as reward for he who had been denied.
 15. And We left it as a sign, so is there any who will remember?
 16. And how [severe] were My punishment and warning.1472
 17. And We have certainly made the QurÖOEn easy for remembrance,
 so is there any who will remember?
 18. ÓAad denied; and how [severe] were My punishment and warning.
 19. Indeed, We sent upon them a screaming wind on a day of continuous misfortune,
 20. Extracting the people1473 as if they were trunks of palm trees uprooted.
 21. And how [severe] were My punishment and warning.
 22. And We have certainly made the QurÖOEn easy for remembrance,
 so is there any who will remember?
 23. Tham ´d denied the warning
 24. And said, "Is it one human being1474 among us that we should follow? Indeed, we would then be in error and madness.
 25. Has the message been sent down upon him from among us? Rather, he is an insolent liar."
 26. They will know tomorrow who is the insolent liar.
 27. Indeed, We are sending the she-camel as trial for them, so watch them and be patient.1475
 28. And inform them that the water is shared between them,1476
 each [day of] drink attended [by turn].
 1472To those after them, who were expected to derive a lesson from previous occurrences.
 1473From their hiding places.
 1474i.e., the prophet éOEliú.
 1475This and the following verse are an address to éOEliú (upon him be peace).
 1476i.e., between the tribe of Tham ´d and the she-camel - a day for each to drink.
 S ´rah 54 - al-Qamar JuzÖ 27 539

29. But they called their companion,1477 and he dared1478 and hamstrung [her].
 30. And how [severe] were My punishment and warning.
 31. Indeed, We sent upon them one shriek [i.e., blast from the sky], and they became like the dry twig fragments of an [animal] pen.
 32. And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember?
 33. The people of Lot denied the warning.
 34. Indeed, We sent upon them a storm of stones, except the family of Lot – We saved them before dawn
 35. As favor from Us. Thus do We reward he who is grateful.
 36. And he had already warned them of Our assault, but they disputed the warning.
 37. And they had demanded from him his guests, but We obliterated their eyes, [saying], "Taste My punishment and warning."
 38. And there came upon them by morning an abiding punishment.
 39. So taste My punishment and warning.
 40. And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember?
 41. And there certainly came to the people of Pharaoh warning.
 42. They denied Our signs, all of them, so We seized them with a seizure of one Exalted in Might and Perfect in Ability.
 43. Are your disbelievers better than those [former ones], or have you immunity in the scriptures?
 44. Or do they say, "We are an assembly supporting [each other]"?
 45. [Their] assembly will be defeated, and they will turn their backs [in retreat].1479
 1477i.e., the worst and most despicable among them.
 1478Or "he took," referring to his sword or to the she-camel.
 1479This foretold event took place on the day of Badr.
 S'rah 54 – al-Qamar Juz' 27 540
 46. But the Hour is their appointment [for due punishment], and the Hour is more disastrous and more bitter.

47. Indeed, the criminals are in error and madness.1480
 48. The Day they are dragged into the Fire on their faces [it will be said], "Taste the touch of Saqar."1481
 49. Indeed, all things We created with predestination.
 50. And Our command is but one, like a glance of the eye.
 51. And We have already destroyed your kinds,1482 so is there any who will remember?
 52. And everything they did is in written records.
 53. And every small and great [thing] is inscribed.
 54. Indeed, the righteous will be among gardens and rivers,
 55. In a seat of honor near a Sovereign, Perfect in Ability.
 1480Or "in blazing fires."
 1481One of the proper names of Hell.
 1482i.e., those similar to you in attitude and behavior when they rejected
 Alloh's messengers.
 S'rah 55 – ar-Ra'um Juz' 27 541
 S'rah ar-Ra'um1483
 Bismillahir-Ra'umEnir-Ra'ueem
 1. The Most Merciful
 2. Taught the Qur'ān,
 3. Created man,
 4. [And] taught him eloquence.
 5. The sun and the moon [move] by precise calculation,
 6. And the stars and trees prostrate.1484
 7. And the heaven He raised and imposed the balance
 8. That you not transgress within the balance.
 9. And establish weight in justice and do not make deficient the balance.
 10. And the earth He laid [out] for the creatures.
 11. Therein is fruit and palm trees having sheaths [of dates]
 12. And grain having husks and scented plants.
 13. So which of the favors of your Lord would you deny?1485
 14. He created man from clay like [that of] pottery.
 15. And He created the jinn from a smokeless flame of fire.
 16. So which of the favors of your Lord would you deny?
 17. [He is] Lord of the two sunrises and Lord of the two sunsets.1486
 18. So which of the favors of your Lord would you deny?

19. He released the two seas,1487 meeting [side by side];
 1483Ar-Ra'umEn: The Most Merciful, or more literally, "The Entirely Merciful."
 See footnote to 1:1.
 1484They submit obediently to the laws of Alloh. See 22:18.
 1485Literally, "you two," addressing the species of mankind and jinn.
 1486i.e., the points of sunrise in the east and sunset in the west in both summer and winter.
 1487The two bodies of water: fresh and salt.
 S'rah 55 – ar-Ra'umEn Juz' 27 542
 20. Between them is a barrier [so] neither of them transgresses.
 21. So which of the favors of your Lord would you deny?
 22. From both of them emerge pearl and coral.
 23. So which of the favors of your Lord would you deny?
 24. And to Him belong the ships [with sails] elevated in the sea like mountains.
 25. So which of the favors of your Lord would you deny?
 26. Everyone upon it [i.e., the earth] will perish,
 27. And there will remain the Face1488 of your Lord, Owner of Majesty and Honor.
 28. So which of the favors of your Lord would you deny?
 29. Whoever is within the heavens and earth asks Him; every day He is in [i.e., bringing about] a matter.1489
 30. So which of the favors of your Lord would you deny?
 31. We will attend to you, O prominent beings.1490
 32. So which of the favors of your Lord would you deny?
 33. O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Alloh].
 34. So which of the favors of your Lord would you deny?
 35. There will be sent upon you a flame of fire and smoke,1491 and you will not defend yourselves.
 36. So which of the favors of your Lord would you deny?
 37. And when the heaven is split open and becomes rose-colored like oil1492 –
 38. So which of the favors of your Lord would you deny? –

1488See footnote to 2:19.
1489For each of His creatures.
1490Specifically two: mankind and jinn.
1491Another possible meaning is liquefied brass or copper.
1492Or "like a tanned skin."
S´rah 55 – ar-RaúmoEn JuzÖ 27 543
39. Then on that Day none will be asked about his sin among men or jinn.1493
40. So which of the favors of your Lord would you deny?
41. The criminals will be known by their marks, and they will be seized by the forelocks and the feet.
42. So which of the favors of your Lord would you deny?
43. This is Hell, which the criminals deny.
44. They will circulate between it and scalding water, heated [to the utmost degree].
45. So which of the favors of your Lord would you deny?
46. But for he who has feared the position of his Lord1494 are two gardens –
47. So which of the favors of your Lord would you deny? –
48. Having [spreading] branches.
49. So which of the favors of your Lord would you deny?
50. In both of them are two springs, flowing.
51. So which of the favors of your Lord would you deny?
52. In both of them are of every fruit, two kinds.
53. So which of the favors of your Lord would you deny?
54. [They are] reclining on beds whose linings are of silk brocade, and the fruit of the two gardens is hanging low.
55. So which of the favors of your Lord would you deny?
56. In them are women limiting [their] glances,1495 untouched1496 before them by man or jinn –
57. So which of the favors of your Lord would you deny? –
1493Once they have been condemned to the Fire.
1494An alternative meaning is "the standing [for account] before his Lord."
1495To their own mates, i.e., being chaste and modest.
1496Literally, they have not been caused to bleed by loss of virginity.
S´rah 55 – ar-RaúmoEn JuzÖ 27 544

58. As if they were rubies and coral.1497
59. So which of the favors of your Lord would you deny?
60. Is the reward for good [anything] but good?
61. So which of the favors of your Lord would you deny?
62. And below them both [in excellence] are two [other] gardens –
63. So which of the favors of your Lord would you deny? –
64. Dark green [in color].
65. So which of the favors of your Lord would you deny?
66. In both of them are two springs, spouting.
67. So which of the favors of your Lord would you deny?
68. In both of them are fruit and palm trees and pomegranates.
69. So which of the favors of your Lord would you deny?
70. In them are good and beautiful women –
71. So which of the favors of your Lord would you deny? –
72. Fair ones reserved in pavilions –
73. So which of the favors of your Lord would you deny? –
74. Untouched before them by man or jinn –
75. So which of the favors of your Lord would you deny? –
76. Reclining on green cushions and beautiful fine carpets.
77. So which of the favors of your Lord would you deny?
78. Blessed is the name of your Lord, Owner of Majesty and Honor.
1497In purity, color and beauty.
S´rah 56 – al-WOEqiÖah JuzÖ 27 545
S´rah al-WOEqiÖah1498
BismilloEhir-RaúmoEnir-Raúeem
1. When the Occurrence occurs,
2. There is, at its occurrence, no denial.
3. It will bring down [some] and raise up [others].1499
4. When the earth is shaken with convulsion
5. And the mountains are broken down, crumbling
6. And become dust dispersing,
7. And you become [of] three kinds:
8. Then the companions of the right – what are the companions of the right?1500
9. And the companions of the left – what are companions of the left?1501
10. And the forerunners, the forerunners1502 –

11. Those are the ones brought near [to AllÖeh]
12. In the Gardens of Pleasure,
13. A [large] company of the former peoples
14. And a few of the later peoples,
15. On thrones woven [with ornament],
16. Reclining on them, facing each other.
1498Al-WOEqiÖah: The Occurrence, literally, "That which befalls," meaning the Resurrection.
1499According to their deeds rather than wealth and social position, as is the case in this world.
1500i.e., those given their records in their right hand and who are destined for Paradise.
1501i.e., those given their records in their left hand and who are destined for Hell.
1502The words can also be understood as a complete sentence, i.e., "The forerunners [in good deeds] are the forerunners [in entering Paradise]."
S´rah 56 – al-WOEqiÖah JuzÖ 27 546
17. There will circulate among them young boys made eternal
18. With vessels, pitchers and a cup [of wine] from a flowing spring –
19. No headache will they have therefrom, nor will they be intoxicated –
20. And fruit of what they select
21. And the meat of fowl, from whatever they desire.
22. And [for them are] fair women with large, [beautiful] eyes,
23. The likenesses of pearls well-protected,
24. As reward for what they used to do.
25. They will not hear therein ill speech or commission of sin –
26. Only a saying [of] peace, peace.
27. The companions of the right – what are the companions of the right?
28. [They will be] among lote trees with thorns removed
29. And [banana] trees layered [with fruit]
30. And shade extended
31. And water poured out
32. And fruit, abundant [and varied],
33. Neither limited [to season] nor forbidden,
34. And [upon] beds raised high.

35. Indeed, We have produced them [i.e., the women of Paradise] in a [new] creation
 36. And made them virgins,
 37. Devoted [to their husbands] and of equal age,
 38. For the companions of the right [who are]
 39. A company of the former peoples
 40. And a company of the later peoples.
 41. And the companions of the left – what are the companions of the left?
S´rah 56 – al-WOEqiÔah JuzÔ 27 547
 42. [They will be] in scorching fire and scalding water
 43. And a shade of black smoke,
 44. Neither cool nor beneficial.
 45. Indeed they were, before that, indulging in affluence,
 46. And they used to persist in the great violation,1503
 47. And they used to say, "When we die and become dust and bones, are we indeed to be resurrected?
 48. And our forefathers [as well]?"
 49. Say, [O Muáammad], "Indeed, the former and later peoples
 50. Are to be gathered together for the appointment of a known Day."
 51. Then indeed you, O those astray [who are] deniers,
 52. Will be eating from trees of zaqq´m
 53. And filling with it your bellies
 54. And drinking on top of it from scalding water
 55. And will drink as the drinking of thirsty camels.
 56. That is their accommodation on the Day of Recompense.
 57. We have created you, so why do you not believe?
 58. Have you seen that which you emit?1504
 59. Is it you who creates it, or are We the Creator?
 60. We have decreed death among you, and We are not to be outdone
 61. In that We will change your likenesses and produce you in that [form] which you do not know.1505
 62. And you have already known the first creation, so will you not remember?
 1503i.e., shirk (association with AlIOEh) or disbelief.
 1504i.e., semen, which contains the potential for human life.
 1505An alternative meaning has also been given: "...in that We will replace

the likes of you [with others upon the earth] and create you [in the Hereafter] in that which you do not know."
S´rah 56 – al-WOEqiÔah JuzÔ 27 548
 63. And have you seen that [seed] which you sow?
 64. Is it you who makes it grow, or are We the grower?
 65. If We willed, We could make it [dry] debris, and you would remain in wonder,1506
 66. [Saying], "Indeed, we are [now] in debt;
 67. Rather, we have been deprived."
 68. And have you seen the water that you drink?
 69. Is it you who brought it down from the clouds, or is it We who bring it down?
 70. If We willed, We could make it bitter, so why are you not grateful?
 71. And have you seen the fire that you ignite?
 72. Is it you who produced its tree, or are We the producer?
 73. We have made it a reminder1507 and provision for the travelers,1508
 74. So exalt the name of your Lord, the Most Great.
 75. Then I swear by the setting of the stars,1509
 76. And indeed, it is an oath – if you could know – [most] great.
 77. Indeed, it is a noble QurÔOEEn
 78. In a Register well-protected;1510
 79. None touch it except the purified [i.e., the angels].
 80. [It is] a revelation from the Lord of the worlds.
 1506At what had happened or remain in a state of shock.
 Another meaning is "in regret."
 1507Of the great fire of Hell.
 1508In the form of flints or other means by which to ignite fire.
 Travelers are mentioned because of the special convenience to them, although it is a provision for all people in general.
 1509AlIOEh (subúOEEnahu wa taÔOEIOE) confirms absolutely by oath.
 1510The Preserved Slate (al-Lawú al-Maúf´th), which is with AlIOEh (subúOEEnahu wa taÔOEIOE).
S´rah 56 – al-WOEqiÔah JuzÔ 27 549

81. Then is it to this statement that you are indifferent
 82. And make [the thanks for] your provision that you deny [the Provider]?
 83. Then why, when it [i.e., the soul at death] reaches the throat
 84. And you are at that time looking on –
 85. And We [i.e., Our angels] are nearer to him than you, but you do not see –
 86. Then why do you not, if you are not to be recompensed,
 87. Bring it back,1511 if you should be truthful?
 88. And if he [i.e., the deceased] was of those brought near [to AlIOEh],
 89. Then [for him is] rest and bounty and a garden of pleasure.
 90. And if he was of the companions of the right,
 91. Then [the angels will say], "Peace for you; [you are] from the companions of the right."
 92. But if he was of the deniers [who were] astray,
 93. Then [for him is] accommodation of scalding water
 94. And burning in Hellfire.
 95. Indeed, this is the true certainty,
 96. So exalt the name of your Lord, the Most Great.
 1511i.e., return the soul to the body, meaning that just as you cannot prevent death when it is decreed, you will not escape the recompense when it is decreed.
S´rah 57 – al-íadeed JuzÔ 27 550
S´rah al-íadeed1512
BismillIOEhir-RaúmOEEnir-Raúeem
 1. Whatever is in the heavens and earth exalts AlIOEh,1513 and He is the Exalted in Might, the Wise.
 2. His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent.
 3. He is the First and the Last, the Ascendant1514 and the Intimate,1515 and He is, of all things, Knowing.
 4. It is He who created the heavens and earth in six days and then established Himself above the Throne.1516 He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you1517 wherever you are. And AlIOEh, of what you do, is Seeing.

5. His is the dominion of the heavens and earth. And to ALIOEh are returned [all] matters.

6. He causes the night to enter the day and causes the day to enter the night, and He is Knowing of that within the breasts.

7. Believe in ALIOEh and His Messenger and spend out of that in which He has made you successive inheritors. For those who have believed among you and spent,¹⁵¹⁸ there will be a great reward.

1512Al-îadeed: Iron.

1513By praising Him and declaring Him far above and beyond any failure or imperfection.

1514Nothing being above Him. Another meaning is "the Apparent," i.e., evident through His creation and revelation.

1515Nothing being nearer than Him by way of His knowledge. Another meaning is "the Unapparent," i.e., concealed from man's physical senses.

1516See footnote to 2:19.

1517In knowledge – observing and witnessing.

1518In ways pleasing to ALIOEh. S ´rah 57 – al-îadeed JuzÖ 27 551

8. And why do you not believe in ALIOEh while the Messenger invites you to believe in your Lord and He has taken your covenant, if you should [truly] be believers?

9. It is He who sends down upon His Servant [Muáammad (ﷺ)] verses of clear evidence that He may bring you out from darknesses into the light. And indeed, ALIOEh is to you Kind and Merciful.

10. And why do you not spend in the cause of ALIOEh while to ALIOEh belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all ALIOEh has promised the best [reward]. And ALIOEh, with what you do, is Acquainted.

11. Who is it that would loan ALIOEh a goodly loan so He will multiply it for him and he will have a noble reward?

12. On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], "Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally." That is what is the great attainment.

13. On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you¹⁵¹⁹ and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment.

14. They [i.e., the hypocrites] will call to them [i.e., the believers], "Were we not with you?" They will say, "Yes, but you afflicted yourselves¹⁵²⁰ and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of ALIOEh. And the Deceiver [i.e., Satan] deceived you concerning ALIOEh.

1519To where light was acquired, i.e., in the worldly life.

1520By hypocrisy or by falling into temptations.

S ´rah 57 – al-îadeed JuzÖ 27 552

15. So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination."

16. Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of ALIOEh and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.

17. Know that ALIOEh gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will understand.¹⁵²¹

18. Indeed, the men who practice charity and the women who practice charity and [they who] have loaned ALIOEh a goodly loan – it will be multiplied for them, and they will have a noble reward.

19. And those who have believed in ALIOEh and His messengers – those are [in the ranks of] the supporters of truth and the martyrs, with their Lord. For them is their reward and their light.¹⁵²² But those who have disbelieved and denied Our verses – those are the companions of Hellfire.

20. Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children – like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from ALIOEh and approval. And what is the worldly life except the enjoyment of delusion.

1521That similarly, ALIOEh (subúOEEnahu wa taÖOEIOE) can soften a heart after its hardness and guide one who had previously been astray.

1522Another accepted meaning is "And those who have believed in ALIOEh and His messengers – they are the supporters of truth. And the martyrs, with their Lord, will have their reward and their light."

S ´rah 57 – al-îadeed JuzÖ 27 553

21. Race [i.e., compete] toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in ALIOEh and His messengers. That is the bounty of ALIOEh which He gives to whom He wills, and ALIOEh is the possessor of great bounty.

22. No disaster strikes upon the earth or among yourselves except that it is in a register¹⁵²³ before We bring it into being – indeed that, for ALIOEh, is easy –

23. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And ALIOEh does not like everyone self-deluded and boastful –

24. [Those] who are stingy and enjoin upon people stinginess. And whoever turns away¹⁵²⁴ – then indeed, ALIOEh is the Free of need, the Praiseworthy.

25. We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that ALIOEh may make evident those who support Him and His messengers unseen. Indeed, ALIOEh is Powerful and Exalted in Might.

26. And We have already sent Noah and Abraham and placed in their descendants prophethood and scripture; and among them is he who is guided, but many of them are defiantly disobedient.

27. Then We sent following their footsteps [i.e., traditions] Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of ALIOEh. But they did not observe it with due observance. So We gave the ones who

1523i.e., the Preserved Slate (al-Lawú al-Maúf ʿth).

1524Refusing to spend for ALIOEh's cause or refusing obedience to Him.

S ʿrah 57 – al-ʾadeed JuzŌ 27

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believed among them their reward, but many of them are defiantly disobedient.

28. O you who have believed, fear ALIOEh and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and ALIOEh is Forgiving and Merciful.

29. [This is] so that the People of the Scripture may know that they are not able [to obtain] anything from the bounty of ALIOEh1525 and that [all] bounty is in the hand1526 of ALIOEh; He gives it to whom He wills. And ALIOEh is the possessor of great bounty.

1525As long as they refuse to believe in the message of ALIOEh which was conveyed through Muáammad (·).

1526See footnote to 2:19.

S ʿrah 58 – al-MujŌEdilah JuzŌ 28

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S ʿrah al-MujŌEdilah1527

BismillŌEhir-RaúmoEnir-Raúeem

1. Certainly has ALIOEh heard the speech of the one who argues [i.e., pleads] with you, [O Muáammad], concerning her husband and directs her complaint to ALIOEh. And ALIOEh hears your dialogue; indeed, ALIOEh is Hearing and Seeing.

2. Those who pronounce thihŌEr1528 among you [to separate] from their wives – they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, ALIOEh is Pardoning and Forgiving.

3. And those who pronounce thihŌEr from their wives and then [wish to] go back on what they said – then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and ALIOEh is Acquainted with what you do.

4. And he who does not find [a slave] – then a fast for two months consecutively1529 before they touch one another; and he who is unable – then the feeding of sixty poor persons. That is for you to believe [completely] in ALIOEh and His Messenger; and those are the limits [set by] ALIOEh. And for the disbelievers is a painful punishment.

5. Indeed, those who oppose ALIOEh and His Messenger are abased as those before them were abased. And We have certainly sent down verses of clear evidence. And for the disbelievers is a humiliating punishment

6. On the Day when ALIOEh will resurrect them all and inform them

1527Al-MujŌEdilah: The Arguing (or Pleading) Woman.

1528The saying by a husband to his wife, "You are to me like the back of my mother," meaning unlawful to approach. This was a type of divorce practiced by the Arabs before the prophethood of Muáammad (·).

1529See footnote to 4:92.

S ʿrah 58 – al-MujŌEdilah JuzŌ 28

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of what they did. ALIOEh had enumerated it, while they forgot it; and ALIOEh is, over all things, Witness.

7. Have you not considered that ALIOEh knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them,1530 nor are there five but that He is the sixth of them – and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed ALIOEh is, of all things, Knowing.

8. Have you not considered those who were forbidden from private conversation [i.e., ridicule and conspiracy] and then return to that which they were forbidden and converse among themselves about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that [word] by which ALIOEh does not greet you1531 and say among themselves, "Why does ALIOEh not punish us for what we say?" Sufficient for them is Hell, which they will [enter to] burn, and wretched is the destination.

9. O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear ALIOEh, to whom you will be gathered.

10. Private conversation is only from Satan that he may grieve those who have believed,1532 but he will not harm them at all except by permission of ALIOEh. And upon ALIOEh let the believers rely.

1530Through His knowledge of them and their secrets.

1531This is in reference to the Jews who would greet the Muslims with the words "Death be upon you," rather than "Peace."

1532The reference may be to the sinful type of conversation, as mentioned in the previous verses, or to the practice of two persons speaking in

confidence in the presence of a third, which might lead him to assume that he is the subject of their conversation. Such behavior was prohibited by the Prophet (ﷺ) in narrations of al-Bukhārī and Muslim.

S'rah 58 – al-Mujādilah Juz' 28 557

11. O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allāh will make space for you.1533 And when you are told, "Arise,"1534 then arise; Allāh will raise those who have believed among you and those who were given knowledge, by degrees. And Allāh is Acquainted with what you do.

12. O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] – then indeed, Allāh is Forgiving and Merciful.

13. Have you feared to present before your consultation charities? Then when you do not and Allāh has forgiven you, then [at least] establish prayer and give zakāh and obey Allāh and His Messenger. And Allāh is Acquainted with what you do.

14. Have you not considered those who make allies of a people with whom Allāh has become angry? They are neither of you nor of them, and they swear to untruth while they know [they are lying].

15. Allāh has prepared for them a severe punishment. Indeed, it was evil that they were doing.

16. They took their [false] oaths as a cover, so they averted [people] from the way of Allāh, and for them is a humiliating punishment.

17. Never will their wealth or their children avail them against Allāh at all. Those are the companions of the Fire; they will abide therein eternally

18. On the Day Allāh will resurrect them all, and they will swear to Him as they swear to you and think that they are [standing] on something.1535 Unquestionably, it is they who are the liars.

19. Satan has overcome them and made them forget the remembrance

1533In His mercy, in Paradise, or in everything good.

1534To prayer, to battle, or to good deeds.

1535They assume that their lies will be believed and that they will escape detection as they did in worldly life.

S'rah 58 – al-Mujādilah Juz' 28 558

of Allāh. Those are the party of Satan. Unquestionably, the party of Satan – they will be the losers.

20. Indeed, the ones who oppose Allāh and His Messenger – those will be among the most humbled.

21. Allāh has written [i.e., decreed], "I will surely overcome, I and My messengers." Indeed, Allāh is Powerful and Exalted in Might.

22. You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those – He has decreed within their hearts faith and supported them with spirit1536 from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allāh is pleased with them, and they are pleased with Him – those are the party of Allāh. Unquestionably, the party of Allāh – they are the successful.

1536i.e., "that which gives life," explained as the guidance of the Qur'ān or victory over their opponents.

S'rah 59 – al-Āshr Juz' 28 559

S'rah al-Āshr1537

Bismillāh al-Raḥmān al-Raḥīm

1. Whatever is in the heavens and whatever is on the earth exalts Allāh,1538 and He is the Exalted in Might, the Wise.

2. It is He who expelled the ones who disbelieved among the People of the Scripture1539 from their homes at the first gathering.1540 You did not think they would leave, and they thought that their fortresses would protect them from Allāh; but [the decree of] Allāh came upon them from where they had not expected, and

He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision.

3. And if not that Allāh had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire.

4. That is because they opposed Allāh and His Messenger. And whoever opposes Allāh – then indeed, Allāh is severe in penalty.

5. Whatever you have cut down of [their] palm trees or left standing on their trunks – it was by permission of Allāh and so He would disgrace the defiantly disobedient.

6. And what Allāh restored [of property] to His Messenger from them – you did not spur for it [in an expedition] any horses or camels,1541 but Allāh gives His messengers power over whom He wills, and Allāh is over all things competent.

7. And what Allāh restored to His Messenger from the people of the towns – it is for Allāh and for the Messenger and for [his]1537Al-Āshr: The Gathering.

1538See footnote to 57:1.

1539Referring to the Jews of Banun-Nadheer, who broke their pact with the Messenger of Allāh (ﷺ).

1540This was the first time they had ever been gathered and expelled.

1541Meaning that they went through no hardship (i.e., war) to obtain it.

S'rah 59 – al-Āshr Juz' 28 560

near relatives1542 and orphans and the [stranded] traveler1543 – so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you – take; and what he has forbidden you – refrain from. And fear Allāh; indeed, Allāh is severe in penalty.

8. For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allāh and [His] approval and supporting Allāh and His Messenger, [there is also a share]. Those are the truthful.

9. And [also for] those who were settled in the Home [i.e., al-Madīnah] and [adopted] the faith before them.¹⁵⁴⁴ They love those who emigrated to them and find not any want in their breasts of what they [i.e., the emigrants] were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul – it is those who will be the successful.

10. And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

11. Have you not considered those who practice hypocrisy, saying to their brothers [i.e., associates] who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone – ever; and if you are fought, we will surely aid you." But Alloh testifies that they are liars.

12. If they are expelled, they will not leave with them, and if they¹⁵⁴² Those of Ban ʿHāshim and Ban ʿMudalib, whom he () had prohibited from accepting zakah.

¹⁵⁴³ This ruling concerning properties abandoned by an enemy without a war effort differs from that in S ʿrah al-Anfāl, verse 41, which refers to spoils of war in which four fifths is distributed among those who fought in Alloh's cause.

¹⁵⁴⁴ Before the settlement of the emigrants (Muhājireen) among the An ʿShar, for whom a share is delegated as well.

S ʿrah 59 – al-ʿAshr Juz 28 561 are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided.

13. You [believers] are more fearful within their breasts than Alloh.

That is because they are a people who do not understand.

14. They will not fight you all except within fortified cities or from behind walls. Their violence [i.e., enmity] among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason.

15. [Theirs is] like the example of those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment.

16. [The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Alloh, Lord of the worlds."

17. So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrongdoers.

18. O you who have believed, fear Alloh. And let every soul look to what it has put forth for tomorrow – and fear Alloh. Indeed, Alloh is Acquainted with what you do.

19. And be not like those who forgot Alloh, so He made them forget themselves. Those are the defiantly disobedient.

20. Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise – they are the attainers [of success].

21. If We had sent down this Qurʾān upon a mountain, you would have seen it humbled and splitting from fear of Alloh. And these examples We present to the people that perhaps they will give thought.

22. He is Alloh, other than whom there is no deity, Knower of the S ʿrah 59 – al-ʿAshr Juz 28 562

unseen and the witnessed.¹⁵⁴⁵ He is the Entirely Merciful, the Especially Merciful.

23. He is Alloh, other than whom there is no deity, the Sovereign, the Pure, the Perfection,¹⁵⁴⁶ the Bestower of Faith,¹⁵⁴⁷ the Overseer, the Exalted in Might, the Compeller, the Superior.

Exalted is Alloh above whatever they associate with Him.

24. He is Alloh, the Creator, the Inventor, the Fashioner; to Him

belong the best names.¹⁵⁴⁸ Whatever is in the heavens and earth

is exalting Him. And He is the Exalted in Might, the Wise.

¹⁵⁴⁵ See footnotes to 6:73.

¹⁵⁴⁶ Literally, "Free" from any

imperfection or "the Security."

¹⁵⁴⁷ Or "of Safety."

¹⁵⁴⁸ Refer to the final paragraphs of the "Introduction" for a brief discussion of these attributes.

S ʿrah 60 – al-Mumtaʿin Juz 28 563

S ʿrah al-Mumtaʿin¹⁵⁴⁹

Bismillāh al-Mumtaʿin¹⁵⁴⁹ Bismillāh al-Mumtaʿin¹⁵⁴⁹

1. O you who have believed, do not take My enemies and your enemies as allies,¹⁵⁵⁰ extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Alloh, your Lord. If you have come out for jihad [i.e., fighting or striving] in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection [i.e., instruction], but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.

2. If they gain dominance over you, they would be [i.e., behave] to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve.

3. Never will your relatives or your children benefit you; the Day of Resurrection He will judge between you. And Alloh, of what you do, is Seeing.

4. There has already been for you an excellent pattern¹⁵⁵¹ in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Alloh. We have denied you, and there has appeared between us and you animosity and hatred forever until

you believe in Alloh alone" – except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Alloh. Our Lord, upon You we have relied, and to You we have returned, and to

You is the destination.

1549Al-Mumta'ūnah: That (S ́rah) Which Examines. Also called "al-Mumta'ānah," meaning "The Woman Examined."

1550i.e., close associates and friends.
1551An example to be followed.
S ́rah 60 - al-Mumta'ūnah Juz 28
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5. Our Lord, make us not [objects of] torment for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise."

6. There has certainly been for you in them an excellent pattern for anyone whose hope is in AlLOEh and the Last Day. And whoever turns away - then indeed, AlLOEh is the Free of need, the Praiseworthy.

7. Perhaps AlLOEh will put, between you and those to whom you have been enemies among them, affection. And AlLOEh is competent, 1552 and AlLOEh is Forgiving and Merciful.

8. AlLOEh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, AlLOEh loves those who act justly.
9. AlLOEh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies 1553 of them. And whoever makes allies of them, then it is those who are the wrongdoers.

10. O you who have believed, when the believing women come to you as emigrants, examine [i.e., test] them. AlLOEh is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give them [i.e., the disbelievers] what they have spent. 1554 And there is no blame upon you if you marry them when you have given them their due compensation [i.e., mahr]. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them [i.e., the disbelievers]

ask for what they have spent. 1555

That is the judgement of

1552To accomplish this or whatever He should will.

1553See footnote to verse 1 of this s ́rah.

1554For marriage, i.e., compensate their loss.

1555When a disbelieving wife chose to join the disbelievers, a Muslim 28

S ́rah 60 - al-Mumta'ūnah Juz 28
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AlLOEh; He judges between you. And AlLOEh is Knowing and Wise.

11. And if you have lost any of your wives to the disbelievers and you subsequently obtain [something], 1556 then give those whose wives have gone the equivalent of what they had spent. And fear AlLOEh, in whom you are believers.

12. O Prophet, when the believing women come to you pledging to you that they will not associate anything with AlLOEh, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs, 1557 nor will they disobey you in what is right - then accept their pledge and ask forgiveness for them of AlLOEh. Indeed, AlLOEh is Forgiving and Merciful.

13. O you who have believed, do not make allies of a people with whom AlLOEh has become angry. They have despaired of [reward in] the Hereafter just as the disbelievers have despaired of [meeting] the companions [i.e., inhabitants] of the graves. husband could demand in return the equivalent of her mahr.

Likewise, the disbelievers had a similar right when a believing woman joined the Muslims. This and the following verses were revealed subsequent to the Treaty of al-ḥudaybiyyah.

1556From the side of the disbelievers, i.e., war booty or a believing woman seeking refuge with the Muslims.

1557This is an allusion to pregnancy and childbirth, i.e., to falsely attribute a child (whether adopted or born of adultery) to a woman's husband.

S ́rah 61 - a §-ḥaff Juz 28
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S ́rah a§-ḥaff 1558

BismillāhEhir-Ra'ūmOEnir-Ra'ūeem

1. Whatever is in the heavens and whatever is on the earth exalts AlLOEh, 1559 and He is the Exalted in Might, the Wise.

2. O you who have believed, why do you say what you do not do?

3. Great is hatred in the sight of AlLOEh that you say what you do not do.

4. Indeed, AlLOEh loves those who fight in His cause in a row as though they are a [single] structure joined firmly.

5. And [mention, O Mu'ammad], when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of AlLOEh to you?" And when they deviated, AlLOEh caused their hearts to deviate. And AlLOEh does not guide the defiantly disobedient people.

6. And [mention] when Jesus, the son of Mary, said, "O Children of Israel, indeed I am the messenger of AlLOEh to you confirming

what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is A'mad." 1560 But when he came to them with clear evidences, they said, "This is obvious magic." 1561

7. And who is more unjust than one who invents about AlLOEh untruth while he is being invited to Islām. And AlLOEh does not guide the wrongdoing people.

8. They want to extinguish the light of AlLOEh with their mouths, but AlLOEh will perfect His light, although the disbelievers dislike it.

9. It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with AlLOEh dislike it.

1558A §-ḥaff: The Row.

1559See footnote to 57:1.

1560Another name of Prophet Mu'ammad ().

1561i.e., fraud or deception.

S ́rah 61 - a §-ḥaff Juz 28
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10. O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?

11. [It is that] you believe in AlIOEh and His Messenger and strive in the cause of AlIOEh with your wealth and your lives. That is best for you, if you should know.

12. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.

13. And [you will obtain] another [favor] that you love - victory from AlIOEh and an imminent conquest; and give good tidings to the believers.

14. O you who have believed, be supporters of AlIOEh, as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for AlIOEh?" The disciples said, "We are supporters of AlIOEh." And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant.

S´rah 62 - al-Jumu´ah JuzÖ 28 568

S´rah al-Jumu´ah 1562

BismillOEhir-RaúmoEnir-Raúeem

1. Whatever is in the heavens and whatever is on the earth is exalting AlIOEh, 1563 the Sovereign, the Pure, the Exalted in Might, the Wise.

2. It is He who has sent among the unlettered [Arabs] a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book [i.e., the QurÖEn] and wisdom [i.e., the sunnah] - although they were before in clear error -

3. And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise.

4. That is the bounty of AlIOEh, which He gives to whom He wills, and AlIOEh is the possessor of great bounty.

5. The example of those who were entrusted with the Torah and then did not take it on 1564 is like that of a donkey who carries volumes [of books]. 1565 Wretched is the example of the people who deny the signs of AlIOEh. And AlIOEh does not guide the wrongdoing people.

6. Say, "O you who are Jews, if you claim that you are allies of AlIOEh, excluding the [other] people, then wish for death, if you should be truthful."

7. But they will not wish for it, ever, because of what their hands have put forth. And AlIOEh is Knowing of the wrongdoers.

8. Say, "Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do."

1562 Al-Jumu´ah: Friday.

1563 See footnote to 57:1.

1564 i.e., neglected their responsibility towards it by not putting its teachings into practice.

1565 But does not benefit from their contents.

S´rah 62 - al-Jumu´ah JuzÖ 28 569

9. O you who have believed, when [the adhÖEn] is called for the prayer on the day of Jumu´ah [Friday], then proceed to the remembrance of AlIOEh and leave trade. That is better for you, if you only knew.

10. And when the prayer has been concluded, disperse within the land and seek from the bounty of AlIOEh, and remember AlIOEh often that you may succeed.

11. But [on one occasion] when they saw a transaction or a diversion, [O Muáammad], they rushed to it and left you standing. Say, "What is with AlIOEh is better than diversion and than a transaction, and AlIOEh is the best of providers."

S´rah 63 - al-MunOEfiq´n JuzÖ 28 570

S´rah al-MunOEfiq´n 1566

BismillOEhir-RaúmoEnir-Raúeem

1. When the hypocrites come to you, [O Muáammad], they say, "We testify that you are the Messenger of AlIOEh." And AlIOEh knows that you are His Messenger, and AlIOEh testifies that the hypocrites are liars.

2. They have taken their oaths as a cover, so they averted [people] from the way of AlIOEh. Indeed, it was evil that they were doing.

3. That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand.

4. And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were

pieces of wood propped up 1567 - they think that every shout is against them. They are the enemy, so beware of them. May AlIOEh destroy them; how are they deluded?

5. And when it is said to them, "Come, the Messenger of AlIOEh will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant.

6. It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will AlIOEh forgive them. Indeed, AlIOEh does not guide the defiantly disobedient people.

7. They are the ones who say, "Do not spend on those who are with the Messenger of AlIOEh until they disband." And to AlIOEh belongs the depositories of the heavens and the earth, but the hypocrites do not understand.

8. They say, "If we return to al-Madýnah, the more honored [for power] will surely expel therefrom the more humble." And to AlIOEh belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.

1566 Al-MunOEfiq´n: The Hypocrites.

1567 i.e., bodies with empty minds and empty hearts.

S´rah 63 - al-MunOEfiq´n JuzÖ 28 571

9. O you who have believed, let not your wealth and your children divert you from the remembrance of AlIOEh. And whoever does that - then those are the losers.

10. And spend [in the way of AlIOEh] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous."

11. But never will AlIOEh delay a soul when its time has come. And AlIOEh is Acquainted with what you do.

S´rah 64 - at-TaghÖEbn JuzÖ 28 572

S´rah at-TaghÖEbn 1568

BismillOEhir-RaúmoEnir-Raúeem

1. Whatever is in the heavens and whatever is on the earth is

exalting ALLOEh.1569 To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent.

2. It is He who created you, and among you is the disbeliever, and among you is the believer. And ALLOEh, of what you do, is Seeing.

3. He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination.

4. He knows what is within the heavens and earth and knows what you conceal and what you declare. And ALLOEh is Knowing of that within the breasts.

5. Has there not come to you the news of those who disbelieved before? So they tasted the bad consequence of their affair, and they will have a painful punishment.

6. That is because their messengers used to come to them with clear evidences, but they said, "Shall human beings guide us?" and disbelieved and turned away. And ALLOEh dispensed [with them]; and ALLOEh is Free of need and Praiseworthy.

7. Those who disbelieve have claimed that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for ALLOEh, is easy."

8. So believe in ALLOEh and His Messenger and the light [i.e., the Qur'OOEn] which We have sent down. And ALLOEh is Acquainted with what you do.

9. The Day He will assemble you for the Day of Assembly – that 1568At-TaghOEbun: Deprivation, another name for the Day of Judgement.

See footnote 1569.

1569See footnote to 57:1.

S ´rah 64 – at-TaghOEbun JuzÕ 28

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is the Day of Deprivation.1570 And whoever believes in ALLOEh and does righteousness – He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.

10. But the ones who disbelieved and denied Our verses – those are the companions of the Fire, abiding eternally therein; and

wretched is the destination.

11. No disaster strikes except by permission of ALLOEh. And whoever believes in ALLOEh – He will guide his heart. And ALLOEh is Knowing of all things.

12. And obey ALLOEh and obey the Messenger; but if you turn away – then upon Our Messenger is only [the duty of] clear notification.

13. ALLOEh – there is no deity except Him. And upon ALLOEh let the believers rely.

14. O you who have believed, indeed, among your spouses and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive – then indeed, ALLOEh is Forgiving and Merciful.

15. Your wealth and your children are but a trial, and ALLOEh has with Him a great reward.

16. So fear ALLOEh as much as you are able and listen and obey and spend [in the way of ALLOEh]; it is better for your selves. And whoever is protected from the stinginess of his soul – it is those who will be the successful.

17. If you loan ALLOEh a goodly loan, He will multiply it for you and forgive you. And ALLOEh is Most Appreciative and Forbearing,

18. Knower of the unseen and the witnessed, the Exalted in Might, the Wise.

1570"At-TaghOEbun" suggests having been outdone by others in the acquisition of something valued. That Day, the disbelievers will suffer the loss of Paradise to the believers.

S ´rah 65 – a<-\$alOEQ JuzÕ 28

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S´rah a<-\$alOEQ1571

BismilloEHir-RaúmOEnir-Raúeem

1. O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period,1572 and fear ALLOEh, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] ALLOEh. And whoever transgresses the limits of ALLOEh has certainly wronged

himself. You know not; perhaps ALLOEh will bring about after that a [different] matter.1573

2. And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] ALLOEh. That is instructed to whoever should believe in ALLOEh and the Last Day. And whoever fears ALLOEh – He will make for him a way out1574

3. And will provide for him from where he does not expect. And whoever relies upon ALLOEh – then He is sufficient for him. Indeed, ALLOEh will accomplish His purpose. ALLOEh has already set for everything a [decreed] extent.

4. And those who no longer expect menstruation among your women – if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who 1571A<-\$alOEQ: Divorce.

1572See rulings in 2:228-233. A wife should not be divorced except after the completion of her menstrual period but before sexual intercourse has occurred, or else during a confirmed pregnancy. The pronouncement of divorce begins her waiting period (Õiddah).

1573Such as regret or renewed desire for the wife.

1574i.e., relief from distress.

S ´rah 65 – a<-\$alOEQ JuzÕ 28

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are pregnant, their term is until they give birth.1575 And whoever fears ALLOEh – He will make for him of his matter ease.

5. That is the command of ALLOEh, which He has sent down to you; and whoever fears ALLOEh – He will remove for him his misdeeds and make great for him his reward.

6. Lodge them1576 [in a section] of where you dwell out of your means and do not harm them in order to oppress them.1577

And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way;

3. [And] who created seven
heavens in layers.¹⁵⁸⁷ You do not

see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?

4. Then return [your] vision twice again.1588 [Your] vision will return to you humbled while it is fatigued.

5. And We have certainly beautified the nearest heaven with lamps [i.e., stars] and have made [from] them what is thrown at the devils1589 and have prepared for them the punishment of the Blaze.

6. And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination.

7. When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up.

8. It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, "Did there not come to you a warner?"

9. They will say, "Yes, a warner had come to us, but we denied and said, 'AlloEh has not sent down anything. You are not but in great error.'"

10. And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."

1586Al-Mulk: Dominion.

1587i.e., one covering or fitting over the other.

1588i.e., repeatedly.

1589Thereby driving them from the heavens and preventing them from eavesdropping. See 72:8-9.

S´rah 67 – al-Mulk JuzÖ 29 580

11. And they will admit their sin, so [it is] alienation1590 for the companions of the Blaze.

12. Indeed, those who fear their Lord unseen will have forgiveness and great reward.

13. And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts.

14. Does He who created not know,1591 while He is the Subtle, the Acquainted?

15. It is He who made the earth tame1592 for you – so walk among its slopes and eat of His provision – and to Him is the resurrection.

16. Do you feel secure that He who [holds authority] in the heaven

would not cause the earth to swallow you and suddenly it would sway?1593

17. Or do you feel secure that He who [holds authority] in the heaven would not send against you a storm of stones? Then you would know how [severe] was My warning.

18. And already had those before them denied, and how [terrible] was My reproach.

19. Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, Seeing.

20. Or who is it that could be an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion.

21. Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion.

22. Then is one who walks fallen on his face better guided or one who walks erect on a straight path?

23. Say, "It is He who has produced you and made for you hearing and vision and hearts [i.e., intellect]; little are you grateful."

1590From all good and from AlLOEh's mercy.

1591Another accepted meaning is "Does He not know those whom He created...?"

1592i.e., stable and subservient.

1593In a circular motion, as in an earthquake.

S´rah 67 – al-Mulk JuzÖ 29 581

24. Say, "It is He who has multiplied you throughout the earth, and to Him you will be gathered."

25. And they say, "When is this promise, if you should be truthful?"

26. Say, "The knowledge is only with AlLOEh, and I am only a clear warner."

27. But when they see it1594 approaching, the faces of those who disbelieve will be distressed, and it will be said, "This is that for which you used to call."1595

28. Say, [O Muáammad], "Have you considered:1596 whether AlLOEh should cause my death and those with me or have mercy upon

us, who can protect the disbelievers from a painful punishment?"

29. Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error."

30. Say, "Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?"

1594The punishment of which they were warned.

1595When they challenged their prophets, saying, "Bring on the punishment, if you are truthful."

1596i.e., inform me.

S´rah 68 – al-Qalam JuzÖ 29 582

S´rah al-Qalam1597

BismilloEhir-RaúmoEnir-Raúeem

1. N´n.1598 By the pen and what they inscribe,

2. You are not, [O Muáammad], by the favor of your Lord, a madman.

3. And indeed, for you is a reward uninterrupted.

4. And indeed, you are of a great moral character.

5. So you will see and they will see

6. Which of you is the afflicted [by a devil].

7. Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided.

8. Then do not obey the deniers.

9. They wish that you would soften [in your position], so they would soften [toward you].

10. And do not obey every worthless habitual swearer

11. [And] scorner, going about with malicious gossip –

12. A preventer of good, transgressing and sinful,

13. Cruel, moreover, and an illegitimate pretender.1599

14. Because he is a possessor of wealth and children,

15. When Our verses are recited to him, he says, "Legends of the former peoples."

16. We will brand him upon the snout.1600

1597Al-Qalam: The Pen.

1598See footnote to 2:1.

1599i.e., claiming a particular lineage falsely. The description given in these verses is of al-Waleed bin al-Mugheerah (see also 74:11-25) or possibly,

as asserted by Ibn Katheer, al-Akhnas bin Shurayq.
 1600Literally, "trunk," meaning the nose of an elephant or pig.
 S´rah 68 – al-Qalam JuzÖ 29
 583
 17. Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning
 18. Without making exception.1601
 19. So there came upon it [i.e., the garden] an affliction from your Lord while they were asleep.
 20. And it became as though reaped.
 21. And they called one another at morning,
 22. [Saying], "Go early to your crop if you would cut the fruit."
 23. So they set out, while lowering their voices,
 24. [Saying], "There will surely not enter it today upon you [any] poor person."
 25. And they went early in determination, [assuming themselves] able.1602
 26. But when they saw it, they said, "Indeed, we are lost;
 27. Rather, we have been deprived."
 28. The most moderate of them said, "Did I not say to you, 'Why do you not exalt [AlloEh]?' "1603
 29. They said, "Exalted is our Lord! Indeed, we were wrongdoers."
 30. Then they approached one another, blaming each other.
 31. They said, "O woe to us; indeed we were transgressors.
 32. Perhaps our Lord will substitute for us [one] better than it.
 Indeed, we are toward our Lord desirous."1604
 33. Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew.
 1601i.e., without conceding that nothing can be accomplished unless AlloEh wills, saying, "...if AlloEh wills" ("in-shOEÖ-AlloEh"). See 18:23-24.
 1602To carry out their plan, confident of their ability.
 1603i.e., remember or mention Him by saying, "...if AlloEh wills." An additional meaning is "praise" or "thank" Him for His bounty.
 1604Of His mercy, forgiveness and bounty.

S´rah 68 – al-Qalam JuzÖ 29
 584
 34. Indeed, for the righteous with their Lord are the Gardens of Pleasure.
 35. Then will We treat the Muslims like the criminals?
 36. What is [the matter] with you? How do you judge?
 37. Or do you have a scripture in which you learn
 38. That indeed for you is whatever you choose?
 39. Or do you have oaths [binding] upon Us, extending until the Day of Resurrection, that indeed for you is whatever you judge?
 40. Ask them which of them, for that [claim], is responsible.
 41. Or do they have partners?1605 Then let them bring their partners, if they should be truthful.
 42. The Day the shin will be uncovered1606 and they are invited to prostration but they [i.e., the disbelievers] will not be able,
 43. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.1607
 44. So leave Me, [O Muáammad], with [the matter of] whoever denies this statement [i.e., the QurÖOEEn]. We will progressively lead them [to punishment] from where they do not know.1608
 45. And I will give them time. Indeed, My plan is firm.
 46. Or do you ask of them a payment, so they are by debt burdened down?
 47. Or have they [knowledge of] the unseen, so they write [it] down?
 48. Then be patient for the decision of your Lord, [O Muáammad],
 1605i.e., those to whom they attribute divinity other than AlloEh or partners from among themselves.
 1606i.e., when everyone will find before him great difficulty. In accordance with authentic úadths, "the shin" might also refer to that of AlloEh (subúOEEnahu wa taÖOEIOE), before which every believer will prostrate on the Day of Judgement. See footnote to 2:19.
 1607During worldly life.

1608AlloEh will increase His favors to them in this world by way of trial, whereby they will sink deeper into sin and thus into destruction.
 S´rah 68 – al-Qalam JuzÖ 29
 585
 and be not like the companion of the fish [i.e., Jonah] when he called out while he was distressed.
 49. If not that a favor [i.e., mercy] from his Lord overtook him, he would have been thrown onto the naked shore while he was censured.1609
 50. And his Lord chose him and made him of the righteous.
 51. And indeed, those who disbelieve would almost make you slip with their eyes [i.e., looks] when they hear the message, and they say, "Indeed, he is mad."
 52. But it is not except a reminder to the worlds.
 1609But instead, AlloEh accepted his repentance and provided means for his recovery. See 37:139-148.
 S´rah 69 – al-iOEqqah JuzÖ 29
 586
 S´rah al-iOEqqah1610
 BismilloEHir-RaúmOEEnir-Raúeem
 1. The Inevitable Reality –
 2. What is the Inevitable Reality?
 3. And what can make you know what is the Inevitable Reality?
 4. Tham´d and ÓAad denied the Striking Calamity [i.e., the Resurrection].
 5. So as for Tham´d, they were destroyed by the overpowering [blast].
 6. And as for ÓAad, they were destroyed by a screaming,1611 violent wind
 7. Which He [i.e., AlloEh] imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees.
 8. Then do you see of them any remains?
 9. And there came Pharaoh and those before him and the overturned cities1612 with sin.
 10. And they disobeyed the messenger of their Lord, so He seized them with a seizure exceeding [in severity].
 11. Indeed, when the water overflowed, We carried you [i.e., your ancestors] in the sailing ship1613

12. That We might make it for you a reminder and [that] a conscious ear would be conscious of it.
 13. Then when the Horn is blown with one blast
 1610Al-iOEqqah: The Inevitable Reality or That Which Manifests Realities – another name for the Resurrection.
 1611Or "cold."
 1612Those to which Lot was sent (see 11:82-83) or generally, all cities which were destroyed due to their denial of a messenger from ALLOEh.
 1613Which was constructed by Noah.
 S ´rah 69 – al-iOEqqah JuzÖ 29 587
 14. And the earth and the mountains are lifted and leveled with one blow [i.e., stroke] –
 15. Then on that Day, the Occurrence [i.e., Resurrection] will occur,
 16. And the heaven will split [open], for that Day it is infirm.1614
 17. And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them].
 18. That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed.1615
 19. So as for he who is given his record in his right hand, he will say, "Here, read my record!
 20. Indeed, I was certain that I would be meeting my account."
 21. So he will be in a pleasant life –
 22. In an elevated garden,
 23. Its [fruit] to be picked hanging near.
 24. [They will be told], "Eat and drink in satisfaction for what you put forth1616 in the days past."
 25. But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record
 26. And had not known what is my account.
 27. I wish it [i.e., my death] had been the decisive one.1617
 28. My wealth has not availed me.
 29. Gone from me is my authority."
 30. [ALLOEh will say], "Seize him and shackle him.
 31. Then into Hellfire drive him.

32. Then into a chain whose length is seventy cubits insert him."
 1614i.e., weak, enfeebled and unstable.
 1615i.e., any person or any secret you might attempt to conceal.
 1616Literally, "advanced" in anticipation of reward in the Hereafter.
 1617i.e., ending life rather than being the gateway to eternal life.
 S ´rah 69 – al-iOEqqah JuzÖ 29 588
 33. Indeed, he did not used to believe in ALLOEh, the Most Great,
 34. Nor did he encourage the feeding of the poor.
 35. So there is not for him here this Day any devoted friend
 36. Nor any food except from the discharge of wounds;
 37. None will eat it except the sinners.
 38. So I swear by what you see
 39. And what you do not see
 40. [That] indeed, it [i.e., the QurÖÖEn] is the word of a noble Messenger.
 41. And it is not the word of a poet; little do you believe.
 42. Nor the word of a soothsayer; little do you remember.
 43. [It is] a revelation from the Lord of the worlds.
 44. And if he [i.e., Muúammad] had made up about Us some [false] sayings,
 45. We would have seized him by the right hand;1618
 46. Then We would have cut from him the aorta.1619
 47. And there is no one of you who could prevent [Us] from him.
 48. And indeed, it [i.e., the QurÖÖEn] is a reminder for the righteous.
 49. And indeed, We know that among you are deniers.
 50. And indeed, it will be [a cause of] regret upon the disbelievers.
 51. And indeed, it is the truth of certainty.
 52. So exalt the name of your Lord, the Most Great.
 1618Another interpretation is "by [Our] right hand," i.e., ALLOEh would have exacted revenge with might and power.
 1619Causing immediate death.
 S ´rah 70 – al-MaÖÖErij JuzÖ 29 589
 S´rah al-MaÖÖErij1620
 BismilloEhir-RaúimÖEnir-Raúeem
 1. A supplicant asked for a punishment bound to happen1621

2. To the disbelievers; of it there is no preventer.
 3. [It is] from ALLOEh, owner of the ways of ascent.
 4. The angels and the Spirit [i.e., Gabriel] will ascend to Him during a Day the extent of which is fifty thousand years.
 5. So be patient with gracious patience.
 6. Indeed, they see it [as] distant, 7. But We see it [as] near.
 8. On the Day the sky will be like murky oil,1622
 9. And the mountains will be like wool,1623
 10. And no friend will ask [anything of] a friend,
 11. They will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children
 12. And his wife and his brother
 13. And his nearest kindred who shelter him
 14. And whoever is on earth entirely [so] then it could save him.
 15. No!1624 Indeed, it is the Flame [of Hell],
 16. A remover of exteriors.1625
 1620Al-MaÖÖErij: Ways of Ascent, i.e., those of the angels into the heavens.
 1621In the Hereafter. Disbelievers had challenged the Prophet (·) by invoking ALLOEh to bring on His punishment. See 8:32.
 1622Or "molten metal."
 1623i.e., in the process of disintegration.
 1624An emphatic refusal meaning "It is not to be."
 1625This refers to the skin of the head or of the body or to the body extremities – which will be burned away.
 S ´rah 70 – al-MaÖÖErij JuzÖ 29 590
 17. It invites he who turned his back [on truth] and went away [from obedience]
 18. And collected [wealth] and hoarded.
 19. Indeed, mankind was created anxious:
 20. When evil touches him, impatient,
 21. And when good touches him, withholding [of it],
 22. Except the observers of prayer –
 23. Those who are constant in their prayer
 24. And those within whose wealth is a known right1626

25. For the petitioner and the deprived –
 26. And those who believe in the Day of Recompense
 27. And those who are fearful of the punishment of their Lord –
 28. Indeed, the punishment of their Lord is not that from which one is safe –
 29. And those who guard their private parts
 30. Except from their wives or those their right hands possess,1627
 for indeed, they are not to be blamed –
 31. But whoever seeks beyond that, then they are the transgressors –
 32. And those who are to their trusts and promises attentive
 33. And those who are in their testimonies upright
 34. And those who [carefully] maintain their prayer:
 35. They will be in gardens,1628 honored.
 36. So what is [the matter] with those who disbelieve, hastening [from] before you, [O Muáammad],
 37. [To sit] on [your] right and [your] left in separate groups?1629
 1626i.e., a specified share, meaning the obligatory zakOEh.
 1627i.e., female slaves.
 1628In Paradise.
 1629They sat at a distance in order to oppose and mock the Prophet (ﷺ), claiming that they would enter Paradise before the believers.
 S´rah 70 – al-MaóOEriJ JuzŒ 29
 591
 38. Does every person among them aspire to enter a garden of pleasure?
 39. No! Indeed, We have created them from that which they know.1630
 40. So I swear by the Lord of [all] risings and settings1631 that indeed We are able
 41. To replace them with better than them; and We are not to be outdone.
 42. So leave them to converse vainly and amuse themselves until they meet their Day which they are promised –
 43. The Day they will emerge from the graves rapidly as if they were, toward an erected idol, hastening.1632
 44. Their eyes humbled, humiliation will cover them. That is the

Day which they had been promised.
 1630i.e., a liquid disdained. So how can they expect to enter Paradise except by the will of their Creator?
 1631i.e., AlIOEh (subúOEEnahu wa taóOEIOE), who determines the point at which the sun, moon and stars rise and set according to season and every position of observation.
 1632i.e., just as they used to race, whenever an idol was newly appointed, to be the first of its worshippers.
 S´rah 71 – N´ú JuzŒ 29
 592
 S´rah N´ú1633
 BismillIOEhir-RaúmOEEnir-Raúeem
 1. Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment."
 2. He said, "O my people, indeed I am to you a clear warner,
 3. [Saying], 'Worship AlIOEh, fear Him and obey me.
 4. He [i.e., AlIOEh] will forgive you of your sins and delay you for a specified term. Indeed, the time [set by] AlIOEh, when it comes, will not be delayed, if you only knew.' "
 5. He said, "My Lord, indeed I invited my people [to truth] night and day.
 6. But my invitation increased them not except in flight [i.e., aversion].
 7. And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments,1634 persisted, and were arrogant with [great] arrogance.
 8. Then I invited them publicly.
 9. Then I announced to them and [also] confided to them secretly
 10. And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.
 11. He will send [rain from] the sky upon you in [continuing] showers
 12. And give you increase in wealth and children and provide for you gardens and provide for you rivers.
 13. What is [the matter] with you that you do not attribute to AlIOEh [due] grandeur
 1633N´ú: (The Prophet) Noah.
 1634Refusing to look or listen.

S´rah 71 – N´ú JuzŒ 29
 593
 14. While He has created you in stages?1635
 15. Do you not consider how AlIOEh has created seven heavens in layers1636
 16. And made the moon therein a [reflected] light and made the sun a burning lamp?
 17. And AlIOEh has caused you to grow from the earth a [progressive] growth.
 18. Then He will return you into it and extract you [another] extraction.
 19. And AlIOEh has made for you the earth an expanse
 20. That you may follow therein roads of passage.' "
 21. Noah said, "My Lord, indeed they have disobeyed me and followed him whose wealth and children will not increase him except in loss.
 22. And they conspired an immense conspiracy
 23. And said, 'Never leave your gods and never leave Wadd or SuwOEŒ or Yagh´th and YaŒ´q and Nasr.'1637
 24. And already they have misled many. And, [my Lord], do not increase the wrongdoers except in error."
 25. Because of their sins they were drowned and put into the Fire, and they found not for themselves besides AlIOEh [any] helpers.
 26. And Noah said, "My Lord, do not leave upon the earth from among the disbelievers an inhabitant.
 27. Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever.
 28. My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction."
 1635i.e., in various progressive states and conditions. See 22:5 and 23:12-14.
 1636See footnote to 67:3.
 1637These were the names of specific idols named after pious men of earlier generations.
 S´rah 72 – al-Jinn JuzŒ 29
 594
 S´rah al-Jinn1638
 BismillIOEhir-RaúmOEEnir-Raúeem

1. Say, [O Muáammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing QuróEn [i.e., recitation].
 2. It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.
 3. And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son
 4. And that our foolish one [i.e., Iblees]1639 has been saying about AlIOEh an excessive transgression.
 5. And we had thought that mankind and the jinn would never speak about AlIOEh a lie.
 6. And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden [i.e., sin].
 7. And they had thought, as you thought, that AlIOEh would never send anyone [as a messenger].
 8. And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames.
 9. And we used to sit therein in positions for hearing,1640 but whoever listens now will find a burning flame lying in wait for him.
 10. And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course.
 1638Al-Jinn: The Jinn, a species of beings created by AlIOEh from fire.
 1639A plural form may also be understood, i.e., "the foolish ones among us."
 1640Before the prophethood of Muáammad (·) the jinn used to collect information by eavesdropping on the angels and then pass it on to fortunetellers and soothsayers.
 S ´rah 72 – al-Jinn Juzó 29 595
 11. And among us are the righteous, and among us are [others] not so; we were [of] divided ways.1641
 12. And we have become certain that we will never cause failure to AlIOEh upon earth, nor can we escape Him by flight.

13. And when we heard the guidance [i.e., the QuróEn], we believed in it. And whoever believes in his Lord will not fear deprivation or burden.1642
 14. And among us are Muslims [in submission to AlIOEh], and among us are the unjust.1643 And whoever has become Muslim – those have sought out the right course.
 15. But as for the unjust, they will be, for Hell, firewood.'
 16. And [AlIOEh revealed] that if they had remained straight on the way, We would have given them abundant rain [i.e., provision]
 17. So We might test them therein. And whoever turns away from the remembrance of his Lord1644 He will put into arduous punishment.
 18. And [He revealed] that the masjids1645 are for AlIOEh, so do not invoke with AlIOEh anyone.
 19. And that when the Servant [i.e., Prophet] of AlIOEh stood up supplicating Him, they almost became about him a compacted mass."1646
 20. Say, [O Muáammad], "I only invoke my Lord and do not associate with Him anyone."
 1641In opinion, belief and religious practice.
 1642In regard to his account in the Hereafter. Nothing of his good will be diminished, nor will the evil of another be placed upon him.
 1643i.e., those who deviate from the truth and act tyrannically.
 1644i.e., refuses obedience to Him.
 1645The term "masjid " here includes every place of worship or the earth in general.
 1646Crowding on top of each other in the manner of locusts in order to hear him (·). "They" may refer to the jinn or to the disbelievers among the Arabs.
 S ´rah 72 – al-Jinn Juzó 29 596
 21. Say, "Indeed, I do not possess for you [the power of] harm or right direction."
 22. Say, "Indeed, there will never protect me from AlIOEh anyone [if I should disobey], nor will I find in other than Him a refuge.
 23. But [I have for you] only notification from AlIOEh, and His

messages." And whoever disobeys AlIOEh and His Messenger – then indeed, for him is the fire of Hell; they will abide therein forever.
 24. [The disbelievers continue] until, when they see that which they are promised, then they will know who is weaker in helpers and less in number.
 25. Say, "I do not know if what you are promised is near or if my Lord will grant for it a [long] period."
 26. [He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone
 27. Except whom He has approved of messengers, and indeed, He sends before him [i.e., each messenger] and behind him observers1647
 28. That he [i.e., Muáammad (·)] may know1648 that they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has enumerated all things in number.
 1647Guardian angels to protect the messenger and the message.
 1648This phrase may also be read: "So He [i.e., AlIOEh] may make evident."
 S ´rah 73 – al-Muzzammil Juzó 29 597
 S´rah al-Muzzammil1649
 BismilloEhir-RaúmOEnir-Raúeem
 1. O you who wraps himself [in clothing],1650
 2. Arise [to pray] the night, except for a little –
 3. Half of it – or subtract from it a little
 4. Or add to it, and recite the QuróEn with measured recitation.
 5. Indeed, We will cast upon you a heavy word.1651
 6. Indeed, the hours of the night are more effective for concurrence [of heart and tongue]1652 and more suitable for words.1653
 7. Indeed, for you by day is prolonged occupation.
 8. And remember the name of your Lord and devote yourself to Him with [complete] devotion.
 9. [He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs.1654
 10. And be patient over what they say and avoid them with gracious avoidance.
 11. And leave Me with [the matter of] the deniers, those of ease

[in life], and allow them respite a little.

12. Indeed, with Us [for them] are shackles and burning fire

13. And food that chokes and a painful punishment –

1649Al-Muzzammil: The One Who Wraps Himself (in clothing).

1650AlloEh (subúEnahu wa taóEIOE) addresses the Prophet (·), who was asleep, wrapped in his garments.

1651i.e., the revelation, which when descending on the Prophet (·) bore

down upon him with a great weight. Another meaning is "important ordinances."

1652Another accepted interpretation of the same words is "Indeed, arising at night is more difficult...," meaning that it will only be done by sincere believers and not others.

1653i.e., for recitation of the QuróEn and for hearing and understanding it.

1654i.e., trust in AlloEh and rely upon Him.

S´rah 73 – al-Muzzammil Juzó 29 598

14. On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down.

15. Indeed, We have sent to you a Messenger as a witness upon you just as We sent to Pharaoh a messenger.

16. But Pharaoh disobeyed the messenger, so We seized him with a ruinous seizure.

17. Then how can you fear, if you disbelieve, a Day that will make the children white-haired?1655
18. The heaven will break apart therefrom;1656 ever is His promise fulfilled.

19. Indeed, this is a reminder, so whoever wills may take to his Lord a way.

20. Indeed, your Lord knows, [O Muáammad], that you stand [in prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And AlloEh determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it1657 and has turned to you in forgiveness, so recite what is easy [for you] of the QuróEn. He has known that there will be among you those who are ill and

others traveling throughout the land seeking [something] of the bounty of AlloEh and others fighting for the cause of AlloEh. So recite what is easy from it and establish prayer and give zakOEh and loan AlloEh a goodly loan.1658 And whatever good you put forward for yourselves – you will find it with AlloEh. It is better and greater in reward. And seek forgiveness of AlloEh. Indeed, AlloEh is Forgiving and Merciful.

1655Another meaning is "How can you avoid [punishment]" on such a Day?

1656From the terror of that Day.

1657AlloEh has known that if they were to continue in such long periods of

worship each night, the people would be caused much hardship.

1658In the form of charities and contributions to His cause.

S´rah 74 – al-Muddaththir Juzó 29 599

S´rah al-Muddaththir1659 BismilloEhir-RaúmOEnir-Raúeem

1. O you who covers himself [with a garment],1660

2. Arise and warn

3. And your Lord glorify

4. And your clothing purify

5. And uncleanliness1661 avoid

6. And do not confer favor to acquire more1662

7. But for your Lord be patient.

8. And when the trumpet is blown,

9. That Day will be a difficult day

10. For the disbelievers – not easy.
11. Leave Me with the one I created alone1663

12. And to whom I granted extensive wealth

13. And children present [with him]

14. And spread [everything] before him, easing [his life].

15. Then he desires that I should add more.

16. No! Indeed, he has been toward Our verses obstinate.

17. I will cover him with arduous torment.

18. Indeed, he thought and deliberated.1664

1659Al-Muddaththir: The One Who Covers Himself (with a garment).

1660Referring to the Prophet (·).

1661Specifically, idols or generally, bad conduct and morals.

1662An alternative meaning is "Do not consider any favor you have conferred

to be great."

1663i.e., without wealth or children. The reference is to al-Waleed bin al-Mugheerah, who after inclining toward the QuróEn, denied it publicly in order to win the approval of the Quraysh.

1664About what he would say concerning the QuróEn and how he might discredit the Prophet (·).

S´rah 74 – al-Muddaththir Juzó 29 600

19. So may he be destroyed [for] how he deliberated.

20. Then may he be destroyed [for] how he deliberated.

21. Then he considered [again];

22. Then he frowned and scowled;

23. Then he turned back and was arrogant

24. And said, "This is not but magic imitated [from others].

25. This is not but the word of a human being."

26. I will drive him into Saqar.1665

27. And what can make you know what is Saqar?

28. It lets nothing remain and leaves nothing [unburned],

29. Altering [i.e., blackening] the skins.

30. Over it are nineteen [angels].

31. And We have not made the keepers of the Fire except angels.

And We have not made their number except as a trial for those

who disbelieve – that those who were given the Scripture will

be convinced and those who have believed will increase in

faith and those who were given the Scripture and the believers

will not doubt and that those in whose hearts is disease [i.e.,

hypocrisy] and the disbelievers will say, "What does AlloEh

intend by this as an example?"

Thus does AlloEh leave astray whom He wills and guides whom

He wills. And none knows the soldiers of your Lord except

Him. And it [i.e., mention of the Fire] is not but a reminder to humanity.

32. No! By the moon

33. And [by] the night when it departs

34. And [by] the morning when it brightens,

35. Indeed, it [i.e., the Fire] is of the greatest [afflictions]

36. As a warning to humanity –

1665 One of the proper names of Hell.
S'rah 74 - al-Muddaththir Juz' 29
 601
 37. To whoever wills among you to proceed 1666 or stay behind.
 38. Every soul, for what it has earned, will be retained 1667
 39. Except the companions of the right, 1668
 40. [Who will be] in gardens, questioning each other
 41. About the criminals,
 42. [And asking them], "What put you into Saqar?"
 43. They will say, "We were not of those who prayed,
 44. Nor did we used to feed the poor.
 45. And we used to enter into vain discourse with those who engaged [in it],
 46. And we used to deny the Day of Recompense
 47. Until there came to us the certainty [i.e., death]."
 48. So there will not benefit them the intercession of [any] intercessors.
 49. Then what is [the matter] with them that they are, from the reminder, turning away
 50. As if they were alarmed donkeys
 51. Fleeing from a lion?
 52. Rather, every person among them desires that he 1669 would be
 given scriptures spread about. 1670
 53. No! But they do not fear the Hereafter.
 54. No! Indeed, it [i.e., the Qur'ān] is a reminder
 55. Then whoever wills will remember it.
 56. And they will not remember except that Alloh wills. He is worthy of fear and adequate for [granting] forgiveness.
 1666 To righteousness by acceptance of the warning.
 1667 i.e., subject or held responsible.
 1668 i.e., the righteous who receive their records in their right hands.
 1669 Instead of Mu'ammad ().
 1670 i.e., made public. Much of their refusal of his message was due to envy
 and jealousy of the Prophet ().
S'rah 75 - al-Qiy'Emah Juz' 29
 602
S'rah al-Qiy'Emah 1671
Bismill'ehir-Ra'um'Enir-Ra'ueem

1. I swear by the Day of Resurrection
 2. And I swear by the reproaching soul 1672 [to the certainty of resurrection].
 3. Does man think that We will not assemble his bones?
 4. Yes. [We are] Able [even] to proportion his fingertips.
 5. But man desires to continue in sin. 1673
 6. He asks, "When is the Day of Resurrection?"
 7. So when vision is dazzled
 8. And the moon darkens
 9. And the sun and the moon are joined,
 10. Man will say on that Day, "Where is the [place of] escape?"
 11. No! There is no refuge.
 12. To your Lord, that Day, is the [place of] permanence.
 13. Man will be informed that Day of what he sent ahead 1674 and kept back. 1675
 14. Rather, man, against himself, will be a witness, 1676
 15. Even if he presents his excuses.
 16. Move not your tongue with it, [O Mu'ammad], to hasten with it [i.e., recitation of the Qur'ān].
 1671 Al-Qiy'Emah: The Resurrection.
 1672 i.e., that of the believer, which blames him when he falls into sin or error.
 1673 Literally, "to sin ahead of him." This refers to the disbeliever, who denies the Day of Account.
 1674 i.e., his deeds, which await him in the Hereafter.
 1675 i.e., that which he did not do or which he delayed.
 1676 As described in 36:65 and 41:20-23.
S'rah 75 - al-Qiy'Emah Juz' 29
 603
 17. Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.
 18. So when We have recited it [through Gabriel], then follow its recitation.
 19. Then upon Us is its clarification [to you].
 20. No! But you [i.e., mankind] love the immediate
 21. And leave [i.e., neglect] the Hereafter.
 22. [Some] faces, that Day, will be radiant,
 23. Looking at their Lord. 1677
 24. And [some] faces, that Day, will be contorted,

25. Expecting that there will be done to them [something] backbreaking.
 26. No! When it [i.e., the soul] has reached the collar bones 1678
 27. And it is said, "Who will cure [him]?"
 28. And he [i.e., the dying one] is certain that it is the [time of] separation
 29. And the leg is wound about the leg, 1679
 30. To your Lord, that Day, will be the procession. 1680
 31. And he [i.e., the disbeliever] had not believed, nor had he prayed.
 32. But [instead], he denied and turned away.
 33. And then he went to his people, swaggering [in pride].
 34. Woe to you, and woe!
 35. Then woe to you, and woe!
 36. Does man think that he will be left neglected? 1681
 1677 The people of Paradise will actually see their Creator in the Hereafter.
 1678 At the time it is about to leave the body when one is on the verge of death.
 1679 From the difficulties the person faces at death or his sudden awareness of the realities of both this world and the Hereafter. It may also refer to his shrouding after death.
 1680 Literally, "driving" or "herding" or "the place to which one is driven."
 1681 i.e., to no end, without responsibility, or without being returned to the Creator for judgement.
S'rah 75 - al-Qiy'Emah Juz' 29
 604
 37. Had he not been a sperm from semen emitted?
 38. Then he was a clinging clot, and [Alloh] created [his form] and proportioned [him]
 39. And made of him two mates, the male and the female.
 40. Is not that [Creator] Able to give life to the dead?
S'rah 76 - al-Ins'En Juz' 29
 605
S'rah al-Ins'En 1682
Bismill'ehir-Ra'um'Enir-Ra'ueem
 1. Has there [not] come upon man a period of time when he was not a thing [even] mentioned?
 2. Indeed, We created man from a sperm-drop mixture 1683 that We may try him; and We made him hearing and seeing.

3. Indeed, We guided him to the way, be he grateful or be he ungrateful.
 4. Indeed, We have prepared for the disbelievers chains and shackles and a blaze.
 5. Indeed, the righteous will drink from a cup [of wine] whose mixture is of KOEf ʿr, 1684
 6. A spring of which the [righteous] servants of ALIOEh will drink; they will make it gush forth in force [and abundance].
 7. They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.
 8. And they give food in spite of love for it 1685 to the needy, the orphan, and the captive,
 9. [Saying], "We feed you only for the countenance [i.e., approval] of ALIOEh. We wish not from you reward or gratitude.
 10. Indeed, We fear from our Lord a Day austere and distressful."
 11. So ALIOEh will protect them from the evil of that Day and give them radiance and happiness
 12. And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments].
 1682Al-InsOEh: Man. Also entitled S ʿrah ad-Dahr (Time).
 1683i.e., a combination of the male and female substance, within the womb.
 1684A sweet-smelling spring in Paradise.
 1685The meaning here may also be "out of love for Him," i.e., ALIOEh
 (subúOEhah wa taóOEIOE).
 S ʿrah 76 – al-InsOEh Juz 29 606
 13. [They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold.
 14. And near above them are its shades, and its [fruit] to be picked will be lowered in compliance.
 15. And there will be circulated among them vessels of silver and cups having been [created] clear [as glass],
 16. Clear glasses [made] from silver of which they have determined the measure.
 17. And they will be given to drink a cup [of wine] whose mixture is of ginger
 18. [From] a fountain within it [i.e., Paradise] named Salsabeel.
 19. There will circulate among them young boys made eternal.

When you see them, you would think them [as beautiful as] scattered pearls.
 20. And when you look there [in Paradise], you will see pleasure and great dominion.
 21. Upon them [i.e., the inhabitants] will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink.
 22. [And it will be said], "Indeed, this is for you a reward, and your effort has been appreciated."
 23. Indeed, it is We who have sent down to you, [O Muáammad], the QuróOEh progressively.
 24. So be patient for the decision of your Lord and do not obey from among them a sinner or ungrateful [disbeliever].
 25. And mention the name of your Lord [in prayer] morning and evening
 26. And during the night prostrate to Him and exalt [i.e., praise] Him a long [part of the] night.
 27. Indeed, these [disbelievers] love the immediate and leave behind them 1686 a grave Day. 1686i.e., neglect. The meaning may also be "leave ahead of them."
 S ʿrah 76 – al-InsOEh Juz 29 607
 28. We have created them and strengthened their forms, and when We will, We can change their likenesses with [complete] alteration.
 29. Indeed, this is a reminder, so he who wills may take to his Lord a way.
 30. And you do not will except that ALIOEh wills. Indeed, ALIOEh is ever Knowing and Wise.
 31. He admits whom He wills into His mercy; but the wrongdoers – He has prepared for them a painful punishment.
 S ʿrah 77 – al-MursalOEh Juz 29 608
 S ʿrah al-MursalOEh 1687
 BismillOEh-rah-RaúOEh-rah-RaúOEh
 1. By those [winds] sent forth in gusts
 2. And the winds that blow violently
 3. And [by] the winds that spread [clouds]
 4. And those [angels] who bring criterion 1688
 5. And those [angels] who deliver a message
 6. As justification or warning,

7. Indeed, what you are promised is to occur.
 8. So when the stars are obliterated
 9. And when the heaven is opened
 10. And when the mountains are blown away
 11. And when the messengers' time has come... 1689
 12. For what Day was it postponed? 1690
 13. For the Day of Judgement.
 14. And what can make you know what is the Day of Judgement?
 15. Woe, 1691 that Day, to the deniers.
 16. Did We not destroy the former peoples?
 17. Then We will follow them with the later ones.
 18. Thus do We deal with the criminals.
 1687Al-MursalOEh: Those Sent Forth.
 1688To ALIOEh's human messengers.
 1689i.e., when they are gathered to witness concerning their nations. The sentence's conclusion is understood to be "...the promised judgement will then take place."
 1690"It" may refer to either the aforementioned occurrences collectively or to the testimony of the messengers.
 1691i.e., death and destruction.
 S ʿrah 77 – al-MursalOEh Juz 29 609
 19. Woe, that Day, to the deniers.
 20. Did We not create you from a liquid disdained?
 21. And We placed it in a firm lodging [i.e., the womb]
 22. For a known extent.
 23. And We determined [it], and excellent [are We] to determine.
 24. Woe, that Day, to the deniers.
 25. Have We not made the earth a container
 26. Of the living and the dead?
 27. And We placed therein lofty, firmly set mountains and have given you to drink sweet water.
 28. Woe, that Day, to the deniers.
 29. [They will be told], "Proceed to that which you used to deny."
 30. Proceed to a shadow [of smoke] having three columns
 31. [But having] no cool shade and availing not against the flame."
 32. Indeed, it throws sparks [as huge] as a fortress,
 33. As if they were yellowish [black] camels.
 34. Woe, that Day, to the deniers.

35. This is a Day they will not speak,
 36. Nor will it be permitted for them to make an excuse.
 37. Woe, that Day, to the deniers.
 38. This is the Day of Judgement; We will have assembled you and the former peoples.
 39. So if you have a plan, then plan against Me.
 40. Woe, that Day, to the deniers.
 41. Indeed, the righteous will be among shades and springs
 42. And fruits from whatever they desire,
 43. [Being told], "Eat and drink in satisfaction for what you used to do."
 44. Indeed, We thus reward the doers of good.
S'rah 77 – al-MursalOEt JuzÖ 29 610
 45. Woe, that Day, to the deniers.
 46. [O disbelievers], eat and enjoy yourselves a little; indeed, you are criminals.
 47. Woe, that Day, to the deniers.
 48. And when it is said to them, "Bow [in prayer]," they do not bow.
 49. Woe, that Day, to the deniers.
 50. Then in what statement after it [i.e., the QurÖOEEn] will they believe?
S'rah 78 – an-NabaÖ JuzÖ 30 611
S'rah an-NabaÖ1692
BismillOEhir-RaúmoEnir-Raúeem
 1. About what are they asking one another?
 2. About the great news1693 –
 3. That over which they are in disagreement.
 4. No! They are going to know.
 5. Then, no! They are going to know.
 6. Have We not made the earth a resting place?
 7. And the mountains as stakes?1694
 8. And We created you in pairs
 9. And made your sleep [a means for] rest
 10. And made the night as clothing1695
 11. And made the day for livelihood
 12. And constructed above you seven strong [heavens]
 13. And made [therein] a burning lamp
 14. And sent down, from the rain clouds, pouring water
 15. That We may bring forth thereby grain and vegetation
 16. And gardens of entwined growth.

17. Indeed, the Day of Judgement is an appointed time –
 18. The Day the Horn is blown and you will come forth in multitudes
 19. And the heaven is opened and will become gateways
 20. And the mountains are removed and will be [but] a mirage.
 21. Indeed, Hell has been lying in wait
1692An-NabaÖ: The News (or Happening).
1693i.e., the Resurrection.
1694To stabilize the land and balance the earth.
1695Covering and concealing you in its darkness.
S'rah 78 – an-NabaÖ JuzÖ 30 612
 22. For the transgressors, a place of return,
 23. In which they will remain for ages [unending].
 24. They will not taste therein [any] coolness or drink
 25. Except scalding water and [foul] purulence –
 26. An appropriate recompense.1696
 27. Indeed, they were not expecting an account
 28. And denied Our verses with [emphatic] denial.
 29. But all things We have enumerated in writing.
 30. "So taste [the penalty], and never will We increase you except in torment."1697
 31. Indeed, for the righteous is attainment1698 –
 32. Gardens and grapevines
 33. And full-breasted [companions] of equal age
 34. And a full cup.1699
 35. No ill speech will they hear therein or any falsehood –
 36. [As] reward from your Lord, [a generous] gift [made due by] account,1700
 37. [From] the Lord of the heavens and the earth and whatever is between them, the Most Merciful. They possess not from Him [authority for] speech.1701
 38. The Day that the Spirit [i.e., Gabriel] and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is correct.
1696In proportion to and comparable with their crimes.
1697This announcement will be made to the companions of Hell.
1698Of security, success and reward, including escape and safety from Hell.

1699Of wine which is delicious and does not intoxicate.
 1700i.e., as a result of both their own righteous deeds and the limitless generosity of AlloeEh (subúOEEnahu wa taÖOEIOE). Another meaning is "a gift calculated [to be adequate]."
1701None of AlloeEh's creatures can plead with Him on the Day of Judgement except by His permission.
S'rah 78 – an-NabaÖ JuzÖ 30 613
 39. That is the True [i.e., certain] Day; so he who wills may take to his Lord a [way off] return.1702
 40. Indeed, We have warned you of a near punishment on the Day when a man will observe what his hands have put forth1703 and the disbeliever will say, "Oh, I wish that I were dust!"
 1702i.e., a direct route through correct beliefs and righteous deeds.
 1703i.e., the deeds he did in this world, which await him in the Hereafter.
S'rah 79 – an-NOEziÖOEt JuzÖ 30 614
S'rah an-NOEziÖOEt1704
BismillOEhir-RaúmoEnir-Raúeem
 1. By those [angels] who extract with violence1705
 2. And [by] those who remove with ease1706
 3. And [by] those who glide [as if] swimming1707
 4. And those who race each other in a race1708
 5. And those who arrange [each] matter,1709
 6. On the Day the blast [of the Horn] will convulse [creation],
 7. There will follow it the subsequent [one].
 8. Hearts,1710 that Day, will tremble,
 9. Their eyes1711 humbled.
 10. They are [presently] saying, "Will we indeed be returned to [our] former state [of life]?"
 11. Even if we should be decayed bones?"1712
 12. They say, "That, then, would be a losing return."1713
 13. Indeed, it will be but one shout,
 14. And suddenly they will be [alert] upon the earth's surface.
 15. Has there reached you the story of Moses? –
 16. When his Lord called to him in the sacred valley of SuwOE,
1704An-NOEziÖOEt: The Extractors.

1705i.e., those who tear out the souls of those destined for Hell.
 1706i.e., those angels who ease out the souls of those destined for Paradise.
 1707Speeding to execute ALIOEh's commands.
 1708Racing to deliver the souls of the believers to Paradise.
 1709According to ALIOEh's decree.
 1710Those of the disbelievers who denied the Resurrection.
 1711Those of the disbelievers.
 1712The disbelievers say this in ridicule of the warning.
 1713i.e., "If that were so, we would not be able to escape punishment."
 S´rah 79 – an-NOEziÔOEJuzÔ 30 615
 17. "Go to Pharaoh. Indeed, he has transgressed.
 18. And say to him, 'Would you [be willing to] purify yourself
 19. And let me guide you to your Lord so you would fear [Him]?' "
 20. And he showed him the greatest sign,1714
 21. But he [i.e., Pharaoh] denied and disobeyed.
 22. Then he turned his back, striving [i.e., plotting].1715
 23. And he gathered [his people] and called out
 24. And said, "I am your most exalted lord."
 25. So ALIOEh seized him in exemplary punishment for the last and the first [transgression].1716
 26. Indeed in that is a lesson [i.e., warning] for whoever would fear [ALIOEh].
 27. Are you a more difficult creation or is the heaven? He [i.e., ALIOEh] constructed it.
 28. He raised its ceiling and proportioned it.
 29. And He darkened its night and extracted its brightness.1717
 30. And after that He spread the earth.
 31. He extracted from it its water and its pasture,
 32. And the mountains He set firmly
 33. As enjoyment [i.e., provision] for you and your grazing livestock.
 34. But when there comes the greatest Overwhelming Calamity1718 –
 35. The Day when man will remember that for which he strove,
 36. And Hellfire will be exposed for [all] those who see –

1714i.e., the miracle of his staff becoming a great snake.
 1715An alternative meaning is "running [from the snake]."
 1716i.e., for Pharaoh's setting himself up as a deity and for his previous oppression of the people and denial of Moses.
 1717i.e., created the day from within the surrounding darkness.
 1718i.e., the Day of Resurrection.
 S´rah 79 – an-NOEziÔOEJuzÔ 30 616
 37. So as for he who transgressed
 38. And preferred the life of the world,
 39. Then indeed, Hellfire will be [his] refuge.
 40. But as for he who feared the position of his Lord1719 and prevented the soul from [unlawful] inclination,
 41. Then indeed, Paradise will be [his] refuge.
 42. They ask you, [O Muáammad], about the Hour: when is its arrival?1720
 43. In what [position] are you that you should mention it?1721
 44. To your Lord is its finality.1722
 45. You are only a warner for those who fear it.
 46. It will be, on the Day they see it,1723 as though they had not remained [in the world] except for an afternoon or a morning thereof.
 1719See footnote to 55:46.
 1720Literally, "resting" or "establishment."
 1721Meaning that Muáammad (·) had no knowledge of it, so how could he inform them?
 1722i.e., its destination and termination. And to Him belongs ultimate knowledge of it.
 1723i.e., the Hour, the Resurrection.
 S´rah 80 – ÔAbasa JuzÔ 30 617
 S´rah ÔAbasa1724
 BismilloEhir-RaúmoEnir-Raúeem
 1. He [i.e., the Prophet (·)] frowned and turned away
 2. Because there came to him the blind man,1725 [interrupting].
 3. But what would make you perceive, [O Muáammad], that perhaps he might be purified1726
 4. Or be reminded and the remembrance would benefit him?
 5. As for he who thinks himself without need,1727
 6. To him you give attention.

7. And not upon you [is any blame] if he will not be purified.1728
 8. But as for he who came to you striving [for knowledge]
 9. While he fears [ALIOEh],
 10. From him you are distracted.
 11. No! Indeed, they [i.e., these verses] are a reminder;
 12. So whoever wills may remember it.1729
 13. [It is recorded] in honored sheets,
 14. Exalted and purified,
 15. [Carried] by the hands of messenger-angels,
 16. Noble and dutiful.
 17. Destroyed [i.e., cursed] is man;1730 how disbelieving is he.
 1724ÔAbasa: He Frowned.
 1725ÔAbdulloEh, the son of Umm Makt´m.
 1726As a result of what he learns from you.
 1727i.e., without need of faith or need of ALIOEh (subúOEEnahu wa taÔOEIOE). Here it is in reference to a certain influential member of the Quraysh whom the Prophet (·) had hoped to bring to IsIOEm.
 1728The Prophet (·) was responsible only for conveying the message, not for ultimate guidance.
 1729The revelation. Or "Him," i.e., ALIOEh (subúOEEnahu wa taÔOEIOE).
 1730i.e., those who deny ALIOEh's message.
 S´rah 80 – ÔAbasa JuzÔ 30 618
 18. From what thing [i.e., substance] did He create him?
 19. From a sperm-drop He created him and destined for him;1731
 20. Then He eased the way for him;1732
 21. Then He causes his death and provides a grave for him.1733
 22. Then when He wills, He will resurrect him.
 23. No! He [i.e., man] has not yet accomplished what He commanded him.
 24. Then let mankind look at his food –
 25. How We poured down water in torrents,
 26. Then We broke open the earth, splitting [it with sprouts],
 27. And caused to grow within it grain
 28. And grapes and herbage
 29. And olive and palm trees
 30. And gardens of dense shrubbery
 31. And fruit and grass –

32. [As] enjoyment [i.e., provision] for you and your grazing livestock.
 33. But when there comes the Deafening Blast¹⁷³⁴
 34. On the Day a man will flee from his brother
 35. And his mother and his father
 36. And his wife and his children,
 37. For every man, that Day, will be a matter adequate for him.¹⁷³⁵
 1731His proportions, provisions, life span, etc.
 1732Into this world (i.e., his birth). It may also refer to life itself, which has been made easier by AlLOEh's guidance.
 1733To conceal his decaying body.
 1734The piercing blast of the Horn which signals resurrection.
 A §-êOEkhkhah is also a name for the Day of Resurrection.
 1735i.e., to occupy him. He will be concerned only with himself, thus forgetting all others.
 S´rah 80 – ÔAbasa JuzÔ 30 619
 38. [Some] faces, that Day, will be bright –
 39. Laughing, rejoicing at good news.
 40. And [other] faces, that Day, will have upon them dust.
 41. Blackness will cover them.
 42. Those are the disbelievers, the wicked ones.
 S´rah 81 – at-Takweer JuzÔ 30 620
 S´rah at-Takweer¹⁷³⁶
 BismillOEhir-RaúmOEnir-Raúeem
 1. When the sun is wrapped up [in darkness]
 2. And when the stars fall, dispersing,
 3. And when the mountains are removed
 4. And when full-term she-camels¹⁷³⁷ are neglected
 5. And when the wild beasts are gathered
 6. And when the seas are filled with flame¹⁷³⁸
 7. And when the souls are paired¹⁷³⁹
 8. And when the girl [who was] buried alive is asked
 9. For what sin she was killed
 10. And when the pages¹⁷⁴⁰ are spread [i.e., made public]
 11. And when the sky is stripped away
 12. And when Hellfire is set ablaze

13. And when Paradise is brought near,
 14. A soul will [then] know what it has brought [with it].¹⁷⁴¹
 15. So I swear by the retreating stars –
 16. Those that run [their courses] and disappear [i.e., set] –
 17. And by the night as it closes in¹⁷⁴²
 18. And by the dawn when it breathes [i.e., stirs]
 1736At-Takweer: The Wrapping.
 1737Those ten months pregnant and nearing delivery. This verse alludes to distraction from the most valued of possessions.
 1738Or "when the seas have overflowed [into each other]."
 1739With another like soul. It can also mean "joined" (with their groups or sects).
 1740On which are recorded the deeds of all people.
 1741i.e., all of one's deeds from worldly life, which have accompanied the soul to the Hereafter.
 1742An alternative meaning is "as it departs."
 S´rah 81 – at-Takweer JuzÔ 30 621
 19. [That] indeed, it [i.e., the QurÔOEn] is a word [conveyed by] a noble messenger [i.e., Gabriel]
 20. [Who is] possessed of power and with the Owner of the Throne, secure [in position],
 21. Obeyed there [in the heavens] and trustworthy.
 22. And your companion [i.e., Prophet Muúammad (·)] is not [at all] mad.¹⁷⁴³
 23. And he has already seen him [i.e., Gabriel] in the clear horizon.¹⁷⁴⁴
 24. And he [i.e., Muúammad (·)] is not a withholder of [knowledge of] the unseen.¹⁷⁴⁵
 25. And it [i.e., the QurÔOEn] is not the word of a devil, expelled [from the heavens].
 26. So where are you going?¹⁷⁴⁶
 27. It is not except a reminder to the worlds
 28. For whoever wills among you to take a right course.
 29. And you do not will except that AlLOEh wills – Lord of the worlds.
 1743Literally, "possessed by jinn."
 1744i.e., the eastern horizon, where the sun rises. See footnote to 53:6.

1745Prophet Muúammad (·) did not withhold that knowledge of the unseen which AlLOEh had revealed to him in the QurÔOEn.
 1746In your denial of the QurÔOEn and in your accusations against the Prophet (·). The meaning is essentially "Surely, you have strayed far from AlLOEh's path."
 S´rah 82 – a1-Infi<OEr JuzÔ 30 622
 S´rah a1-Infi<OEr¹⁷⁴⁷
 BismillOEhir-RaúmOEnir-Raúeem
 1. When the sky breaks apart
 2. And when the stars fall, scattering,
 3. And when the seas are erupted
 4. And when the [contents of] graves are scattered [i.e., exposed],
 5. A soul will [then] know what it has put forth and kept back.
 6. O mankind, what has deceived you concerning your Lord, the Generous,
 7. Who created you, proportioned you, and balanced you?
 8. In whatever form He willed has He assembled you.
 9. No! But you deny the Recompense.
 10. And indeed, [appointed] over you are keepers,¹⁷⁴⁸
 11. Noble and recording;
 12. They know whatever you do.
 13. Indeed, the righteous will be in pleasure,
 14. And indeed, the wicked will be in Hellfire.
 15. They will [enter to] burn therein on the Day of Recompense,
 16. And never therefrom will they be absent.
 17. And what can make you know what is the Day of Recompense?
 18. Then, what can make you know what is the Day of Recompense?
 19. It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with AlLOEh.
 1747Al-Infi<OEr: The Breaking Apart.
 1748Angels who preserve the deeds of men in records.
 S´rah 83 – a1-Mu<affifeen JuzÔ 30 623
 S´rah a1-Mu<affifeen¹⁷⁴⁹
 BismillOEhir-RaúmOEnir-Raúeem
 1. Woe to those who give less [than due],¹⁷⁵⁰
 2. Who, when they take a measure from people, take in full.

3. But if they give by measure or by weight to them, they cause loss.
 4. Do they not think that they will be resurrected
 5. For a tremendous Day -
 6. The Day when mankind will stand before the Lord of the worlds?
 7. No! Indeed, the record of the wicked is in sijjeen.
 8. And what can make you know what is sijjeen?
 9. It is [their destination1751 recorded in] a register inscribed.
 10. Woe, that Day, to the deniers,
 11. Who deny the Day of Recompense.
 12. And none deny it except every sinful transgressor.
 13. When Our verses are recited to him, he says, "Legends of the former peoples."
 14. No! Rather, the stain has covered their hearts of that which they were earning.1752
 15. No! Indeed, from their Lord, that Day, they will be partitioned.1753
 16. Then indeed, they will [enter and] burn in Hellfire.
 17. Then it will be said [to them], "This is what you used to deny."
 18. No! Indeed, the record of the righteous is in ʕilliyy ʿn.
 1749Al-Muʿaffifeen: Those Who Give Less.
 1750i.e., those who cheat people by giving them less than what they paid for when weighing or measuring - an amount so little as to hardly be noticed.
 1751The lowest depths of Hell.
 1752i.e., their sins.
 1753i.e., they will not be able to see Him.
 S ʿrah 83 - a1-Muʿaffifeen Juz 30
 624
 19. And what can make you know what is ʕilliyy ʿn?
 20. It is [their destination1754 recorded in] a register inscribed
 21. Which is witnessed by those brought near [to AlLOEh].
 22. Indeed, the righteous will be in pleasure
 23. On adorned couches, observing.
 24. You will recognize in their faces the radiance of pleasure.
 25. They will be given to drink [pure] wine1755 [which was] sealed.
 26. The last of it1756 is musk. So for this let the competitors compete.

27. And its mixture is of Tasneem,1757
 28. A spring from which those near [to AlLOEh] drink.
 29. Indeed, those who committed crimes used to laugh at those who believed.
 30. And when they passed by them, they would exchange derisive glances.
 31. And when they returned to their people, they would return jesting.
 32. And when they saw them, they would say, "Indeed, those are truly lost."
 33. But they had not been sent as guardians over them.
 34. So Today1758 those who believed are laughing at the disbelievers,
 35. On adorned couches, observing.
 36. Have the disbelievers [not] been rewarded [this Day] for what they used to do?
 1754The highest elevations of Paradise.
 1755Which is delicious and does not intoxicate.
 1756i.e., its lingering odor.
 1757The highest spring in Paradise and the most favored drink of its inhabitants.
 1758On the Day of Judgement.
 S ʿrah 84 - a1-InshiqOEQ Juz 30
 625
 S ʿrah al-InshiqOEQ1759
 BismillOEhir-RaúmOEEnir-Raúeem
 1. When the sky has split [open]
 2. And has listened [i.e., responded]1760 to its Lord and was obligated [to do so]
 3. And when the earth has been extended1761
 4. And has cast out that within it1762 and relinquished [it]
 5. And has listened [i.e., responded] to its Lord and was obligated [to do so] -
 6. O mankind, indeed you are laboring toward your Lord with [great] exertion1763 and will meet it.1764
 7. Then as for he who is given his record in his right hand,
 8. He will be judged with an easy account
 9. And return to his people in happiness.
 10. But as for he who is given his record behind his back,
 11. He will cry out for destruction
 12. And [enter to] burn in a Blaze.

13. Indeed, he had [once] been among his people in happiness;
 14. Indeed, he had thought he would never return [to AlLOEh].
 15. But yes! Indeed, his Lord was ever, of him, Seeing.
 1759Al-InshiqOEQ: The Splitting.
 1760It will have heard AlLOEh's command and will have inclined immediately to compliance and willing obedience.
 1761i.e., stretched flat and spread out.
 1762Of the dead and all else buried therein.
 1763i.e., striving throughout your life until you meet your Lord, hastening toward death.
 1764i.e., you will find all that you intended and accomplished awaiting you in the Hereafter. Another meaning is "And will meet Him [i.e., your Lord]" and be recompensed in full by Him.
 S ʿrah 84 - a1-InshiqOEQ Juz 30
 626
 16. So I swear by the twilight glow
 17. And [by] the night and what it envelops
 18. And [by] the moon when it becomes full
 19. [That] you will surely embark upon [i.e., experience] state after state.1765
 20. So what is [the matter] with them [that] they do not believe,
 21. And when the QurŖOEEn is recited to them, they do not prostrate [to AlLOEh]?
 22. But those who have disbelieved deny,
 23. And AlLOEh is most knowing of what they keep within themselves.
 24. So give them tidings of a painful punishment,
 25. Except for those who believe and do righteous deeds. For them is a reward uninterrupted.
 1765i.e., various stages, both in this life and in the Hereafter.
 S ʿrah 85 - a1-Bur ʿj Juz 30
 627
 S ʿrah al-Bur ʿj1766
 BismillOEhir-RaúmOEEnir-Raúeem
 1. By the sky containing great stars
 2. And [by] the promised Day
 3. And [by] the witness and what is witnessed,
 4. Destroyed [i.e., cursed] were the companions of the trench1767
 5. [Containing] the fire full of fuel,
 6. When they were sitting near it

7. And they, to what they were doing against the believers, were witnesses.1768
 8. And they resented them not except because they believed in ALLOEh, the Exalted in Might, the Praiseworthy,
 9. To whom belongs the dominion of the heavens and the earth. And ALLOEh, over all things, is Witness.
 10. Indeed, those who have tortured1769 the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.
 11. Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.
 1766Al-Bur ʿj: The Great Stars. Also explained as "the planets" or their "high positions in the heaven."
 1767Or "May they be destroyed" or "cursed." The "companions of the trench" (or ditch) were agents of a tyrannical king who refused to allow his people to believe in ALLOEh. Their evil deed in obedience to their ruler earned for them the curse of ALLOEh (subúOEnahu wa taóOEIOE).
 1768After casting the believers into a trench filled with fire, they sat at its edge, watching them burn to death. This event occurred before the time of Prophet Muáammad (·).
 1769Or, in this instance, the literal meaning of "burned" is also appropriate.
 S ʿrah 85 – a1-Bur ʿj JuzŌ 30 628
 12. Indeed, the assault [i.e., vengeance] of your Lord is severe.
 13. Indeed, it is He who originates [creation] and repeats.
 14. And He is the Forgiving, the Affectionate,
 15. Honorable Owner of the Throne,
 16. Effector of what He intends.
 17. Has there reached you the story of the soldiers –
 18. [Those of] Pharaoh and Tham ʿd?
 19. But they who disbelieve are in [persistent] denial,
 20. While ALLOEh encompasses them from behind.1770

21. But this is an honored QurŌŌEn
 22. [Inscribed] in a Preserved Slate.
 1770See footnote to 2:19.
 S ʿrah 86 – a<ŌEriq JuzŌ 30 629
 S'rah a<ŌEriq1771
 BismillŌEhir-RaúmŌEnir-Raúeem
 1. By the sky and the night comer –
 2. And what can make you know what is the night comer?
 3. It is the piercing star1772 –
 4. There is no soul but that it has over it a protector.
 5. So let man observe from what he was created.
 6. He was created from a fluid, ejected,
 7. Emerging from between the backbone and the ribs.
 8. Indeed, He [i.e., ALLOEh], to return him [to life], is Able.
 9. The Day when secrets will be put on trial,1773
 10. Then he [i.e., man] will have no power or any helper.
 11. By the sky which returns [rain]
 12. And [by] the earth which cracks open,1774
 13. Indeed, it [i.e., the QurŌŌEn] is a decisive statement,
 14. And it is not amusement.
 15. Indeed, they are planning a plan,
 16. But I am planning a plan.
 17. So allow time for the disbelievers. Leave them awhile.1775
 1771A<ŌEriq: That Which Comes at Night.
 1772Whose light pierces through the darkness.
 1773i.e., exposed, examined and judged.
 1774With the growth of plants.
 1775i.e., Do not be in haste for revenge, for you will see what will become of them.
 S ʿrah 87 – al-AŌIOE JuzŌ 30 630
 S'rah al-AŌIOE1776
 BismillŌEhir-RaúmŌEnir-Raúeem
 1. Exalt the name of your Lord, the Most High,
 2. Who created and proportioned
 3. And who destined and [then] guided
 4. And who brings out the pasture
 5. And [then] makes it black stubble.
 6. We will make you recite, [O Muáammad], and you will not forget,

7. Except what ALLOEh should will. Indeed, He knows what is declared and what is hidden.
 8. And We will ease you toward ease.1777
 9. So remind, if the reminder should benefit;1778
 10. He who fears [ALLOEh] will be reminded.
 11. But the wretched one will avoid it –
 12. [He] who will [enter and] burn in the greatest Fire,
 13. Neither dying therein nor living.
 14. He has certainly succeeded who purifies himself
 15. And mentions the name of his Lord and prays.
 16. But you prefer the worldly life,
 17. While the Hereafter is better and more enduring.
 18. Indeed, this is in the former scriptures,
 19. The scriptures of Abraham and Moses.
 1776Al-AŌIOE: The Most High.
 1777To the path of ALLOEh's religion, which is easy and natural, or toward Paradise, by giving opportunities for righteous deeds.
 1778i.e., wherever it will be heard and understood.
 S ʿrah 88 – al-GhŌEshiyah JuzŌ 30 631
 S'rah al-GhŌEshiyah1779
 BismillŌEhir-RaúmŌEnir-Raúeem
 1. Has there reached you the report of the Overwhelming [event]?
 2. [Some] faces, that Day, will be humbled,
 3. Working [hard] and exhausted.1780
 4. They will [enter to] burn in an intensely hot Fire.
 5. They will be given drink from a boiling spring.
 6. For them there will be no food except from a poisonous, thorny plant
 7. Which neither nourishes nor avails against hunger.
 8. [Other] faces, that Day, will show pleasure.
 9. With their effort [they are] satisfied
 10. In an elevated garden,
 11. Wherein they will hear no unsuitable speech.1781
 12. Within it is a flowing spring.
 13. Within it are couches raised high
 14. And cups put in place
 15. And cushions lined up
 16. And carpets spread around.

17. Then do they not look at the camels – how they are created?
 18. And at the sky – how it is raised?
 19. And at the mountains – how they are erected?
 1779Al-GhOeshiyah: The Overwhelming, one of the names of the Resurrection.
 1780Another accepted meaning is "They were working hard and exhausted,"
 i.e., doing deeds during worldly life which did not benefit them since they were not accompanied by faith or done for the acceptance of ALLOEh (subúOEnahu wa taÔOEIOE).
 1781i.e., any insult, falsehood, immorality, idle or vain talk, etc.
 S ´rah 88 – al-GhOeshiyah JuzÔ 30
 632
 20. And at the earth – how it is spread out?
 21. So remind, [O Muúammad]; you are only a reminder.
 22. You are not over them a controller.
 23. However, he who turns away and disbelieves –
 24. Then ALLOEh will punish him with the greatest punishment.
 25. Indeed, to Us is their return.
 26. Then indeed, upon Us is their account.
 S ´rah 89 – al-Fajr JuzÔ 30
 633
 S´rah al-Fajr1782
 BismilloEhir-RaúmOEnir-Raúeem
 1. By the dawn
 2. And [by] ten nights1783
 3. And [by] the even [number] and the odd
 4. And [by] the night when it passes,
 5. Is there [not] in [all] that an oath [sufficient] for one of perception?1784
 6. Have you not considered how your Lord dealt with ÓAad –
 7. [With] Iram1785 – who had lofty pillars,1786
 8. The likes of whom had never been created in the land?
 9. And [with] Tham ´d, who carved out the rocks in the valley?
 10. And [with] Pharaoh, owner of the stakes?1787 –
 11. [All of] whom oppressed within the lands
 12. And increased therein the corruption.
 13. So your Lord poured upon them a scourge of punishment.
 14. Indeed, your Lord is in observation.

15. And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me."1788
 16. But when He tries him and restricts his provision, he says, "My Lord has humiliated me."
 1782Al-Fajr: The Dawn.
 1783Usually interpreted as the first ten nights of the month of Dhul-íjjah.
 1784Based upon the following verses, what has been sworn to by ALLOEh is that He will certainly punish the disbelievers.
 1785Another name for the first people of ÓAad, to whom Prophet H ´d was sent.
 1786Supporting their tents or buildings.
 1787By which he tortured people.
 1788He is proud rather than grateful, attributing the favor to his own merit.
 S ´rah 89 – al-Fajr JuzÔ 30
 634
 17. No!1789 But you do not honor the orphan
 18. And you do not encourage one another to feed the poor.
 19. And you consume inheritance, devouring [it] altogether,1790
 20. And you love wealth with immense love.
 21. No! When the earth has been leveled – pounded and crushed –
 22. And your Lord has come1791 and the angels, rank upon rank,
 23. And brought [within view], that Day, is Hell – that Day, man will remember, but how [i.e., what good] to him will be the remembrance?
 24. He will say, "Oh, I wish I had sent ahead [some good] for my life."1792
 25. So on that Day, none will punish [as severely] as His punishment,
 26. And none will bind [as severely] as His binding [of the evildoers].
 27. [To the righteous it will be said], "O reassured soul,
 28. Return to your Lord, well-pleased and pleasing [to Him],
 29. And enter among My [righteous] servants
 30. And enter My Paradise."
 1789It is not like you imagine. Rather, ALLOEh tries people through prosperity and hardship and rewards both gratitude and patience with honor in the Hereafter.

1790Not caring whether it is lawful or unlawful.
 1791To pass judgement. See footnote to 2:19.
 1792The everlasting life of the Hereafter.
 S ´rah 90 – al-Balad JuzÔ 30
 635
 S´rah al-Balad1793
 BismilloEhir-RaúmOEnir-Raúeem
 1. I swear by this city [i.e., Makkah] –
 2. And you, [O Muúammad], are free of restriction in this city –
 3. And [by] the father1794 and that which was born [of him],
 4. We have certainly created man into hardship.
 5. Does he think that never will anyone overcome him?
 6. He says, "I have spent wealth in abundance."
 7. Does he think that no one has seen him?
 8. Have We not made for him two eyes?
 9. And a tongue and two lips?
 10. And have shown him the two ways?1795
 11. But he has not broken through the difficult pass.1796
 12. And what can make you know what is [breaking through] the difficult pass?
 13. It is the freeing of a slave
 14. Or feeding on a day of severe hunger
 15. An orphan of near relationship
 16. Or a needy person in misery
 17. And then being among those who believed and advised one another to patience and advised one another to compassion.
 18. Those are the companions of the right.1797
 1793Al-Balad: The City.
 1794Said to be Adam (upon him be peace).
 1795Of good and evil.
 1796i.e., the steep incline or obstacle. In other words, he has not spent in the cause of ALLOEh but only boasts of spending in front of others.
 1797Or "the companions of good fortune," i.e., those who receive their records in their right hands and proceed to Paradise.
 S ´rah 90 – al-Balad JuzÔ 30
 636
 19. But they who disbelieved in Our signs – those are the companions of the left.1798
 20. Over them will be fire closed in.1799

1798Or "the companions of ill fortune," i.e., those who receive their records in their left hands and proceed to Hell.

1799The cover over Hell will be sealed and locked, containing its fire and its inhabitants.

S´rah 91 – ash-Shams JuzÖ 30 637

S´rah ash-Shams1800

BismilloEhir-RaúmOEnir-Raúeem

1. By the sun and its brightness

2. And [by] the moon when it follows it

3. And [by] the day when it displays it1801

4. And [by] the night when it covers [i.e., conceals] it

5. And [by] the sky and He who constructed it

6. And [by] the earth and He who spread it

7. And [by] the soul and He who proportioned it1802

8. And inspired it [with discernment of] its wickedness and its

righteousness,

9. He has succeeded who purifies it,

10. And he has failed who instills it [with corruption].

11. Tham´d denied [their prophet] by reason of their transgression,

12. When the most wretched of them was sent forth.1803

13. And the messenger of AlIOEh [i.e., ¨OElíú] said to them, "[Do not harm] the she-camel of AlIOEh or [prevent her from] her drink."

14. But they denied him and hamstrung1804 her. So their Lord brought down upon them destruction for their sin and made it

equal [upon all of them].

15. And He does not fear the consequence thereof.1805

1800Ash-Shams: The Sun.

1801The earth. Also interpreted as the sun. The same applies to the following verse.

1802i.e., balanced and refined it, creating in it sound tendencies and consciousness.

1803To hamstring the she-camel which had been sent by AlIOEh as a sign to them.

1804And then killed.

1805AlIOEh is not asked about what He does, but His servants will be asked.

See 21:23.

S´rah 92 – al-Layl JuzÖ 30

638

S´rah al-Layl1806

BismilloEhir-RaúmOEnir-Raúeem

1. By the night when it covers1807

2. And [by] the day when it appears

3. And [by] He who created the male and female,

4. Indeed, your efforts are diverse.

5. As for he who gives and fears AlIOEh

6. And believes in the best [reward],

7. We will ease him toward ease.

8. But as for he who withholds and considers himself free of need

9. And denies the best [reward],

10. We will ease him toward difficulty.

11. And what will his wealth avail him when he falls?1808

12. Indeed, [incumbent] upon Us is guidance.

13. And indeed, to Us belongs the Hereafter and the first [life].

14. So I have warned you of a Fire which is blazing.

15. None will [enter to] burn therein except the most wretched one

16. Who had denied and turned away.

17. But the righteous one will avoid it –

18. [He] who gives [from] his wealth to purify himself

19. And not [giving] for anyone who has [done him] a favor to be rewarded1809

20. But only seeking the countenance of his Lord, Most High.

21. And he is going to be satisfied.

1806Al-Layl: The Night.

1807With darkness.

1808i.e., when he dies or is destroyed. It can also mean when he falls into the Hellfire.

1809i.e., without intending reciprocation for some benefit to himself.

S´rah 93 – adh-DhuúOE JuzÖ 30 639

S´rah adh-DhuúOE 1810

BismilloEhir-RaúmOEnir-Raúeem

1. By the morning brightness

2. And [by] the night when it covers with darkness,1811

3. Your Lord has not taken leave of you, [O Muáammad], nor has He detested [you].

4. And the Hereafter is better for you than the first [life].

5. And your Lord is going to give you, and you will be satisfied.

6. Did He not find you an orphan and give [you] refuge?

7. And He found you lost and guided [you],

8. And He found you poor and made [you] self-sufficient.

9. So as for the orphan, do not oppress [him].

10. And as for the petitioner,1812 do not repel [him].

11. But as for the favor of your Lord, report [it].

1810Adh-DhuúOE: The Morning Brightness, i.e., the brightness or heat of the sun.

1811And becomes still.

1812Anyone who seeks aid or knowledge.

S´rah 94 – ash-Sharú JuzÖ 30 640

S´rah ash-Sharú1813

BismilloEhir-RaúmOEnir-Raúeem

1. Did We not expand for you, [O Muáammad], your breast?1814

2. And We removed from you your burden1815

3. Which had weighed upon your back

4. And raised high for you your repute.

5. For indeed, with hardship [will be] ease [i.e., relief].

6. Indeed, with hardship [will be] ease.

7. So when you have finished [your duties], then stand up [for worship].

8. And to your Lord direct [your] longing.

1813Ash-Sharú or al-InshirOEh: Expansion.

1814i.e., enlighten, assure and gladden your heart with guidance.

1815By forgiving any errors which you may have committed previously or might commit consequently.

"Burden" can also refer to the anxiety

experienced by the Prophet (·) at the beginning of his mission.

S´rah 95 – at-Teen JuzÖ 30 641

S´rah at-Teen1816

BismilloEhir-RaúmOEnir-Raúeem

1. By the fig and the olive1817

2. And [by] Mount Sinai

3. And [by] this secure city [i.e., Makkah],

4. We have certainly created man in the best of stature;1818

5. Then We return him to the lowest of the low,1819

6. Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.

7. So what yet causes you to deny the Recompense?1820

8. Is not AlIOEh the most just of judges?

1816At-Teen: The Fig.
 1817Referring to the places known for their production, i.e., Damascus and Jerusalem, respectively. It could also refer to the fig and olive trees or to the fruits themselves.
 1818i.e., upright, symmetrical, and balanced in form and nature.
 1819This can refer to the depths of Hell, to decrepit old age or to immorality.
 1820More literally, "What makes you lie concerning it?"
 S´rah 96 – al-ÔAlaq JuzÖ 30 642
 S´rah al-ÔAlaq1821
 BismilloEhir-RaúmOEnir-Raúeem
 1. Recite in the name of your Lord who created –
 2. Created man from a clinging substance.
 3. Recite, and your Lord is the most Generous –
 4. Who taught by the pen –
 5. Taught man that which he knew not.
 6. No! [But] indeed, man transgresses
 7. Because he sees himself self-sufficient.
 8. Indeed, to your Lord is the return.
 9. Have you seen the one who forbids
 10. A servant when he prays?
 11. Have you seen if he is upon guidance
 12. Or enjoins righteousness?
 13. Have you seen if he denies and turns away –
 14. Does he not know that AlIOEh sees?
 15. No! If he does not desist, We will surely drag him by the forelock1822 –
 16. A lying, sinning forelock.
 17. Then let him call his associates;
 18. We will call the angels of Hell.1823
 19. No! Do not obey him. But prostrate and draw near [to AlIOEh].
 1821Al-ÔAlaq: The Clinging (or Suspended) Substance. The s´rah has also been called IqraÖ, meaning "recite" or "read."
 1822It may also mean "slap him" or "blacken his face at the forelock."
 1823Those who push the wicked into the Fire.
 S´rah 97 – al-Qadr JuzÖ 30 643
 S´rah al-Qadr1824

BismilloEhir-RaúmOEnir-Raúeem
 1. Indeed, We sent it [i.e., the QurÖOEn] down during the Night of Decree.
 2. And what can make you know what is the Night of Decree?
 3. The Night of Decree is better than a thousand months.
 4. The angels and the Spirit [i.e., Gabriel] descend therein by permission of their Lord for every matter.1825
 5. Peace it is1826 until the emergence of dawn.
 1824Al-Qadr: Decree or Destiny. Other meanings are "precise measurement [i.e., amount or extent]," "value," "gravity" or "greatness."
 1825They bring down the decree for everything destined to occur in the coming year.
 1826Upon the believers.
 S´rah 98 – al-Bayyinah JuzÖ 30 644
 S´rah al-Bayyinah1827
 BismilloEhir-RaúmOEnir-Raúeem
 1. Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief]1828 until there came to them clear evidence –
 2. A Messenger from AlIOEh, reciting purified1829 scriptures
 3. Within which are correct writings [i.e., rulings and laws].
 4. Nor did those who were given the Scripture become divided1830 until after there had come to them clear evidence.
 5. And they were not commanded except to worship AlIOEh, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakOEh. And that is the correct religion.
 6. Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.
 7. Indeed, they who have believed and done righteous deeds – those are the best of creatures.
 8. Their reward with AlIOEh will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, AlIOEh being pleased with them and they with Him. That is for whoever has feared his Lord.
 1827Al-Bayyinah: Clear Evidence.
 1828i.e., from their erroneous beliefs and superstitions.

1829i.e., containing no falsehood.
 1830Into sects and denominations.
 S´rah 99 – az-Zalzalah JuzÖ 30 645
 S´rah az-Zalzalah1831
 BismilloEhir-RaúmOEnir-Raúeem
 1. When the earth is shaken with its [final] earthquake
 2. And the earth discharges its burdens1832
 3. And man says,1833 "What is [wrong] with it?" –
 4. That Day, it will report its news
 5. Because your Lord has inspired [i.e., commanded] it.
 6. That Day, the people will depart1834 separated [into categories] to be shown [the result of] their deeds.
 7. So whoever does an atom's weight1835 of good will see it,
 8. And whoever does an atom's weight of evil will see it.
 1831Az-Zalzalah: The Earthquake.
 1832See verse 84:4.
 1833In terror and amazement.
 1834From the place of judgement to their final abode. Another interpretation is "emerge separately" (from the graves).
 1835Or "the weight of a small ant."
 S´rah 100 – al-ÔAadiyOEt JuzÖ 30
 S´rah al-ÔAadiyOEt1836
 BismilloEhir-RaúmOEnir-Raúeem
 1. By the racers, panting,1837 2. And the producers of sparks [when] striking1838 3. And the chargers at dawn,1839 4. Stirring up thereby [clouds of] dust,5. Arriving thereby in the center1840 collectively,6. Indeed mankind, to his Lord, is ungrateful. 7. And indeed, he is to that a witness.1841 8. And indeed he is, in love of wealth, intense.9. But does he not know that when the contents of the graves are scattered10. And that within the breasts is obtained,1842 11. Indeed, their Lord with them, that Day, is [fully] Acquainted.
 1836Al-ÔAadiyOEt: The Racers.
 1837i.e., the horses of those fighting for AlIOEh's cause as they race to attack the enemy.
 1838Their hoofs while galloping over rocky terrain.
 1839While the enemy is unaware.
 1840i.e., penetrating into the enemy ranks during a surprise attack.

1841Through his speech and his actions.
 1842i.e., when all secrets are made known.
 S´rah 101 – al-QOEriÔah JuzÔ 30
 S´rah al-QOEriÔah1843
 BismilloEhir-RaúmOEnir-Raúeem1. The Striking Calamity – 2. What is the Striking Calamity?3. And what can make you know what is the Striking Calamity?4. It is the Day when people will be like moths, dispersed,1844 5. And the mountains will be like wool, fluffed up.1845 6. Then as for one whose scales are heavy [with good deeds],7. He will be in a pleasant life.8. But as for one whose scales are light,9. His refuge1846 will be an abyss.1847 10. And what can make you know what that is?11. It is a Fire, intensely hot.
 1843Al-QOEriÔah: That Which Strikes or The Sudden Calamity, another name for the Resurrection.
 1844The people will be as such after having been expelled from their graves.
 1845i.e., beginning to disintegrate.
 1846Literally, "mother" (a man's original refuge), which will envelop him as in an embrace.
 1847i.e., the pit of Hellfire.
 S´rah 102 – at-TakOEthur JuzÔ 30
 S´rah at-TakOEthur1848
 BismilloEhir-RaúmOEnir-Raúeem 1. Competition in [worldly] increase diverts you 2. Until you visit the graveyards.1849 3. No! You are going to know.4. Then, no! You are going to know.5. No! If you only knew with knowledge of certainty...1850 6. You will surely see the Hellfire.7. Then you will surely see it with the eye of certainty.1851 8. Then you will surely be asked that Day about pleasure.1852
 1848At-TakOEthur: Competition in Increase.
 1849i.e., remain in them temporarily, meaning until the Day of Resurrection.
 1850The conclusion of this verse is estimated to be "...you would not have been distracted from preparing for the Hereafter."
 1851i.e., with actual eyesight.
 1852i.e., the comforts of worldly life and whether you were grateful to AlLOEh for His blessings.
 S´rah 103 – al-ÔA §r JuzÔ 30

S´rah al-ÔA§r1853 BismilloEhir-RaúmOEnir-Raúeem1. By time,1854 2. Indeed, mankind is in loss,3. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience. 1853Al-ÔA §r: Time.
 1854An oath in which AlLOEh swears by time throughout the ages.
 S´rah 104 – al-Humazah JuzÔ 30
 S´rah al-Humazah1855
 BismilloEhir-RaúmOEnir-Raúeem1. Woe to every scorner and mocker 2. Who collects wealth and [continuously] counts it.1856 3. He thinks that his wealth will make him immortal.4. No! He will surely be thrown into the Crusher.1857 5. And what can make you know what is the Crusher?6. It is the fire of AlLOEh, [eternally] fueled.7. Which mounts directed at the hearts.1858 8. Indeed, it [i.e., Hellfire] will be closed down upon them9. In extended columns.1859
 1855Al-Humazah: The Scornor.
 1856Rather than spending in the way of AlLOEh.
 1857i.e., Hellfire, which crushes and destroys all that enters it.
 1858Covering them and penetrating them.
 1859Interpreted to be either columns of fire or columns of iron to which are chained the inmates of Hell.
 S´rah 105 – al-F¥l JuzÔ 30
 S´rah al-F¥l1860
 BismilloEhir-RaúmOEnir-Raúeem 1. Have you not considered, [O Muúammad], how your Lord dealt with the companions of the elephant?1861 2. Did He not make their plan into misguidance?1862 3. And He sent against them birds in flocks,4. Striking them with stones of hard clay, 5. And He made them like eaten straw.1863
 1860Al-F¥l: The Elephant.
 1861i.e., the army under the command of Abrahah al-Ashram which was accompanied by a huge elephant and came with the intention of destroying the KaÔbah at Makkah.
 1862Causing them to perish.
 1863i.e., husks which have been chewed by cattle. This event took place in the year of the Prophet's birth.
 S´rah 106 – Quraysh JuzÔ 30
 S´rah Quraysh1864

BismilloEhir-RaúmOEnir-Raúeem 1. For the accustomed security of the Quraysh1865 – 2. Their accustomed security [in] the caravan of winter and summer1866 – 3. Let them worship the Lord of this House,1867 4. Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear. 1864Quraysh: (The tribe of) Quraysh.
 1865i.e., the honor and reputation AlLOEh had given them as guardians of the Holy KaÔbah, which allowed them to travel without fear of being harmed.
 1866i.e., the trading caravans that traveled south in winter and north in summer.
 1867i.e., the KaÔbah.
 S´rah 107 – al-MOEÔ´n JuzÔ 30
 S´rah al-MOEÔ´n1868
 BismilloEhir-RaúmOEnir-Raúeem1. Have you seen the one who denies the Recompense?2. For that is the one who drives away the orphan3. And does not encourage the feeding of the poor.4. So woe to those who pray5. [But] who are heedless of their prayer1869 – 6. Those who make show [of their deeds]7. And withhold [simple] assistance.
 1868Al-MOEÔ´n: Assistance.
 1869i.e., the hypocrites who are unconcerned if they miss prayers when no one sees them.
 S´rah 108 – al-Kawthar JuzÔ 30
 S´rah al-Kawthar1870
 BismilloEhir-RaúmOEnir-Raúeem1. Indeed, We have granted you, [O Muúammad], al-Kawthar.2. So pray to your Lord and sacrifice [to Him alone].3. Indeed, your enemy is the one cut off.1871
 1870Al-Kawthar: Literally, "the most abundant good." Also, a river in Paradise.
 1871From all good in this world and the Hereafter.
 S´rah 109 – al-KOEfir´n JuzÔ 30
 S´rah al-KOEfir´n1872
 BismilloEhir-RaúmOEnir-Raúeem1. Say, "O disbelievers,2. I do not worship what you worship.3. Nor are you worshippers of what I worship.4. Nor will I be a worshipper of what you worship.5. Nor will you be worshippers of what I worship.6. For you is your religion, and for me is my religion."

1872Al-KOEfir ʿn: The Disbelievers. The Prophet (ﷺ) mentioned that this s ʿrah is disassociation from shirk (worship of anything other than AlLOEh) for him who recites it. (Narrated by Aúmad, Ab ʿDOEw ʿd and at-Tirmidh ʿ - úasan.)

S ʿrah 110 - an-Na §r JuzŌ 30 S'rah an-Na§r1873 BismilloEhir-RaúmoEnir-Raúeem 1. When the victory of AlLOEh has come and the conquest,1874 2. And you see the people entering into the religion of AlLOEh in multitudes,3. Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance. 1873An-Na §r: Victory. 1874The conquest of Makkah. S ʿrah 111 - al-Masad JuzŌ 30 S'rah al-Masad1875 BismilloEhir-RaúmoEnir-Raúeem 1. May the hands of Ab ʿ Lahab be ruined, and ruined is he.1876 2. His wealth will not avail him or that which he gained. 3. He will [enter to] burn in a Fire of [blazing] flame 4. And his wife [as well] - the carrier of firewood.1877 5. Around her neck is a rope of [twisted] fiber. 1875Al-Masad: Fiber. This s ʿrah is also known as al-Lahab (Flame). 1876Ab ʿ Lahab (the Prophet's uncle), who was an enemy of IsLOEm. 1877She used to put thorns in the Prophet's path and slander him (ﷺ). The word "firewood" was used by the Arabs to allude to slander and backbiting. S ʿrah 112 - al-IkhLOE § JuzŌ 30 S'rah al-IkhLOE§1878 BismilloEhir-RaúmoEnir-Raúeem 1. Say, "He is AlLOEh, [who is] One,1879 2. AlLOEh, the Eternal Refuge.1880 3. He neither begets nor is born,4. Nor is there to Him any equivalent."

1878Al-IkhLOE §: Purification, i.e., the purification of faith - the s ʿrah's theme. In narrations by al-BukhOEr ʿ and Aúmad, the Prophet (ﷺ) described this s ʿrah as being equivalent to one third of the QurŌEn. 1879i.e., single, unique and indivisible.

1880i.e., the one sought in times of difficulty and need, the one depended upon by all existence. S ʿrah 113 - al-Falaq JuzŌ 30 S'rah al-Falaq1881 BismilloEhir-RaúmoEnir-Raúeem 1. Say, "I seek refuge in the Lord of daybreak 2. From the evil of that which He created 3. And from the evil of darkness when it settles 4. And from the evil of the blowers in knots1882 5. And from the evil of an envier when he envies."

1881Al-Falaq: Daybreak. This and the following s ʿrah were revealed together and are recited when seeking AlLOEh's protection from all kinds of evil. 1882i.e., those who practice magic. S ʿrah 114 - an-NOEs JuzŌ 30 S'rah an-NOEs1883 BismilloEhir-RaúmoEnir-Raúeem 1. Say, "I seek refuge in the Lord of mankind,2. The Sovereign of mankind,3. The God of mankind,4. From the evil of the retreating whisperer1884 -5. Who whispers [evil] into the breasts of mankind -6. From among the jinn and mankind."1885 1883An-NOEs: People or Mankind. 1884i.e., a devil who makes evil suggestions to man but disappears when one remembers AlLOEh.1885Evil prompters may be from men as well as from jinn.

EXPLANATION OF ISLAM BY

FAISAL FAHIM: Allah has promised to keep The Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't, surrender to your lord (the only way of peace& heaven). Quran is word of god & it has the information of past, present& future. God reveled to Prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some. But still Quran is 1 great source of information from God.

Do Muslims worship the Mecca? No Muslims bow towards the direction of mecca & worship only 1 God Allah. While praying in a mosque if Muslims will not have a direction they will end up praying facing or towards each

other .The Quran & Prophet Muhammad taught us to bow towards the direction of mecca while we only pray & worship Allah. And it's also important for the unity of Muslims.

THE QURAN PROVES WATER CAME FROM ROCKS FROM THE SPACE (by FAISAL)

Scientists don't know for sure. Perhaps the most popular theory says that, shortly after the Earth formed, millions of asteroids and comets, saturated in water, slammed into the planet, releasing their payloads to form Earth's oceans . Scientists are working hard to understand more about what our planet was like billions of years ago, and each new piece of information moves us closer to understanding how Earth's oceans, lakes and rivers came to exist. But the quran already has the answer because the quran is more superior than science & it's the only 100% true book of God's words. Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do. 2:74 al-Baqarah Verse: 74 AL-QURAN.

On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, "Purity is half of iman (faith). 'Al-hamdu lillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin." It was related by Muslim.

God definition By Faisal: God does not born or die. Who has no beginning or end. Does not need to become human, animal or insect to understand his creation. He is the creator who knows what he has created. He is the most wise. So, he knows everything. He feeds everyone, but he doesn't need to eat or sleep or use toilet. True God is the creator who

is not part of the creation. So, he has no father, mother, wife or children. He's above all & unique. There's none like him & he's only one, who has no partner & no gender. So, he's the creator of all creation & not part of his or any creation. That is the definition of one true God in Islam which is Allah. Allah has created the humans in a pair of male & female to worship him & in different colors, languages, countries to respect & recognize each other. Tv, watch, computer, phone everything has a purpose. Purpose of us is not just only to eat, poo, have sex & sleep. Purpose of life is to obey & worship the creator because humans are the most superior of creation & our purpose is to serve god by praising & praying. No1 is superior whether you are black or white, arab or non arab, male or female. For god everyone is equal. Islam is the only religion that is against racism. Allah is the most just & God judges you by your heart only not by your looks. Islam is an accurate, just & peaceful religion of 1 god creator lord Allah.

In Quran, It says "If you kill one human being it's as if you have killed the entire of humanity. And if you save one human being. It's as you saved the entire of humanity". So, for killing you go to hell, for saving you go to heaven. There was no suicide bombers in the time of prophet Mohammad. Islam believes God created the first humans were Adam & Eve without any father & mother. The devil made them eat a fruit that was told by God to not to eat.

And they got poo, but, they were not allowed to poo in heaven. You can eat everything in heaven & you won't get poo & it's a unholy thing you get it when you eat foods on earth & the forbidden fruit that was in heaven. So, as punishment God sent them to earth. Adam & Eve were married & having sex for married couples is not sin in Islam. All humans are children of Adam & Eve. In

Islam from Adam to Moses, to Jesus to Mohammad God sent all of them as messengers prophets & humans to spread the true religion. Because God created Adam & Eve without any father & mother. It means true creator can create everything in any way he wants

to, for example If he says something to happen It'll just happen. The same way he made Adam & Eve without being their father & mother plus also having no father & mother. He has the wisdom & power of over everything. Similarity of creating Adam a slight differently he created prophet Jesus as one of the mightiest messengers of God with having just mother without any father. Because God can do anything God can create humans without father & mother as well as having a mother but no father. That's the true miracle & it can only be done by one true creator. And that's the believe of Islam that the true God is Allah who has no partner, no parents, no children, no wife, doesn't born or die, has no image because there's none like him, does not eat but feeds everyone & does not sleep. In Islam the name of prophet Jesus is Isa. And Jesus/Isa did everything with the power of Allah (God). God gave him the power to do it. Who created Jesus as a messenger of God.

Similarly he created Adam, Moses, Abraham, Noah, Isa as Jesus, Mohammad as messengers of peace & Islam towards humanity. And God can't be part of creation. If it's part of creation then it's not the creator or God or Allah. Even in Bible it says Jesus put his head on the floor as Muslims put their head on the floor for praying. 80% of Quran matches with Science & other 20% of Quran the Science does not have the answers because they haven't discovered or improved that much. For example Quran talks

about heaven, hell, & there are aliens. Science has no answer for everything but Quran has all the answers since last 1400 years even when Science had no answers. In the Bible it talks about Prophet Noah & the story goes something like this that the

Prophet received a message from God that there would be a flood all over the world. So, he built a big boat & he took some people & a pair of every animals. According to Science there was not a flood which happened all over the world but it happened in a particular part of earth. Quran also tells it

happened in a particular part of the world. Quran also talks about humans are partly formed from father & partly formed from mother. And today Science agrees with it. So, if some one reads Quran & do a scientific research it'll help to understand

what the truth is & what is fiction. Bible says, the world is flat & circle. Scientifically it's not true. A coin is also flat & circle. Quran tells the original shape of earth. Science can't prove any error in Quran but tells errors on Bible. Don't believe it! Do your own research & believe what's logical. Don't ask people but do your own research so, you can believe in true God the creator of all creation but not a creation. Islam also teaches black cumin cures so many diseases without any side effects. The ultimate goal of saitan (Devil) is to take humans towards hell & shirk. Shirk means to associate or include someone with God. True God has no partner, can't compare him with any creation because he has created the creation, how can he be part of what he created? Remember true religion should have all the answers Of humanity & should not have any missing links. Islam believes Quran is 100% words of one creator God Allah. People might think there are 2 types of Muslims Shia & Sunni. But they both have same book Quran. And in Quran there is no Sunni or Shia. Islam is one religion & Quran is the

only one book Of God in Islam. The followers of Islam & Quran are called Muslims. No Muslim is a Muslim unless he beliefs Adam, Moses, Abraham, Jesus, Noah, Mohammad were all messengers of

one God Allah. No Muslim is a good Muslim unless he's a good human being. Islam teaches to live peacefully with people of every religion, race, color, language & nationalities. So we should understand, respect& live peacefully with each other. In the last 100 years to now Islam is the fastest growing religion in the world. That's why some governments & Medias create lies & misconceptions about Islam. Remember, true religion is the one that answers all the questions of humanity. Science can't prove any error in Quran. And true book of God can't have any errors. Muslims believe Torah & Bible were books of God but they have been changed by humans. So, Quran is the last & final book of God. Quran is only one book but you can find it in all languages. Any one who believes in God should do research on Science, Quran & Bible. Fact is stranger then fiction. The book of God should have all the answers for humanity with no errors & word of God can't have errors!

Question: **Does Quran mention that Prophet Muhammad is the last prophet?** Muhammad is not the father of any of your men, but [he is] the messenger of God and seal(last,finish,end,final) of the prophets and God has the knowledge of everything. (Quran 33:40)

Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:

prophet Muhammad (pbuh) mentioned by name in the old testament: Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:"Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem.""His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.""In the Hebrew language im is added for respect. Similarly im is added after the name of Prophet Muhammad (pbuh) to make it Muhammadim. In English translation they have even translated the name of Prophet Muhammad (pbuh) as "altogether lovely", but in the Old Testament in Hebrew, the name of Prophet Muhammad (pbuh) is yet present.It's majestic plural noun like Elohim which refers to 1 God only.so Muhammadim also refers to 1 Muhammad even though im can refer also to be plural.(Edited by Faisal)

Was prophet Jesus punished for other peoples sins:No,it was his enemy whose look was turned into the look & face of Jesus.Jesus was taken alive to heaven by God.Jesus will come back and will die on this earth as a human & messenger of Allah.from Adam to Moses to Jesus to Mohammad god sent all of them as messengers & they were all muslims.God is the most just .He never does unjust.Every one will be punished for their own sins.God will never punish Jesus or anyone for the sins of others because that's unjust & common sence.God is the most merciful he will forgive whoever he wishes to. But the sinner will have to ask for forgiveness ,beg for it & promise god to not to repeat it again & god will forgive. Pray to god:god you love

forgiveness,you are the forgiver I'm a sinner so please forgive me. people judge people .Allah judges you by your heart.

Quran is not a copy of anything & there is no evidence to say such. Statements in Quran are against torah & bible.Torah & bible has so many errors. & according to science 80%of Quran matches with science & other 20%of Quran science doesn't have answers maybe it will take couple of hundred years to find out for science. According to historians original bible doesn't exist anymore. According to Islam torah&bible were books of Allah but humans have destroyed their originality. So Quran is the last & final word of god Allah & Muhammad is the last&final messenger of Allah. Quran is not copy of anything and its 100% word of god in Islam. According to science torah & bibles statements have errors & Qurans statements are accurate & word of god is accurate.

QUESTION: WHY WOMEN CAN'T HAVE 4 HUSBANDS?

Answer: If a man has 4 wives & they have a child there would be 1 father & that's the husband only. If a woman has 4 husbands & she gives birth it would be confusing to know who is father out of 4. But now with DNA test you can find out. And suddenly all 4 wives want to be a mom. They can go to 1 husband make love, wait couple of more months & finally give birth of their child. In the same time 4 husbands want to have their own baby with 1 wife & only she can give birth the husbands can't give birth & they don't want their baby in a test tube or other women to give birth except their own married wife. Now they will either kill each other to have 1 to make love with his wife or divorce her or leave her

forever or even worst rape & kill her simply creating the most dangerous situation. A man is allowed to marry up to 4 only not 5 or 6. First the rule is to marry only 1 & then if he can do justice & treat all 4 100% equally and of course take her all responsibility meaning an effort her 100% only then he can marry up to 4. Prophet Muhammad said the best of man is the 1 who is the best to his wife. A man asked the prophet who should I do the most favor to 1st he replied your mother the man asked 2nd he replied your mother man asked 3rd he replied your mother, man asked for 4th time he replied your father. The mother has 3 times more right than the father. He also said the heaven is in beneath the foot of your mother. A wife's heaven is beneath the foot of her husband. In Quran it says men are like the clothes to their wives & wives are like the clothes to their husbands. It means they are both equal to Allah god even their physical shapes & purpose are different. & clothes were very important things in that time & still are. It's a grace a mercy & a blessing of god Allah that women can give birth and be a mother which man can never do or earn that right & respect & position of a woman in Islam. But in Christianity and Judaism giving birth and having the monthly period or menses was seen as a punishment & a curse from god. In the past they even dared to ask if a woman had a soul? Again the maximum wives a man can have are 4 not anymore. The bible has no restrictions on how many wives or husbands can a person have it's the church's decision to have 1 husband & 1 wife. In Islam a woman can have only 1 husband. For more information search in Google by your own self & believe in the evidence from god the holy Quran which provides peace & protection for humanity. May Allah guide & protect all. No hate only love peace & god bless for all.

Torah, Bible & Science: The Torah has many verses, which contradict modern scientific facts. These contradictions indicate that the Torah is not the word of Allah (S.W.) who is far from errors and ignorance of science facts that man

discovered later. Allah (S.W.), the Omniscient, would not tell in his book except the truth. He has a complete perfect knowledge of every thing in the universe. - The Torah mentions the story of the creation in Genesis, where it talks about the creation of the universe in six earthly days consisting of mornings and evenings. According to the biblical order, on the first day, He created the earth, the light, the darkness, and the water. On the second day, He created the sky when He put a firmament between water and water, and on the third day, the water gathered under the firmament, the land appeared and the herbs and grass grew. On the fourth day, He created the sun, the moon, and the stars that above the firmament (the sky), and on the fifth day, He created the marine animals and the birds. On the sixth day, He created Adam and the wild animals, and finished the creation on that day. (See Genesis 1: 1 - 31) Scientists note that the order and the directing of the story of the beginning of the universe are rejected by modern science that Allah (S.W.) gave to humanity. If these books were from Allah (S.W.), they would not contain these continuous errors. Genesis talks about six earthly days consisting of days and nights (And there was evening and there was morning), and the seventh day was the Sabbath, on which the Creator rested (God

Almighty is far above that). It is well known scientifically that the creation of the universal happened during periods of millions of years. Allah (S.W.) is right when He mentions in the Holy Quran the difference between His days and human days. "Verily, a Day in the

sight of thy Lord is like a thousand years of your reckoning." (Holy Quran, Surah 22, Al-Hajj - 47) Scientists say that the Earth's surface took millions of years to cool down and became suitable for living. Genesis says that the water appeared on earth on its first day, then the appearance of the plants on its third, and the animals on the fourth and the fifth days. The biblical order of the appearance of the creations contradicts the findings of geologic history. The presence of water on the face of the earth on the first day contradicts the scientific theory that the earth and the universe were gas at the beginning of creation. In addition, the plants cannot appear before the existence of the sun, and the marine animals and birds were not before wild animals. Scientifically, saying that the creation of the earth was before the creation of the sun and the stars (on the fourth day) is wrong. Moreover, the appearance of the night and the day for three days, without the sun is surprising! In addition, saying that the appearance of plants was three days before man is wrong. Scientific discoveries tell us that the presence of vegetations was millions of years before the presence of man. The majority of the objections about this story of creation are in father Devoux's criticism of Genesis. - Among the scientific

observations on the Torah, is that it speaks at length about the age of the founding fathers from Adam to Abraham.

It makes the birth of Abraham in the twentieth century from the beginning of human existence on earth, specifically in the year 1948 of the creation of the universe and the appearance of man on earth.

There is no historical accurate information about the period between

Abraham and Jesus, but historians estimated it to be eighteen

centuries, depending on the biblical sources. Therefore, the appearance of Christ was thirty-eight centuries after the creation of Adam.

1 - The Torah, the Gospel, and the Quran and Science, Maurice Bocaille , pp 44 – 51, A study on the Torah

and the Gospel, Kamel Saafan, pp179, Readings in the Holy Bible, Abderrahim Mohamad, Vol.2, pp 182 -183

According to the Hebrew date, the year (2000) is equal to the year

5761 of the creation of the universe; therefore, the biblical information makes human life on earth no more than six thousand years. This contradicts the scientific data, which consider the biblical Informations are full of errors or written by men not God. Science has proved the existence of civilizations five thousand years before the birth of Jesus.

Archaeologists believe that there was a bloody war between the north and the south of Egypt in 4042 BCE, and won by the people of the Egyptian Delta. However, their victory was not decisive, as the

Egyptian civilization recorded history started with the first family, which ruled Egypt between 3400 to 3200 BCE, and there is much that that had not been recorded. Archaeologists also found human-made things that

belong to more

than five thousand years BCE, and the mission of Cairo University found traces of humans in the Fayoum region belong to tens of thousands of earlier years.

Encyclopedia Britannica states that the human traces in Palestine belong to two hundred thousand years. Donald Jean said in 1979,

"The human presence on earth was four million years ago".

Allah (S.W.) is right when He affirms in the Holy Quran that humanity started long centuries ago.

"(Pharaoh) said: "What then is the condition of previous generations?" He replied: "The knowledge

of that is with my Lord, duly recorded: my Lord never errs, nor forgets."

(Holy Quran, Surah 20, Ta Ha – 51 - 52) "As also 'Ad and

Thamud, and the Companions of the Rass, and many a generation between them." (Holy Quran, Surah 25, Al Furqan – 38)

"Has not the story reached you, (O people!), of those who (went) before you of the people of Noah, and 'Ad, and Thamud? - And of those who (came) after them? None knows them but Allah."

(Holy Quran, Surah 14, Ibrahim – 38)

2 - The Torah, the Gospel, and the Quran and Science, Maurice Bocaille , pp 20, A study on the Torah and

the Gospel, Kamel Saafan, pp179 - In addition, there are many things the Torah mentions that are

contrary to the scientifically well established facts. It mentions that the rabbit is one of the ruminant animals! It says, "Nevertheless these

ye shall not eat of them that chew the cud, or of them that

have the hoof cloven: the camel, and the hare, and the coney; because they chew the cud but part not the hoof,

they are unclean unto you" (Deuteronomy 14: 7)

- It also mentions that the serpent was punished by eating or licking the soil, (See Genesis 3:14), as in the Book of Micah. "They shall

lick the dust like a serpent; like crawling things of the earth" (Micah 7: 17) All types of snakes that scientifically classified eat insects and reptiles and others, they never eat or lick soil.

- Leviticus speaks of legendary birds that have four legs - some leap, and some walk -, which do not exist except in legendary fiction. It

says, "All winged creeping things that go upon all fours are

an abomination unto you.

Yet these may ye eat of all winged creeping things that go upon all fours, which have

legs above their feet, wherewith to leap upon the earth.

Even these of them ye may eat... But all winged creeping

things, which have four feet, are an abomination unto you." (Leviticus 11: 20-23) No archaeological reports or other information states that something like this was on the face of earth one day.

- Among the scientific errors also is what the Book of Genesis

mentions (30: 37-43). It claims that Jacob's sheep produced, and the

color of the production was different from the color of the parents. He prepared some rods of fresh poplar and almond and peeled white

streaks on them. Seeing these peeled rods, the sheep craved, and

brought forth ring streaked, speckled, and spotted sheep.

If this was

true, the sheep's production in spring would be green, but this

mistake is man

made errors & is contrary to what scientists

know about genes and genetic codes. so, it can't be word of

the lord.

- The Book of Genesis mentions the strangest birth story, namely the story of Tamar, the adulterous, delivering the twins from Judas, her father-in-law and the father of her husbands. "And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that one put out a hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, Wherefore hast thou made a breach for thyself? Therefore his name was called Perez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zerah" (Genesis 38: 27-30) The first-born put his hand out of his mother's womb, which is unusual during the birth process. However, the baby wanted to affirm his right of being the first-born child, and the midwife understood him, and bound upon his hand a scarlet thread. Then a stranger thing, which medical theories cannot explain, happened. The first-born gave a space so his twin brother so he could come out into the world, and then he (whom his hand had a scarlet thread) followed him. This story cannot be accepted

scientifically, and append it to the stories of the elderly better than append it to Allah's (S.W.) word and revelation.

- The Book of Job gives a strange vision of the creation of the fetus. It is poured in a template as pouring milk, then clots in the middle of this

template, as the clotting milk transformed into cheese. This has nothing to do whatsoever with what scientists know about the stages of the creation of the fetus. Addressing Allah (S.W.), the Book of Job says, "Remember, I beseech thee, that thou hast fashioned me as clay; And wilt thou bring me into dust again? Hast thou not poured me out as milk, And curdled me like cheese? Thou hast clothed me with skin and flesh, And knit me together with bones and sinews." (Job 10: 9 -11) - The Torah claims that the earth has pillars, has corners, and it is flat, approving the scientific mainstream during the time of the writing. It says, "The sun also arises, and the sun goes down, and haste to its place where it arises." (Ecclesiastes 1: 5) The writer did not know neither that the earth is spherical, nor that it spins on its axis to create the sunrise and sunset. The author of that verse was not Allah (S.W.) the Omniscient, who says, "He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law)" (Holy Quran, Surah 39, Az-Zumar – 5) Describing Allah (S.W.), the Torah says that He is "That shaketh the earth out of its place, And the pillars thereof tremble". (Job 9: 6) The holy books' writers confirmed this misconception. They claimed that Allah (S.W.) said to Job, "Where were you when I

put the earth on its base? Say, if you have knowledge. By whom were its measures fixed? Say, if you have wisdom; or by whom was the line

stretched out over it? On what were its pillars based, or who laid its corner-stone" (Job 38: 4-6), and the Book of Samuel says. "For the pillars of the earth are Lord's, and he hath set the world upon them." (1Samuel 2: 8).

The New Testament confirms this naive and wrong perception of the earth; it is flat, with pillars, and with four corners, in some verses, which I will mention them in their place of this series. Ecclesiastes speaks about the water cycle on earth and why the sea would not be full, although much water is poured into it from rivers. It mentions that the seawater goes back again to the springs of the rivers, so the sea would not be full. It says, "All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again ". (Ecclesiastes 1: 7)

Finally, the Torah ratifies that humans have the ability of bringing the souls of the dead, and tells that this actually happened. The sorcerer was able to bring Prophet Samuel's spirit to King Saul, and explained the talk between them. (See 1Samuel 28: 3-20) This is close to witchcraft and myth more than anything else. These errors and others testify that this book is not the word of Allah

(S.W.), if it is from Allah (S.W.) it would not contain these errors, which today's young students know, let alone the scientists. The word of Allah (S.W.) does not err, nor teach people lies or error.

Killing innocent human is a major sin in Islam & Islam is against terrorism. prophet Muhammad said no one has the right to burn anything only god has the right to burn someone which is in hell. Love peace for all. May god bless & save us all.

Thomas Carlyle, struck by this philosophy of life writes “and then also Islam—that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever he does to us, the thing he sends to us, even if death and worse than death, shall be good, shall be best; we resign ourselves to God.” The same author continues “If this be Islam, says Goethe, do we not all live in Islam?” Carlyle himself answers this question of Goethe and says “Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth.”

Evolution in the Holy Quran:

It is mentioned in the quran 1400 years ago even before scientists found the genetic similarities of monkeys, apes & humans. what scientists have found is true but their opinion of the theory of evolution is wrong. Quran is word of god & it has the information of past, present & future. God revealed to prophet Muhammad whatever god wanted to & kept some information only to god by revealing some & not revealing some. But still quran is 1 great source of information from God. Because of their constant defiance and blasphemy of GOD Almighty's Divine and Holy Words,

some

bad Jews were transformed into swines and apes during Prophet Moses (peace be upon him) times: but not the good one's & definitely not all Jews okay. "Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from God? those who incurred the curse of God and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil;- these are (many times) worse in rank, and far more astray from the even path!" (The Noble Quran, 5:60)" First 2 of the 10 Commandments I am the Lord thy God, Thou shalt have no other gods before me. Thou shalt not make unto thee any graven images.

SURAT AL IKHLAS (MAKKAH)

- 1) Say he is Allah one & only
- (2) Allah, the eternal, absolute
- 3) He begets not, nor is he begotten

- (4) And there is none like unto him (Al-Quran)

The original quran is 100% accurate in the Arabic language & its 1 only. But in English there are couple of translations of the same 1 arabic quran. so if some 1 wants to understand the quran properly he should read it in couple of translations of the same 1 arabic quran & learn some Arabic to understand the quran more accurately.

Quran is not a copy of anything & there is no evidence to say such. Statements in Quran are against torah & bible. torah & bible has so many errors. & according to science 80% of Quran matches with science & other 20% of Quran science doesn't have answers maybe it will take couple of hundred years to find out for science. according to historians original bible doesn't exist anymore. According to Islam torah & bible were books of Allah but humans have destroyed their originality. So Quran is the last & final word of god Allah & Muhammad is the last & final messenger of Allah. Quran is not copy of anything and its 100% word of god in Islam. According to science torah & bibles statements have errors & Qurans statements are accurate & word of god is accurate.

EVOLUTION AN UNPROVEN

THEORY : Is there a guarantee that there is 100% evidence of it? no as simple as that. Their stories of evidences Based on bone similarities has no evidence how truthful they are because its mostly based on opinions. Fruits & vegetables have vitamins on them does it mean we came from them? Dogs have calcium in their bones. we have vitamins & calcium in our body, so does it mean we came from them. God created the entire world matchable, livable, suitable for all humans & creatures. And he made us with similarities. All humans & animals breathe from air, drink water. all living things, even trees have water in them like all humans. If god wants to create a cockroach a tree a bird a fish with human blood in them of course he can he is the creator. Its a miracle of god that we have similarities with monkeys. It just proves god created the entire world with similarities with us. It does not prove we came from any animal or monkey.

BY DR. ZAKIR NAIK: THE CHALLENGE OF THE QUR'AN

Literature and poetry have been instruments of human expression and creativity, in all cultures. The world also witnessed an age when literature and poetry occupied pride of position, similar to that now enjoyed by science and technology. Muslims as well as non-Muslims agree that Al-Qur'aan is Arabic literature par excellence - that it is the best Arabic literature on the face of the earth.

The Qur'aan, challenges mankind in the following verses:

“And if ye are in doubt As to what We have revealed From time to time to Our Servant, then produce a Soorah Like thereunto; And call your witnesses or helpers (If there are any) besides Allah, If your (doubts) are true. But if ye cannot – And of a surety you cannot, then fear the Fire Whose fuel is Men and Stones – Which is prepared for those Who reject Faith.” [Al-Qur'aan 2:23-24] 1

The same notation is followed throughout the book. References and translation of the Qur'aan are from the translation of the Qur'aan by Abdullah

Yusuf Ali, new revised edition, 1989, published by Amana Corporation, Maryland, USA. The challenge of the Qur'aan, is to produce a single Soorah (chapter) like the

Soorahs it contains. The same challenge is repeated in the Qur'aan several times. The challenge to produce a Soorah, which, in beauty, eloquence, depth and meaning is at least somewhat similar to a Qur'aanic Soorah remains unmet to this day. A modern rational man, however, would never accept a religious scripture, which says, in the best possible poetic language, that the world is flat. This is because we live in an age, where human reason, logic and science are given primacy. Not many would accept the Qur'aan's extraordinarily beautiful language, as proof of its Divine origin. Any scripture

1 Al-Qur'an 2:23-24 indicates Soorah or Chapter No. 2 and Ayaat or Verses 23 and 24. claiming to be a divine revelation must also be acceptable on the strength of its own reason and logic.

According to the famous physicist and Nobel Prize winner, Albert Einstein, "Science without religion is lame. Religion without science is blind." Let us therefore study the Qur'aan, and analyze whether

The Qur'aan is not a book of science but a book of 'signs', i.e. ayats. There are more than six thousand 'signs' in the Qur'aan of which more than a thousand deal with science. We all know that many a times Science takes a 'U-turn'. In this book I have considered only established scientific facts and not mere hypotheses and theories that are based on assumptions and are not backed by proof.

I. ASTRONOMY

CREATION OF THE UNIVERSE: 'THE BIG BANG'

The creation of the universe is explained by astrophysicists in a widely accepted phenomenon, popularly known as the 'Big Bang'. It is supported by observational and experimental data gathered by astronomers and astrophysicists for decades. According to the 'Big Bang', the whole universe was initially one big mass (Primary Nebula). Then there was a 'Big Bang' (Secondary Separation) which resulted in the formation of Galaxies. These then divided to form stars, planets, the sun, the moon, etc. The origin of the universe was unique and the probability of it occurring by 'chance' is zero.

The Qur'aan contains the following verse, regarding the origin of the

universe: "Do not the Unbelievers see That the heavens and the earth Were joined together (as one Unit of Creation), before We clove them asunder?" [Al-Qur'aan 21:30]

The striking congruence between the Qur'aanic verse and the 'Big Bang' is inescapable! How could a book, which first appeared in the deserts of Arabia 1400 years ago, contain this profound scientific truth?

THERE WAS AN INITIAL GASEOUS MASS BEFORE THE CREATION OF GALAXIES

Scientists say that before the galaxies in the universe were formed, celestial matter was initially in the form of gaseous matter. In short, huge gaseous matter or clouds were present before the formation of the galaxies. To describe initial celestial matter, the word 'smoke' is more appropriate than gas. The following Qur'aanic verse refers to this state of the universe by the word dhukhan which means smoke. "Moreover, He Comprehended In His design the sky, And it had been (as) smoke: He said to it And to the earth: 'Come ye together, Willingly

or unwillingly.' They said: 'We do come (Together), in willing obedience.'" [Al-Qur'aan 41:11]

Again, this fact is a corollary to the 'Big Bang' and was not known to the Arabs during the time of Prophet Muhammad (pbuh). What then, could have been the source of this knowledge?

THE SPHERICAL SHAPE OF THE EARTH

In early times, people believed that the earth is flat. For centuries, men were afraid to venture out too far, lest they should fall off the edge. Sir Francis Drake was the first person who proved that the earth is spherical when he sailed around it in 1597. Consider the following Qur'aanic verse regarding the alternation of day and night: "Seest thou not that Allah merges Night into Day And He merges Day into Night?" [Al-Qur'aan 31:29]

Merging here means that the night slowly and gradually changes to day and vice versa. This phenomenon can only take place if the earth is spherical. If the earth was flat, there would have been a sudden change from night to day and from day to night.

The following verse also alludes to the spherical shape of the earth: "He created the heavens And the earth In true (proportions): He makes the

Night Overlap the Day, and the Day Overlap the Night." [Al-Qur'aan 39:5]

The Arabic word used here is Kawwara meaning 'to overlap' or 'to coil'— the way a turban is wound around the head. The overlapping or coiling of the day and night can only take place if the earth is spherical.

The earth is not exactly round like a ball, but geo-spherical i.e. it is flattened at the poles. The following verse contains a description of the earth's shape: "And the earth, moreover, Hath He made egg shaped." 2 [Al-Qur'aan 79:30]

The Arabic word for egg here is dahaha, which means an ostrich-egg. The shape of an ostrich-egg resembles the geo-spherical shape of the earth. Thus the Qur'aan correctly describes the shape of the earth, though the prevalent notion when the Qur'aan was revealed was that the earth is flat.

THE LIGHT OF THE MOON IS REFLECTED LIGHT

It was believed by earlier civilizations that the moon emanates its own light. Science now tells us that the light of the moon is reflected light. However this fact was mentioned in the Qur'aan 1,400 years ago in the following verse: "Blessed is He Who made Constellations in the skies, And placed therein a Lamp And a Moon giving light." [Al-Qur'aan 25:61]

The Arabic word for the sun in the Qur'aan, is shams. It is referred to as siraaaj, which means a 'torch' or as wahhaaj which means 'a blazing lamp' or as diya which means 'shining glory'. All three descriptions are appropriate to the sun, since it generates intense heat and light by its internal combustion.

The Arabic word for the moon is qamar and it is described in the Qur'aan as muneer, which is a body that gives nur i.e. light. Again, the Qur'aanic description matches perfectly with the true nature of the moon, which does not give off light itself and is an inert body that reflects the light of the sun. Not once in the Qur'aan, is the moon mentioned as siraaaj, wahhaaj or diya or the sun as nur or muneer. This implies that the Qur'aan recognizes the difference between the nature of sunlight and moonlight.

2 The Arabic word dahaha has been translated by A. Yusuf Ali as “vast expanse”, which also is correct. The word dahaha also means an ostrich-egg.
?

Consider the following verses related to the nature of light from the sun and the moon: “It is He who made the sun To be a shining glory And the moon to be a light (Of beauty).” [Al-Qur’aan 10:5]

“See ye not How Allah has created The seven heavens One above another, “And made the moon A light in their midst, and made the sun As a (Glorious) Lamp?” [Al-Qur’aan 71:15-16]

THE SUN ROTATES

For a long time European philosophers and scientists believed that the earth stood still in the centre of the universe and every other body including the sun moved around it. In the West, this geocentric concept of the universe was prevalent right from the time of Ptolemy in the second century B.C. In 1512, Nicholas Copernicus put forward his Heliocentric Theory of Planetary Motion, which asserted that the sun is motionless at the centre of the solar system with the planets revolving around it.

In 1609, the German scientist Yohannus Keppler published the ‘Astronomia Nova’. In this he concluded that not only do the planets move in elliptical orbits around the sun, they also rotate upon their axes at irregular speeds. With this knowledge it became possible for European scientists to explain correctly many of the mechanisms of the solar system including the sequence of night and day.

After these discoveries, it was thought that the Sun was stationary and did not rotate about its axis like the Earth. I remember having studied this fallacy from Geography books during my school days. Consider the following Qur’aanic verse: “It is He Who created The Night and the Day, And the sun and the moon: All (the celestial bodies) Swim along, each in its Rounded course.” [Al-Qur’aan 21:33] The Arabic word used in the above verse is yasbahūn . The word yasbahūn is derived from the word sabaha. It carries with it the idea of motion that comes

from any moving body. If you use the word for a man on the ground, it would not mean that he is rolling but would mean he is walking or running. If you use the word for a man in water it would not mean that he is floating but would mean that he is swimming. Similarly, if you use the word yasbah for a celestial body such as the sun it would not mean that it is only flying through space but would mean that it is also rotating as it goes through space. Most of the school textbooks have incorporated the fact that the sun rotates about its axis. The rotation of the sun about its own axis can be proved with the help of an equipment that projects the image of the sun on the table top so that one can examine the image of the sun without being blinded. It is noticed that the sun has spots which complete a circular motion once every 25 days i.e. the sun takes approximately 25 days to rotate around its axis.

In fact, the sun travels through space at roughly 150 miles per second, and takes about 200 million years to complete one revolution around the center of our Milky Way Galaxy.

“It is not permitted To the Sun to catch up The Moon, nor can The Night outstrip the Day: Each (just) swims along In (its own) orbit (According to Law).” [Al-Qur’aan 36:40] This verse mentions an essential fact discovered by modern astronomy, i.e. the existence of the individual orbits of the Sun and the Moon, and their journey through space with their own motion. The ‘fixed place’ towards, which the sun travels, carrying with it the solar system, has been located exactly by modern astronomy. It has been given a name, the Solar Apex. The solar system is indeed moving in space towards a point situated in the constellation of Hercules (alpha Layer) whose exact location is firmly established.

The moon rotates around its axis in the same duration that it takes to revolve around the earth. It takes approximately 29½ days to complete one rotation.

One cannot help but be amazed at the scientific accuracy of the Qur’aanic verses. Should we not ponder over the question: “What was the source of knowledge contained in the Qur’aan?”

THE SUN WILL EXTINGUISH AFTER A CERTAIN PERIOD

The light of the sun is due to a chemical process on its surface that has been taking place continuously for the past five billion years. It will come to an end

at some point of time in the future when the sun will be totally extinguished

leading to extinction of all life on earth. Regarding the impermanence of the

sun’s existence the Qur’aan says:

“And the Sun Runs its course For a period determined For it; that is The decree of (Him) The exalted in Might, The All-Knowing.” [Al-Qur’aan 36:38] 3

The Arabic word used here is mustaqarr, which means a place or time that is

determined. Thus the Qur’aan says that the sun runs towards a determined

place, and will do so only up to a pre-determined period of time – meaning that it will end or extinguish.

THE PRESENCE OF INTERSTELLAR MATTER

Space outside organized astronomical systems was earlier assumed to be a vacuum . Astrophysicists later discovered the presence of bridges of matter in

this interstellar space. These bridges of matter are called plasma, and consist

of completely ionized gas containing equal number of free electrons and positive ions. Plasma is sometimes called the fourth state of matter (besides

the three known states viz. solid, liquid and gas). The Qur’aan mentions the

presence of this interstellar material in the following verse: “He Who created

the heavens And the earth and all That is between.” [Al-Qur’aan 25:59]

It would be ridiculous, for anybody to even suggest that the presence of interstellar galactic material was known 1400 years ago.

3 A similar message is conveyed in the Qur’an in 13:2, 35:13, 39:5 and 39:21.

THE EXPANDING UNIVERSE

In 1925, an American astronomer by the name of Edwin Hubble, provided observational evidence that all galaxies are receding from one another, which

implies that the universe is expanding. The expansion of the universe is now an established scientific fact. This is what Al-Qur’aan says regarding the

nature of the universe: “With the power and skill Did We construct The Firmament: For it is We Who create The vastness of Space.” [Al-Qur’aan 51:47]

The Arabic word *mūsi’ūn* is correctly translated as ‘expanding it’, and it refers to the creation of the expanding vastness of the universe. Stephen Hawking, in his book, ‘A Brief History of Time’, says, “The discovery that the universe is expanding was one of the great intellectual revolutions of the 20th century.”

The Qur’aan mentioned the expansion of the universe, before man even learnt to build a telescope! Some may say that the presence of astronomical facts in

the Qur’aan is not surprising since the Arabs were advanced in the field of astronomy. They are correct in acknowledging the advancement of the Arabs in the field of astronomy. However they fail to realize that the Qur’aan was revealed centuries before the Arabs excelled in astronomy. Moreover many of the scientific facts mentioned above regarding astronomy, such as the origin of the universe with a Big Bang, were not known to the Arabs even at the peak of their scientific advancement. The scientific facts mentioned in the Qur’aan are therefore not due to the Arabs’ advancement in astronomy. Indeed, the reverse is true. The Arabs advanced in astronomy, because astronomy occupies a place in the Qur’aan.

II. PHYSICS

THE EXISTENCE OF SUBATOMIC PARTICLES

In ancient times a well-known theory by the name of ‘Theory of Atomism’ was widely accepted. This theory was originally proposed by the Greeks, in particular by a man called Democritus, who lived about 23 centuries ago.

Democritus and the people that came after him, assumed that the smallest unit of matter was the atom. The Arabs used to believe the same. The Arabic word *dharrah* most commonly meant an atom. In recent times modern science has discovered that it is possible to split even an atom. That the atom can be split further is a development of the 20th century. Fourteen centuries ago this

concept would have appeared unusual even to an Arab. For him the *dharrah* was the limit beyond which one could not go. The following Qur’aanic verse however, refuses to acknowledge this limit: “The Unbelievers say, ‘Never to us will come The Hour’: say, ‘Nay! But most surely, By my Lord, it will come Upon you – by Him Who knows the unseen – From Whom is not hidden The least little atom In the Heavens or on earth: Nor is there anything less Than that, or greater, but Is in the Record Perspicuous.’” [Al-Qur’aan 34:3] 4

This verse refers to the Omniscience of God, His knowledge of all things, hidden or apparent. It then goes further and says that God is aware of everything, including what is smaller or bigger than the atom. Thus the verse clearly shows that it is possible for something smaller than the atom to exist, a fact discovered only recently by modern science.

4 A similar message is conveyed in the Qur’aan in 10:61.

III. GEOGRAPHY THE WATER CYCLE

In 1580, Bernard Palissy was the first man to describe the present day concept of ‘water cycle’. He described how water evaporates from the oceans and cools to form clouds. The clouds move inland where they rise, condense and fall as rain. This water gathers as lakes and streams and flows back to the ocean in a continuous cycle. In the 7th century B.C., Thales of Miletus believed that surface spray of the oceans was picked up by the wind and carried inland to fall as rain. In earlier times people did not know the source of underground water. They thought the water of the oceans, under the effect of winds, was thrust towards the interior of the continents. They also believed that the water returned by a secret passage, or the Great Abyss. This passage is connected to the oceans and has been called the ‘Tartarus’, since Plato’s time. Even Descartes, a great thinker of the eighteenth century, subscribed to this view. Till the nineteenth century, Aristotle’s theory was prevalent. According to this theory, water was condensed in cool mountain caverns and formed underground lakes that fed springs. Today, we know that the

rainwater that seeps into the cracks of the ground is responsible for this. The water cycle is described by the Qur’aan in the following verses:

“Seest thou not that Allah Sends down rain from The sky, and leads it Through springs in the earth? Then He causes to grow, Therewith, produce of various Colours.” [Al-Qur’aan 39:21] “He sends down rain From the sky And with it gives life to The earth after it is dead: Verily in that are Signs For those who are wise.” [Al-Qur’aan 30:24]

“And We send down water From the sky according to (Due) measure, and We cause it To soak in the soil; And We certainly are able To drain it off (with ease).” [Al-Qur’aan 23:18] No other text dating back 1400 years ago gives such an accurate description of the water cycle.

WINDS IMPREGNATE THE CLOUDS
“And We send the fecundating winds, Then cause the rain to descend From the sky, therewith providing You with water (in abundance).” [Al-Qur’aan 15:22]

The Arabic word used here is *lawâqih*, which is the plural of *laqih* from *laqaha*, which means to impregnate or fecundate. In this context, impregnate means that the wind pushes the clouds together increasing the condensation that causes lightning and thus rain. A similar description is found in the Qur’aan: “It is Allah Who sends The Winds, and they raise The Clouds: then does He Spread them in the sky As He wills, and break them Into fragments, until thou seest Raindrops issue from the midst Thereof: then when He has Made them reach such Of His servants as He wills, Behold, they do rejoice!” [Al-Qur’aan 30:48] The Qur’aanic descriptions are absolutely accurate and agree perfectly with modern data on hydrology. The water cycle is described in several verses of the Glorious Qur’aan, including 3:9, 7:57, 13:17, 25:48-49, 36:34, 50:9-11, 56:68-70, 67:30 and 86:11.

IV. GEOLOGY MOUNTAINS ARE LIKE PEGS (STAKES)

In Geology, the phenomenon of ‘folding’ is a recently discovered fact. Folding is responsible for the formation of mountain ranges. The earth’s crust, on which we live, is like a solid shell, while the deeper layers are hot and fluid, and thus inhospitable to any form of life. It is also known that the stability of the mountains is linked to the phenomenon of folding, for it was

the folds that were to provide foundations for the reliefs that constitute the mountains. Geologists tell us that the radius of the Earth is about 3,750 miles and the crust on which we live is very thin, ranging between 1 to 30 miles. Since the crust is thin, it has a high possibility of shaking. Mountains act like stakes or tent pegs that hold the earth's crust and give it stability. The Qur'aan contains exactly such a description in the following verse: "Have We not made The earth as a wide Expanse, And the mountains as pegs?" [Al-Qur'aan 78:6-7]

The word awtad means stakes or pegs (like those used to anchor a tent); they are the deep foundations of geological folds. A book named 'Earth' is considered as a basic reference textbook on geology in many universities around the world. One of the authors of this book is Frank Press, who was the President of the Academy of Sciences in the USA for 12 years and was the Science Advisor to former US President Jimmy Carter. In this book he illustrates the mountain in a wedge-shape and the mountain itself as a small part of the whole, whose root is deeply entrenched in the ground.⁵ According to Dr. Press, the mountains play an important role in stabilizing the crust of the earth.

The Qur'aan clearly mentions the function of the mountains in preventing the earth from shaking: "And We have set on the earth Mountains standing firm, Lest it should shake with them." [Al-Qur'aan 21:31]

⁵ Earth, Press and Siever, p. 435. Also see Earth Science, Tarbuck and Lutgens, p. 157.

The Qur'aanic descriptions are in perfect agreement with modern geological data. MOUNTAINS FIRMLY FIXED

The surface of the earth is broken into many rigid plates that are about 100 km in thickness. These plates float on a partially molten region called asthenosphere. Mountain formations occur at the boundary of the plates. The earth's crust is 5 km thick below oceans, about 35 km thick below flat continental surfaces and almost 80 km thick below great mountain ranges.

These are the strong foundations on which mountains stand. The Qur'aan also speaks about the strong mountain foundations in the following verse: "And

the mountains Hath He firmly fixed." [Al-Qur'aan 79:32] ⁶

⁶ A similar message is contained in the Qur'an in 88:19, 31:10 and 16:15

V. OCEANOLOGY
BARRIER BETWEEN SWEET AND SALT WATERS

Consider the following Qur'aanic verses: "He has let free the two bodies Of

flowing water, Meeting together: Between them is a Barrier Which they do not transgress." [Al-Qur'aan 55:19-20]

In the Arabic text the word barzakh means a barrier or a partition. This barrier is not a physical partition. The Arabic word maraja literally means 'they both meet and mix with each other'. Early commentators of the Qur'aan were unable to explain the two opposite meanings for the two bodies of water, i.e.

they meet and mix, and at the same time, there is a barrier between them. Modern Science has discovered that in the places where two different seas meet, there is a barrier between them. This barrier divides the two seas so that

each sea has its own temperature, salinity and density. ⁷ Oceanologists are

now in a better position to explain this verse. There is slanted unseen water barrier between the two seas through which water from one sea passes to the

other. But when the water from one sea enters the other sea, it loses its distinctive characteristic and becomes homogenized with the other water. In a way this barrier serves as a transitional homogenizing area for the two waters. This scientific phenomenon mentioned in the Qur'aan was also confirmed by Dr.

William Hay who is a well-known marine scientist and Professor of Geological Sciences at the University of Colorado, U.S.A. The Qur'aan mentions this phenomenon also in the following verse: "And made a separating bar between the two bodies Of flowing water?" [Al-Qur'aan 27:61]

This phenomenon occurs in several places, including the divider between the

Mediterranean and the Atlantic Ocean at Gibraltar. But when the Qur'aan speaks about the divider between fresh and salt water, it mentions the 7 Principles of Oceanography, Davis, pp. 92-93.

existence of "a forbidding partition" with the barrier. "It is He Who has Let

free the two bodies Of flowing water: One palatable and sweet, And the other salty and bitter; Yet has He Made a barrier between them, And a partition that is forbidden To be passed." [Al-Qur'aan 25:53]

Modern science has discovered that in estuaries, where fresh (sweet) and saltwater

meet, the situation is somewhat different from that found in places where two seas meet. It has been discovered that what distinguishes fresh water from salt water in estuaries is a "pycnocline zone with a marked density

discontinuity separating the two layers." ⁸ This partition (zone of separation)

has salinity different from both the fresh water and the salt water. ⁹

This phenomenon occurs in several places, including Egypt, where the river

Nile flows into the Mediterranean Sea. DARKNESS IN THE DEPTHS OF THE OCEAN

Prof. Durga Rao is an expert in the field of Marine Geology and was a professor at King Abdul Aziz University in Jeddah. He was asked to comment on the following verse: "Or (the Unbelievers' state) Is like the depths of darkness In a vast deep ocean, Overwhelmed with billow Topped by billow, Topped by (dark) clouds: Depths of darkness, one Above another: if a man Stretches out his hand, He can hardly see it! For any to whom Allah Giveth not light, there is no light!" [Al-Qur'aan 24:40] Prof. Rao said that scientists have only now been able to confirm, with the help of modern equipment that there is darkness in the depths of the ocean. Humans are unable to dive unaided underwater for more than 20 to 30 meters, and cannot survive in the deep oceanic regions at a depth of more than 200 meters. This verse does not refer to all seas because not every sea can be

⁸ Oceanography, Gross, p. 242. Also see Introductory Oceanography, Thurman, pp. 300-301.
⁹ Oceanography, Gross, p. 244 and Introductory Oceanography, Thurman, pp.

300-301. described as having accumulated darkness layered one over another. It refers especially to a deep sea or deep ocean, as the Qur'aan says, "darkness in a vast deep ocean". This layered darkness in a deep ocean is the result of two causes: A light ray is composed of seven colours. These seven colours are Violet, Indigo, Blue, Green, Yellow, Orange and Red (VIBGYOR). The light ray undergoes refraction when it hits water. The upper 10 to 15 metres of water absorb the red colour. Therefore if a diver is 25 metres under water and gets wounded, he would not be able to see the red colour of his blood, because the red colour does not reach this depth. Similarly orange rays are absorbed at 30 to 50 metres, yellow at 50 to 100 metres, green at 100 to 200 metres, and finally, blue beyond 200 metres and violet and indigo above 200 metres. Due to successive disappearance of colour, one layer after another, the ocean progressively becomes darker, i.e. darkness takes place in layers of light. Below a depth of 1000 meters there is complete darkness. 10 . The sun's rays are absorbed by clouds, which in turn scatter light rays thus causing a layer of darkness under the clouds. This is the first layer of darkness. When light rays reach the surface of the ocean they are reflected by the wave surface giving it a shiny appearance. Therefore it is the waves which reflect light and cause darkness. The unreflected light penetrates into the depths of the ocean. Therefore the ocean has two parts. The surface characterized by light and warmth and the depth characterized by darkness. The surface is further separated from the deep part of the ocean by waves. The internal waves cover the deep waters of seas and oceans because the deep waters have a higher density than the waters above them. The darkness begins below the internal waves. Even the fish in the depths of the ocean cannot see; their only source of light is from their own bodies. The Qur'aan rightly mentions: "Darkness in a vast deep ocean overwhelmed with waves topped by waves". 10 Oceans, Elder and Pernetta, p. 27.

In other words, above these waves there are more types of waves, i.e. those found on the surface of the ocean. The Qur'aanic verse continues, "topped by (dark) clouds; depths of darkness, one above another." These clouds as explained are barriers one over the other that further cause darkness by absorption of colours at different levels. Prof. Durga Rao concluded by saying, "1400 years ago a normal human being could not explain this phenomenon in so much detail. Thus the information must have come from a supernatural source". VI. BIOLOGY EVERY LIVING THING IS MADE OF WATER Consider the following Qur'aanic verse: "Do not the Unbelievers see that the heavens and the earth were joined together (as one Unit of Creation), before We clove them asunder? We made from water every living thing. Will they not then believe?" [Al-Qur'aan 21:30] Only after advances have been made in science, do we now know that cytoplasm, the basic substance of the cell is made up of 80% water. Modern research has also revealed that most organisms consist of 50% to 90% water and that every living entity requires water for its existence. Was it possible 14 centuries ago for any human-being to guess that every living being was made of water? Moreover would such a guess be conceivable by a human being in the deserts of Arabia where there has always been scarcity of water? The following verse refers to the creation of animals from water: "And Allah has created Every animal from water." [Al-Qur'aan 24:45] The following verse refers to the creation of human beings from water: "It is He Who has Created man from water: Then has He established Relationships of lineage And marriage: for thy Lord Has power (over all things)." [Al-Qur'aan 25:54] VII. BOTANY PLANTS CREATED IN PAIRS, MALE AND FEMALE Previously humans did not know that plants too have male and female gender distinctions. Botany states that every plant has a male and female gender.

Even the plants that are unisexual have distinct elements of both male and female. "And has sent Down water from the sky.' With it have We produced Diverse pairs of plants Each separate from the others." [Al-Qur'aan 20:53] FRUITS CREATED IN PAIRS, MALE AND FEMALE "And fruit Of every kind He made In pairs, two and two." [Al-Qur'aan 13:3] Fruit is the end product of reproduction of the superior plants. The stage preceding fruit is the flower, which has male and female organs (stamens and ovules). Once pollen has been carried to the flower, they bear fruit, which in turn matures and frees its seed. All fruits therefore imply the existence of male and female organs; a fact that is mentioned in the Qur'aan. In certain species, fruit can come from non-fertilized flowers (parthenocarpic fruit) e.g. bananas, certain types of pineapple, fig, orange, vine, etc. They also have definite sexual characteristics. EVERYTHING MADE IN PAIRS "And of everything We have created pairs." [Al-Qur'aan 51:49] This refers to things other than humans, animals, plants and fruits. It may also be referring to a phenomenon like electricity in which the atoms consist of negatively – and positively – charged electrons and protons. "Glory to Allah, Who created In pairs all things that The earth produces, as well as Their own (human) kind And (other) things of which They have no knowledge." [Al-Qur'aan 36:36] The Qur'aan here says that everything is created in pairs, including things that the humans do not know at present and may discover later. VIII. ZOOLOGY ANIMALS AND BIRDS LIVE IN COMMUNITIES "There is not an animal (That lives) on the earth, Nor a being that flies On its wings, but (forms Part of) communities like you." [Al-Qur'aan 6:38] Research has shown that animals and birds live in communities, i.e. they organize, and live and work together. THE FLIGHT OF BIRDS Regarding the flight of birds the Qur'aan says: "Do they not look at The birds, held poised In the midst of (the air And) the sky? Nothing Holds

them up but (the power Of) Allah. Verily in this Are Signs for those who believe.” [Al-Qur’aan 16:79] A similar message is repeated in the Qur’aan in the verse: “Do they not observe The birds above them, Spreading their wings And folding them in? None can uphold them Except (Allah) Most Gracious: Truly it is He That watches over all things.” [Al-Qur’aan 67:19]

The Arabic word *amsaka* literally means, ‘to put one’s hand on, seize, hold, hold someone back,’ which expresses the idea that Allah holds the bird up in His power. These verses stress the extremely close dependence of the birds’ behaviour on Divine order. Modern scientific data has shown the degree of perfection attained by certain species of birds with regard to the programming of their movements. It is only the existence of a migratory programme in the genetic code of the birds that can explain the long and complicated journey that very young birds, without any prior experience and without any guide, are able to accomplish. They are also able to return to the departure point on a definite date.

Prof. Hamburger in his book ‘Power and Fragility’ gives the example of ‘mutton-bird’ that lives in the Pacific with its journey of over 15,000 miles in the shape of figure ‘8’. It makes this journey over a period of 6 months and comes back to its departure point with a maximum delay of one week. The highly complicated instructions for such a journey have to be contained in the birds’ nervous cells. They are definitely programmed. Should we not reflect on the identity of this ‘Programmer’? THE BEE

“And thy Lord taught the Bee To build its cells in hills, On trees, and in (men’s) habitations; Then to eat of all The produce (of the earth), And find with skill the spacious Paths of its Lord.” [Al-Qur’aan 16:68-69] Von-Frisch received the Nobel Prize in 1973 for his research on the behaviour and communication of the bees. The bee, after discovering any new garden or flower, goes back and tells its fellow bees the exact direction and map to get there, which is known as ‘bee dance’. The meanings of this

insect’s movements that are intended to transmit information between worker bees have been discovered scientifically using photography and other methods. The Qur’aan mentions in the above verse how the bee finds with skill the spacious paths of its Lord. The worker bee or the soldier bee is a female bee. In Soorah Al-Nahl chapter no. 16, verses 68 and 69 the gender used for the bee is the female gender (*fa’slukī* and *kulī*), indicating that the bee that leaves its home for gathering food is a female bee. In other words the soldier or worker bee is a female bee.

In fact, in Shakespeare’s play, “Henry the Fourth”, some of the characters speak about bees and mention that the bees are soldiers and that they have a king. That is what people thought in Shakespearean times. They thought that the worker bees are male bees and they go home and are answerable to a king bee. This, however, is not true. The worker bees are females and they do not report to a king bee but to a queen bee. But it took modern investigations in

the last 300 years to discover this. SPIDER’S WEB / HOME IS FRAGILE

The Qur’aan mentions in Soorah Al-‘Ankabūt, “The parable of those who Take protectors other than Allah Is that of the Spider, Who builds (to itself) A house; but truly The flimsiest of houses Is the Spider’s house – If they but knew.” [Al-Qur’aan 29:41] Besides giving the physical description of the spider’s web as being very flimsy, delicate and weak, the Qur’aan also stresses on the flimsiness of the relationship in the spider’s house, where the female spider many a times kills its mate, the male spider.

LIFESTYLE AND COMMUNICATION OF ANTS

Consider the following Qur’aanic verse: “And before Solomon were marshaled His hosts – of Jinns and men And birds, and they were all Kept in order and ranks. “At length, when they came To a (lowly) valley of ants, One of the ants said: ‘O ye ants, get into Your habitations, lest Solomon And his hosts crush you (Under foot) without knowing it.’” [Al-Qur’aan 27:17-18]

In the past, some people would have probably mocked at the Qur’aan, taking it to be a fairy tale book in which ants talk to each other and communicate

sophisticated messages. In recent times, research has shown us several facts about the lifestyle of ants, which were not known earlier to humankind. Research has shown that the animals or insects whose lifestyle is closest in resemblance to the lifestyle of human beings are the ants. This can be seen from the following findings regarding ants:

- (a) The ants bury their dead in a manner similar to the humans.
- (b) They have a sophisticated system of division of labour, whereby they have managers, supervisors, foremen, workers, etc.
- (c) Once in a while they meet among themselves to have a ‘chat’.
- (d) They have an advanced method of communication among themselves.

- (e) They hold regular markets wherein they exchange goods.
- (f) They store grains for long periods in winter and if the grain begins to bud, they cut the roots, as if they understand that if they leave it to grow, it will rot. If the grains stored by them get wet due to rains, they take these grains out into the sunlight to dry, and once these are dry, they take them back inside as though they know that humidity will cause development of root systems and thereafter rotting of the grain.

IX. MEDICINE

HONEY HAS HEALING PROPERTIES The bee assimilates juices of various kinds of flowers and fruit and forms within its body the honey, which it stores in its cells of wax. Only a couple of

centuries ago man came to know that honey comes from the belly of the bee. This fact was mentioned in the Qur’aan 1,400 years ago in the following

verse: “There issues From within their bodies A drink of varying colours, Wherein is healing for men.” [Al-Qur’aan 16:69]

We are now aware that honey has a healing property and also a mild antiseptic property. The Russians used honey to cover their wounds in World

War II. The wound would retain moisture and would leave very little scar tissue. Due to the density of honey, no fungus or bacteria would grow in the wound. A person suffering from an allergy of a particular plant may be given honey from that plant so that the person develops resistance to that allergy.

Honey is rich in fructose and vitamin K. Thus the knowledge contained in the

Qur'aan regarding honey, its origin and properties, was far ahead of the time it was revealed.

BLOOD CIRCULATION AND THE PRODUCTION OF MILK

The Qur'aan was revealed 600 years before the Muslim scientist Ibn Nafees described the circulation of the blood and 1,000 years before William Harvey brought this understanding to the Western world. Roughly thirteen centuries before it was known what happens in the intestines to ensure that organs are nourished by the process of digestive absorption, a verse in the Qur'aan described the source of the constituents of milk, in conformity with these notions. To understand the Qur'aanic verse concerning the above concepts, it is important to know that chemical reactions occur in the intestines and that, from there, substances extracted from food pass into the blood stream via a complex system; sometimes by way of the liver, depending on their chemical nature. The blood transports them to all the organs of the body, among which are the milk-producing mammary glands.

In simple terms, certain substances from the contents of the intestines enter into the vessels of the intestinal wall itself, and these substances are transported by the blood stream to the various organs.

This concept must be fully appreciated if we wish to understand the following verse in the Qur'aan: "And verily in cattle there is A lesson for you. We give you to drink Of what is inside their bodies, Coming from a conjunction Between the contents of the Intestine and the blood, A milk pure and pleasant for Those who drink it." [Al-Qur'aan 16:66] 11

"And in cattle (too) ye Have an instructive example: From within their bodies We produce (milk) for you To drink; there are, in them, (Besides), 11 Translation of this Qur'anic verse is from the book "The Bible, the Qur'an and Science" by Dr. Maurice Bucaille. numerous (other) Benefits for you; And of their (meat) ye eat." [Al-Qur'aan 23:21]

The Qur'aanic description of the production of milk in cattle is strikingly

similar to what modern physiology has discovered.

XI. EMBRYOLOGY

MAN IS CREATED FROM ALAQ A LEECH-LIKE SUBSTANCE

A few years ago a group of Arabs collected all information concerning embryology from the Qur'aan, and followed the instruction of the Qur'aan:

"If ye realise this not, ask Of those who possess the Message." [Al-Qur'aan 16:43 & 21:7]

All the information from the Qur'aan so gathered, was translated into English and presented to Prof. (Dr.) Keith Moore, who was the Professor of Embryology and Chairman of the Department of Anatomy at the University of Toronto, in Canada. At present he is one of the highest authorities in the field of Embryology. He was asked to give his opinion regarding the information present in the Qur'aan concerning the field of embryology.

After carefully examining the translation of the Qur'aanic verses presented to him, Dr. Moore said that most of the information concerning embryology mentioned in the Qur'aan is in perfect conformity with modern discoveries in the field of embryology and does not conflict with them in any way. He added that there were however a few verses, on whose scientific accuracy he could not comment. He could not say whether the statements were true or false, since he himself was not aware of the information contained therein.

There was also no mention of this information in modern writings and studies on embryology. One such verse is: "Proclaim! (or Read!) In the name Of thy Lord and Cherisher, Who created – Created man, out of A (mere) clot Of congealed blood." [Al-Qur'aan 96:1-2]

The word alaq besides meaning a congealed clot of blood also means something that clings, a leech-like substance. Dr. Keith Moore had no knowledge whether an embryo in the initial stages appears like a leech. To check this out he studied the initial stage of the embryo under a very powerful microscope in his laboratory and compared what he observed with a diagram of a leech and he was astonished at the striking resemblance between the two!

In the same manner, he acquired more information on embryology that was hitherto not known to him, from the Qur'aan. Dr. Keith Moore answered about eighty questions dealing with embryological data mentioned in the Qur'aan and Hadith. Noting that the information contained in the Qur'aan and

Hadith was in full agreement with the latest discoveries in the field of embryology, Prof. Moore said, "If I was asked these questions thirty years ago, I would not have been able to answer half of them for lack of scientific information"

Dr. Keith Moore had earlier authored the book, 'The Developing Human'. After acquiring new knowledge from the Qur'aan, he wrote, in 1982, the 3rd edition of the same book, 'The Developing Human'. The book was the recipient of an award for the best medical book written by a single author.

This book has been translated into several major languages of the world and is used as a textbook of embryology in the first year of medical studies.

In 1981, during the Seventh Medical Conference in Dammam, Saudi Arabia, Dr. Moore said, "It has been a great pleasure for me to help clarify statements in the Qur'aan about human development. It is clear to me that these statements must have come to Muhammad from God or Allah, because almost all of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God or Allah." 12

Dr. Joe Leigh Simpson, Chairman of the Department of Obstetrics and Gynaecology, at the Baylor College of Medicine, Houston, U.S.A., proclaims: "...these Hadiths, sayings of Muhammad (pbuh) could not have been obtained on the basis of the scientific knowledge that was available at the time of the writer (7th century). It follows that not only is there no conflict between genetics and religion (Islam) but in fact religion (Islam) may guide science by adding revelation to some of the traditional scientific approaches... there exist statements in the Qur'aan shown centuries later to

12 The reference for this statement is the video tape titled 'This is the Truth'. For a copy of this video tape contact the Islamic Research Foundation. be valid which support knowledge in the Qur'aan having been derived from God."

MAN CREATED FROM A DROP
EMITTED FROM BETWEEN
THE BACK BONE AND THE RIBS
"Now let man but think From what he is created! He is created from A drop emitted – Proceeding from between The back bone and the ribs." [Al-Qur'aan 86:5-7]

In embryonic stages, the reproductive organs of the male and female, i.e. the testicles and the ovaries, begin their development near the kidney between the spinal column and the eleventh and twelfth ribs. Later they descend; the female gonads (ovaries) stop in the pelvis while the male gonads (testicles) continue their descent before birth to reach the scrotum through the inguinal canal. Even in the adult after the descent of the reproductive organ, these

organs receive their nerve supply and blood supply from the Abdominal Aorta, which is in the area between the backbone (spinal column) and the ribs. Even the lymphatic drainage and the venous return goes to the same area.

HUMAN BEINGS CREATED FROM
NUTFAH

(Minute Quantity of Liquid)
The Glorious Qur'aan mentions no less than eleven times that the human being is created from nutfah, which means a minute quantity of liquid or a trickle of liquid which remains after emptying a cup. This is mentioned in several verses of the Qur'aan including 22:5 and 23:13. 13 Science has confirmed in recent times that only one out of an average of three million sperms is required for fertilising the ovum. This means that only a

13 The same is also mentioned in the Qur'an in 16:4, 18:37, 35:11, 36:77, 40:67, 53:46, 75:37, 76:2 and 80:19. 1/3 millionth part or 0.00003% of the quantity of sperms that are emitted

is required for fertilisation.

HUMAN BEINGS CREATED FROM
SULALAH

(Quintessence of liquid)

"And made his progeny From a quintessence Of the nature of A fluid despised." [Al-Qur'aan 32:8]

The Arabic word sulalah means quintessence or the best part of a whole. We have come to know now that only one single spermatozoon that penetrates the

ovum is required for fertilization, out of the several millions produced by man. That one spermatozoon out of several millions, is referred to in the Qur'aan as sulalah. Sulalah also means gentle extraction from a fluid.

The fluid refers to both male and female germinal fluids containing gametes.

Both

ovum and sperm are gently extracted from their environments in the process of fertilization.

MAN CREATED FROM NUTFATUN
AMSHAAJ

(Mingled liquids)

Consider the following Qur'aanic verse: "Verily We created Man from a drop Of mingled sperm." [Al-Qur'aan 76:2]

The Arabic word nutfatin amshaajin means mingled liquids. According to some commentators of the Qur'aan, mingled liquids refers to the male or female agents or liquids. After mixture of male and female gamete, the zygote still remains nutfah. Mingled liquids can also refer to spermatic fluid that is formed of various secretions that come from various glands.

Therefore nutfatin amsaaj, i.e. a minute quantity of mingled fluids refers to the male and female gametes (germinal fluids or cells) and part of the surrounding fluids.

SEX DETERMINATION

The sex of a fetus is determined by the nature of the sperm and not the ovum.

The sex of the child, whether female or male, depends on whether the 23rd pair of chromosomes is XX or XY respectively. Primarily sex

determination occurs at fertilization and depends upon the type of sex chromosome in the sperm that fertilizes an ovum. If it is an 'X' bearing sperm that fertilizes the

ovum, the fetus is a female and if it is a 'Y' bearing sperm then the fetus is a male. "That He did create In pairs – male and female, From a seed when lodged (In its place)." [Al-Qur'aan 53:45-46]

The Arabic word nutfah means a minute quantity of liquid and tumna means

ejaculated or planted. Therefore nutfah specifically refers to sperm because it

is ejaculated. The Qur'aan says: "Was he not a drop of sperm emitted (In lowly form)? "Then did he become A clinging clot; Then did (Allah) make And fashion (him) In due proportion. "And of him He made Two sexes, male And female." [Al-Qur'aan 75:37-39]

Here again it is mentioned that a small quantity (drop) of sperm (indicated by the word nutfatan min maniyyin) which comes from the man is responsible for the sex of the fetus.

Mothers-in-law in the Indian subcontinent, by and large prefer having male grandchildren and often blame their daughters-in-law if the child is not of the

desired sex. If only they knew that the determining factor is the nature of the male sperm and not the female ovum! If they were to blame anybody, they should blame their sons and not their daughters-in-law since both the

Qur'aan and Science hold that it is the male fluid that is responsible for the sex of the child!

FOETUS PROTECTED BY THREE VEILS
OF DARKNESS

"He makes you, In the wombs of your mothers, In stages, one after another, In three veils of darkness."

[Al-Qur'aan 39:6]

According to Prof. Keith Moore these three veils of darkness in the Qur'aan refer to:

(i) anterior abdominal wall of the mother

(ii) the uterine wall

(iii) the amnio-chorionic membrane.

EMBRYONIC STAGES

"Man We did create From a quintessence (of clay); Then We placed him

As (a drop of) sperm In a place of rest, firmly fixed; Then We made the sperm Into a clot of congealed blood; Then of that clot We made A (foetus) lump; then We Made out of that lump Bones and clothed the bones With flesh; then We developed Out of it another creature. So blessed be Allah, The Best to create!"

[Al-Qur'aan 23:12-14]

In this verse Allah states that man is created from a small quantity of liquid which is placed in a place of rest, firmly fixed (well established or lodged) for

which the Arabic word qararin makin is used.

The uterus is well protected from the posterior by the spinal column supported firmly by the back muscles. The embryo is further protected by the

amniotic sac containing the amniotic fluid. Thus the foetus has a well protected dwelling place. This small quantity of fluid is made into alaqah, meaning something which clings. It also means a leech-like substance. Both descriptions are scientifically acceptable as in the very early stages the foetus clings to the wall and also appears to resemble the leech in shape. It also behaves like a leech (blood sucker) and acquires its blood supply from the mother through the placenta. The third meaning of the word alaqah is a blood clot. During this alaqah stage, which spans the third and fourth week of pregnancy, the blood clots within closed vessels. Hence the embryo acquires the appearance of a blood clot in addition to acquiring the appearance of a leech. In 1677, Hamm and Leeuwenhoek were the first scientists to observe human sperm cells (spermatozoa) using a microscope. They thought that a sperm cell contained a miniature human being which grew in the uterus to form a newborn. This was known as the perforation theory. When scientists discovered that the ovum was bigger than the sperm, it was thought by De Graf and others that the foetus existed in a miniature form in the ovum. Later, in the 18th century Maupertuis propagated the theory of biparental inheritance. The alaqah is transformed into mudghah which means ‘something that is chewed (having teeth marks)’ and also something that is tacky and small which can be put in the mouth like gum. Both these explanations are scientifically correct. Prof. Keith Moore took a piece of plaster seal and made it into the size and shape of the early stage of foetus and chewed it between the teeth to make it into a ‘Mudgha’. He compared this with the photographs of the early stage of foetus. The teeth marks resembled the ‘somites’ which is the early formation of the spinal column. This mudghah is transformed into bones (izām). The bones are clothed with intact flesh or muscles (lahm). Then Allah makes it into another creature. Prof. Marshall Johnson is one of the leading scientists in US, and is the head

of the Department of Anatomy and Director of the Daniel Institute at the Thomas Jefferson University in Philadelphia in US. He was asked to comment on the verses of the Qur’aan dealing with embryology. He said that the verses of the Qur’aan describing the embryological stages cannot be a coincidence. He said it was probable that Muhammad (pbuh) had a powerful microscope. On being reminded that the Qur’aan was revealed 1400 years ago, and microscopes were invented centuries after the time of Prophet Muhammad (pbuh), Prof. Johnson laughed and admitted that the first microscope invented could not magnify more than 10 times and could not show a clear picture. Later he said: “I see nothing here in conflict with the concept that Divine intervention was involved when Muhammad (pbuh) recited the Qur’aan.” According to Dr. Keith Moore, the modern classification of embryonic development stages which is adopted throughout the world, is not easily comprehensible, since it identifies stages on a numerical basis i.e. stage I, stage II, etc. The divisions revealed in the Qur’aan are based on distinct and easily identifiable forms or shapes, which the embryo passes through. These are based on different phases of prenatal development and provide elegant scientific descriptions that are comprehensible and practical. Similar embryological stages of human development have been described in the following verses: “Was he not a drop Of sperm emitted (In lowly form)? Then did he become a clinging clot; Then did (Allah) make and fashion (him) In due proportion. And of him He made Two sexes, male and female.” [Al-Qur’aan 75:37-39] “Him Who created thee, fashioned thee in due proportion, And gave thee a just bias; In whatever Form He wills, Does He put thee together.” [Al-Qur’aan 82:7-8] EMBRYO PARTLY FORMED AND PARTLY UNFORMED At the mudghah stage, if an incision is made in the embryo and the internal organ is dissected, it will be seen that most of them are formed while the others are not yet completely formed. According to Prof. Johnson, if we describe the embryo as a complete creation, then we are only describing that part which is already created. If we describe

it as an incomplete creation, then we are only describing that part which is not yet created. So, is it a complete creation or an incomplete creation? There is no better description of this stage of embryogenesis than the Qur’aanic description, “partly formed and partly unformed”, as in the following verse: “We created you Out of dust, then out of Sperm, then out of a leech-like Clot, then out of a morsel Of flesh, partly formed And partly unformed.” [Al-Qur’aan 22:5]

Scientifically we know that at this early stage of development there are some cells which are differentiated and there are some cells that are undifferentiated – some organs are formed and yet others unformed. SENSE OF HEARING AND SIGHT The first sense to develop in a developing human embryo is hearing. The foetus can hear sounds after the 24th week. Subsequently, the sense of sight is developed and by the 28th week, the retina becomes sensitive to light. Consider the following Qur’aanic verses related to the development of the senses in the embryo: “And He gave You (the faculties of) hearing and sight and feeling (And understanding).” [Al-Qur’aan 32:9] “Verily We created Man from a drop Of mingled sperm, In order to try him: So We gave him (the gifts), Of Hearing and Sight.” [Al-Qur’aan 76:2] “It is He Who has created For you (the faculties of) Hearing, sight, feeling And understanding: little thanks It is ye give!” [Al-Qur’aan 23:78] In all these verses the sense of hearing is mentioned before that of sight. Thus the Qur’aanic description matches with the discoveries in modern embryology. XII. GENERAL SCIENCE FINGERPRINTS “Does man think that We Cannot assemble his bones? Nay, We are able to put Together in perfect order The very tips of his fingers.” [Al-Qur’aan 75:3-4] Unbelievers argue regarding resurrection taking place after bones of dead people have disintegrated in the earth and how each individual would be identified on the Day of Judgement. Almighty Allah answers that He can not

only assemble our bones but can also reconstruct perfectly our very fingertips.

Why does the Qur'aan, while speaking about determination of the identity of the individual, speak specifically about fingertips? In 1880, fingerprinting became the scientific method of identification, after research done by Sir

Francis Golt. No two persons in the world can ever have exactly the same fingerprint pattern. That is the reason why police forces worldwide use fingerprints to identify the criminal. 1400 years ago, who could have known

the uniqueness of each human's fingerprint? Surely it could have been none

other than the Creator Himself!

PAIN RECEPTORS PRESENT IN THE SKIN

It was thought that the sense of feeling and pain was only dependent on the brain. Recent discoveries prove that there are pain receptors present in the skin without which a person would not be able to feel pain. When a doctor examines a patient suffering from burn injuries, he verifies the degree of burns by a pinprick. If the patient feels pain, the doctor is happy, because it

indicates that the burns are superficial and the pain receptors are intact. On the other hand if the patient does not feel any pain, it indicates that it is a deep burn and the pain receptors have been destroyed. The Qur'aan gives an indication of the existence of pain receptors in the following verse:

“Those who reject Our signs, We shall soon Cast into the Fire; As often as their skins Are roasted through, We shall change them For fresh skins, That they may taste The Penalty: for Allah Is Exalted in Power, Wise.” [Al-Qur'aan 4:56]

Prof. Tagatat Tejasen, Chairman of the Department of Anatomy at Chiang Mai University in Thailand, has spent a great amount of time on research of pain receptors. Initially he could not believe that the Qur'aan mentioned this scientific fact 1,400 years ago. He later verified the translation of this particular Qur'aanic verse. Prof. Tejasen was so impressed by the scientific accuracy of the Qur'aanic verse, that at the 8th Saudi Medical Conference held in Riyadh on the Scientific Signs of Qur'aan and Sunnah he proclaimed

in public: “There is no God but Allah and Muhammad (pbuh) is His Messenger.”

CONCLUSION

To attribute the presence of scientific facts in the Qur'aan to coincidence would be against common sense and a true scientific approach. The Qur'aan invites all humans to reflect on the Creation of this universe in the verse:

“Behold! In the creation Of the heavens and the earth, And the alternation Of Night and Day – There are indeed Signs For men of understanding.” [Al-Qur'aan 3:190]

The scientific evidences of the Qur'aan clearly prove its Divine Origin. No

human could have produced a book, fourteen hundred years ago, that would

contain profound scientific facts, to be discovered by humankind centuries later. The Qur'aan, however, is not a book of Science but a book of 'Signs'. These signs invite Man to realize the purpose of his existence on earth, and to

live in harmony with Nature. The

Qur'aan is truly a message from Allah, the

Creator and Sustainer of the universe. It contains the same message of the Oneness of God, that was preached by all prophets, right from Adam, Moses, Jesus to Muhammad (peace be upon them).

Several detailed tomes have been written on the subject of Qur'aan and modern science and further research in this field is on. Inshallah, this research

will help mankind to come closer to the Word of the Almighty. This booklet

contains only a few of the scientific facts present in the Qur'aan. I cannot claim to have done full justice to the subject. Prof.

Tejasen accepted Islam on the strength of just one scientific 'sign' mentioned

in the Qur'an. Some people may require ten signs while some may require

hundred signs to be convinced about the Divine Origin of the Qur'aan. Some

would be unwilling to accept the Truth even after being shown a thousand

signs. The Qur'aan condemns such a closed mentality in the verse: “Deaf, dumb and blind, They will not return (To the path).” [Al-Qur'aan 2:18]

The Qur'aan contains a complete code of life for the individual and society. Alhamdulillah (Praise be to Allah), the Qur'aanic way of life is far superior to

the 'isms' that modern man has invented out of sheer ignorance. Who can

give better guidance than the Creator Himself?

God forbids you not, with regards to those who fight you not for

(your) faith nor drive you out of your homes, from dealing kindly and justly with them; for God loveth those who are just

(Qur'an, 60:8)

Believing in prophets is part and parcel of being a Muslim. It is documented in the Quran that belief in all the prophets is obligatory on every Muslim. It specifically says, “So [you believers], say, ‘We believe in God and in what was sent down to us and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses, Jesus, and all the prophets by their Lord. We make no distinction between any of them, and we devote ourselves to Him.’” (2:136)

According to this citation, a Muslim is obligated to accept and revere all of the prophets. The Quran also ties between the belief in the prophets and righteousness to one another. One can't be righteous and reject genuine prophets. An example is, “Goodness does not consist in turning your face towards East or West. The truly good are those who believe in God and the Last Day, in the angels, the Scripture, and the prophets; who give away some of their wealth, however much they cherish it, to their relatives, to orphans, the needy, travelers and beggars, and to liberate those in bondage; those who keep up the prayer and pay the prescribed alms; who keep pledges whenever they make them; who are steadfast in misfortune, adversity, and times of danger. These are the ones who are true, and it is they who are aware of God.” (2:177)

The Quran indicates very clearly that to deny one prophet means that one is denying all of them: “As for those who ignore God and His messengers and want to make a distinction between them, saying, ‘We believe in some but not in others,’ seeking a middle way, they are really disbelievers: We have prepared a humiliating punishment for those who disbelieve.” (4:150-151)

Prophets Mentioned in Quran

Those that are mentioned specifically by name are a total of twenty-five.

Eighteen of which appear in four successive verses of the Quran: “Such was the argument We gave to Abraham against his people – We raise in rank whoever We will – your Lord is all wise, all knowing. We gave him Isaac and Jacob, each of whom We guided, as We had guided Noah before, and among his descendants were David, Solomon, Job, Joseph, Moses, and Aaron – in this way We reward those who do good – Zachariah, John, Jesus, and Elijah – every one of them was righteous – Ishmael, Elisha, Jonah, and Lot. We favored each one of them over other people.” (6:83-86)

In five other places in the Quran the other seven are mentioned. They are Adam, regarded as the first prophet, Hud, Shuaib, Idrees, Thulkifl (believed to be Issaquah) Salleh and finally prophet Muhammad, may peace and blessings of God be upon them all. A total of twenty-five are mentioned by name in the Qur'an and most of them are familiar to the Judeo Christian faiths.

At the same time, the Quran also indicated that these were not the only prophets that were raised to humanity. Indeed, the Quran says, “and there never was a people, without a warner having lived among them (in the past)” (35:24). The warner in this context is the same as a prophet. More specifically, God declares in the Quran: “to every people (was sent) an apostle.” (10:47) He goes on to explain, “We did aforetime send apostles before thee: of them there are some whose story We have related to thee, and some whose story We have not related to thee.” (40:78)

The stories of prophets in the Quran are not there just for historical interest. For those who are familiar with the Bible, it is not just a chronology telling a story as such. The Quran discusses the story and at times omits some minor details while focusing on the lessons that can be learned from studying the history of those prophets.

Prophet Muhammad was the last of all the prophets and messengers of God through whom the entire mission of prophet-hood was brought to its final most comprehensive and complete format.

Thomas Carlyle, struck by this philosophy of life writes “and then also Islam-that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever he does to us, the thing he sends to us, even if death and worse than death, shall be good, shall be best; we resign ourselves to God.” The same author continues “If this be Islam, says Goethe, do we not all live in Islam?” Carlyle himself answers this question of Goethe and says “Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth.”

Jesus in Islam & Quran

“And mention in the Book (the Quran), Mary, when she withdrew in seclusion from her family to a place facing east. She placed a screen

(to screen herself) from them; then We sent to her a spirit from Us, (the angel Gabriel), and he appeared before her in the form of a man in all respects. She said: ‘Verily, I seek refuge with the Most Gracious (God) from you, if you do fear God.’ (The angel) said: ‘I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.’ She said: ‘How can I have a

son, when no man hath touched me, nor am I unchaste?’ He said: ‘So (it will be), your Lord said That is easy for Me (God): And (We wish) to appoint him as a sign to mankind and a mercy from Us (God), and it is a matter (already) decreed (by God).’” (Quran 19:16-21)

“Indeed, the likeness of Jesus with God is as the likeness of Adam. He created him of dust, then He said to him: ‘Be!’ and he was.” (Quran 3:59)

Muslims, like Christians believe that Jesus performed miracles. These miracles were performed by the will and permission of God, Who has power and control over all things.

“Then will God say: ‘O Jesus the son of Mary! Reco unt My favor to you and to your mother. Beh old! I strengthened you with the Holy Spirit (the angel Gabriel) so that you did speak to the people in childhood and in maturity. Be hold! I taught you the Book and Wisdom, the Torah and

the Gospel. And behold: you make out of clay, as it were, the figure of a bird, by My leave, and you breathe into it, and it becomes a bird by My leave, and you heal those born blind, and the lepers by My leave. And behold! You bring forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to you) when you did show them the Clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.'” (Quran 5:110)

God sent all prophets with miracles specific to the nation to whom they were sent to prove the veracity of their message. These miracles were not performed of their own accord; rather, they were only manifest in their hands by God's will. The miracles performed by Jesus were no different. The Jews

were well advanced in the field of medicine, and the miracles which Jesus brought were of this nature, proving the truth of His message and in order to convince the Jews.

“They have certainly disbelieved who say, ‘God is the Messiah, the son of Mary’ while the

Messiah has said, ‘O Children of Israel, worship God, my Lord and your Lord...’” (Quran 5:72)

God says about the belief that Jesus is part of a “Trinity”:

“They have certainly disbelieved who say, ‘God is the third of three.’ (Rather) there is none worthy of worship except One (God). And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment. So will they not repent to God and seek His forgiveness? And God is Forgiving and Merciful. The Messiah (Jesus), son of Mary, was no more than a Messenger before whom many Messengers have passed away; and his mother adhered wholly to truthfulness, and they both ate food (as other mortals do). See how We make Our signs clear to them; and see where they are

turning away!” (Quran 5:73-75)

And also: “O People of the Book (Jews and Christians)! Do not exceed the limits in your religion, and attribute to God nothing except the truth. The Messiah, Jesus, son of Mary, was only a Messenger of God, and His command that He conveyed unto Mary, and a spirit from Him. So believe in God and in His Messengers, and do not say: ‘God is a Trinity.’ Give up this assertion; it would be better for you. For God is indeed (the only) One God. Far be it from His glory that He should have a son. To Him belongs all that is in the heavens and in the earth. And God is sufficient for a guardian.” (Quran 4:171)

God deems this belief as an enormity against His Essence:

“And they say: ‘The Most Merciful (God) has taken (for Himself) a son.’ Assuredly you utter a hideous thing, whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins; That they ascribe unto the Most Merciful a son, when it is not suitable for (the Majesty of) the Most Merciful that He should take a son. There is none in the heavens and the earth but comes unto the Most Merciful as a slave.” (Quran 19:88-93)

On the Day of Judgment, Jesus again will free himself from this false attribution. God gives us a glimpse of what he will say when he is asked about why people

worshipped him:

“And (beware the Day) when God will say, ‘O Jesus, Son of Mary, did you say to the people, ‘Take me and my mother as deities besides God?’” He will say, ‘Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. I said not to them except what you commanded me – to worship God, my Lord and your Lord...” (Quran 5:116-117)

“I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.” (Exodus 20:1-3)

Ascribing a son to God is in clear opposition to that principle for which He created the Creation and sent prophets. God says in the Quran:

“And I did not create the jinn and mankind

except to worship Me.” (Quran 51:56)

He also said:

“And We certainly sent into every nation a messenger, (saying), ‘Worship God and avoid all false objects of worship...” (Quran 16:36)

“And (remember) when Jesus, son of Mary, said: ‘O Children of Israel, I am the Messenger of God sent to you, confirming the Torah (which came) before me...” (Quran 61:6)

Matthew 5:17-18, Jesus stated:

“Think not that I have come to abolish the law and the (way of) the prophets; I have come not to abolish them but to fulfill them.”

another prophet to come after him. God says:

“And when Jesus, son of Mary, said: ‘O Children of Israel! Indeed I am the messenger of God unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who will

come after me, whose name is the Praised One.” (Quran 61:6)

John 14:16-17: “And I will give you another Counselor to be with you forever, even the Spirit of Truth.”

It was told by Jesus so its none other then prophet Mohammad

Crucifixion

“...They did not kill him, nor did they crucify him, but (another) was made to resemble him to them...” (Quran 4:157)

“God lifted him up to His presence. God is Almighty, All-Wise.”

(Quran 4:158) “No bearer of burdens shall bear the burden of another.” (Quran 39:7)

“There is not one of the People of the Scripture but will believe in him (Jesus) before his death, and on the Day of Resurrection he will be a witness against them.” (Quran 4:159)

SURAT AL IKHLAS (MAKKAH)

- 1) Say he is Allah one & only
- (2) Allah, the eternal, absolute
- 3) He begets not, nor is he begotten

(4) And there is none like unto him (Al-Quran)

Bible & Muhammad
The Qur'an mentions in Surah Al-Araf chapter 7 verse 157:

"Those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their own (scriptures) in the law and the Gospel".

1. MUHAMMAD (PBUH)
PROPHESISED IN THE BOOK OF DEUTERONOMY:

Almighty God speaks to Moses in Book of Deuteronomy chapter 18 verse 18:

"I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him."

The Christians say that this prophecy refers to Jesus (pbuh) because Jesus (pbuh) was like Moses (pbuh). Moses (pbuh) was a Jew, as well as Jesus (pbuh) was a Jew. Moses (pbuh) was a Prophet and Jesus (pbuh) was also a Prophet. If these two are the only criteria for this prophecy to be fulfilled, then all the Prophets of the Bible who came after Moses (pbuh) such as Solomon, Isaiah, Ezekiel, Daniel, Hosea, Joel, Malachi, John the Baptist, etc. (pbut) will fulfill this prophecy since all were Jews as well as prophets.

However, it is Prophet Muhammad (pbuh) who is like Moses (pbuh):

- i) Both had a father and a mother, while Jesus (pbuh) was born miraculously without any male intervention.

[Mathew 1:18 and Luke 1:35

and also Al-Qur'an 3:42-47]

- ii) Both were married and had children. Jesus (pbuh) according to the Bible did not marry nor had children.

- iii) Both died natural deaths. Jesus (pbuh) has been raised up alive. (4:157-158)

Muhammad (pbuh) is from among the brethren of Moses (pbuh). Arabs are brethren of Jews. Abraham (pbuh) had two sons: Ishmail and Isaac (pbut). The Arabs are the descendants of Ishmail (pbuh) and the Jews are the descendants of Isaac (pbuh).

Words in the mouth:

Prophet Muhammad (pbuh) was unlettered and whatever revelations he received

from Almighty God he repeated them verbatim.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

[Deuteronomy 18:18]

- iv) Both besides being Prophets were also kings i.e. they could inflict capital punishment. Jesus (pbuh) said, "My kingdom is not of this world." (John 18:36).
- v) Both were accepted as Prophets by their people in their lifetime but Jesus (pbuh) was rejected by his people. John chapter 1 verse 11 states, "He came unto his own, but his own received him not."

- iv) Both brought new laws and new regulations for their people. Jesus (pbuh)

according to the Bible did not bring any new laws. (Mathew 5:17-18).

112. Surah Al-Ikhlaas or At-Tauhid (The Purity)

1. Say (O Muhammad ﷺ): "He is Allah, (the) One.

2. "Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).

3. "He begets not, nor was He begotten;

4. "And there is none co-equal or comparable unto Him." Quran

(according to historians original bible does not exist) search in google!!!

(The punishment of raping a women in islam is death penalty)!!!

if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.Quran.

2. It is Mentioned in the book of Deuteronomy chapter 18:19

"And it shall come to pass, that whosoever will not harken unto my words which he shall speak in my name, I will require it of him."

3. Muhammad (pbuh) is prophesised in the book of Isaiah:

It is mentioned in the book of
Isaiah chapter 29 verse 12:

"And the book is delivered to
him that is not learned, saying,
Read this, I pray thee: and he
saith, I am not learned."

When Archangel Gabrail
commanded Muhammad
(pbuh) by saying Iqra - "Read",
he replied, "I am not learned".

4. prophet Muhammad (pbuh)
mentioned by name in the old
testament:

Prophet Muhammad (pbuh) is
mentioned by name in the
Song of Solomon chapter 5
verse 16:

prophet Muhammad (pbuh)
mentioned by name in the old
testament: Prophet Muhammad
(pbuh) is mentioned by name in
the Song of Solomon chapter 5
verse 16: "Hikko Mamittakim we
kullo Muhammadim Zehdoodah
wa Zehraee Bayna
Jerusalem." "His mouth is most
sweet: yea, he is altogether lovely.
This is my beloved, and this is my
friend, O daughters of
Jerusalem." In the Hebrew
language im is added for respect.
Similarly im is added after the
name of Prophet Muhammad
(pbuh) to make it Muhammadim.
In English translation they have
even translated the name of
Prophet Muhammad (pbuh) as
"altogether lovely", but in the Old
Testament in Hebrew, the name

of Prophet Muhammad (pbuh) is
yet present. It's majestic plural
noun like Elohim which refers to
1 God only. so Muhammadim also
refers to 1 Muhammad even
though im can refer also to be
plural. (Edited by Faisal)

Prophet Muhammad (pbuh) in the New Testament:

Al-Qur'an Chapter 61 Verse 6:

"And remember, Jesus, the son of Mary, said, 'O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me and giving glad tidings of a messenger to come after me, whose name shall be Ahmed.' But when he came to them with clear signs, they said, 'This is evident sorcery!'"

All the prophecies mentioned in the Old Testament regarding Muhammad (pbuh) besides applying to the Jews also hold good for the Christians.

1.

John chapter 14 verse 16:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

2. Gospel of John chapter 15 verse 26:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit
of truth, which
proceedeth from the Father, he shall testify of me."

3. Gospel of John chapter 16 verse 7:

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not

come unto you; but if I depart, I will send him unto you".

"Ahmed" or "Muhammad" meaning "the one who praises" or "the praised one" is almost the translation of the Greek word Periclytos. In the Gospel of John 14:16, 15:26, and 16:7. The word 'Comforter' is used in the English translation for the Greek word Paracletos which means advocate or a kind friend rather than a comforter.

Paracletos is the warped reading for Periclytos. Jesus (pbuh) actually prophesised Ahmed by name. Even the Greek word Paraclete refers to the Prophet (pbuh) who is a mercy for all creatures.

Some Christians say that the Comforter mentioned in these prophecies refers to the Holy Spirit. They fail to realise that the prophecy clearly says that only if Jesus (pbuh) departs will the Comforter come. The Bible states that the Holy Spirit was already present on earth before and during the time of Jesus (pbuh), in the womb of Elizabeth, and again when Jesus (pbuh) was being baptised, etc. Hence this prophecy refers to none other than Prophet Muhammad (pbuh).

4. Gospel of John chapter 16 verse 12-14:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me".

The Spirit of Truth, spoken about in this prophecy refers to none other than Prophet Muhammad (pbuh). All quotations of the Bible are taken from the King James Version.

Some hadiths (teachings of prophet Muhammad) (pbuh) Aisha reported: I heard the Messenger of Allah, peace and blessings be upon him, say, "Gabriel continued to advise me to treat neighbors well until I thought he would make them my heirs." Source: Sahih Muslim 2624 Grade: Sahih (authentic) according to Imam Muslim

Abu Musa reported: The Prophet, peace and blessings be upon him, said, "The honest Muslim trustee who carries out the orders of those who trusted him and who pays in full with a good heart to the right person is regarded as one of the two who gave charity." Source: Sahih Bukhari 1371, Sahih Muslim [...] Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "There is no justification for envy except in two cases. First, a man whom Allah has given the Quran and he recites it during the night and day, so someone says: If I were to be given like this, I would do as he is doing. And second, a man whom Allah has given wealth and he spends it in justice, so someone says: If I were to be given like this, I would do as he is doing." Source: Sahih Bukhari

6805 Grade: Sahih (authentic) according to Al-Bukhari

Hadith on Zakat: The command to give 2.5% of surplus wealth as alms and charity

Abu Amina Elias | April 5, 2013 Ali ibn Abu Talib reported: The Prophet, peace and blessings be upon him, said, "If you have two hundred coins and a year has passed, then five coins is due for alms; and you will owe nothing until you own twenty coins, but when you own twenty coins and a year has passed, then half of a coin is due for alms and whatever exceeds that should be calculated likewise." Source: Sunan Abu Dawud 1572 Grade: Hasan (fair) according to Abu Dawud (due to his silence) Abu Dharr reported: My dear friend the Prophet, peace and blessings be upon him, enjoined upon me three deeds, "Listen to and obey the ruler even if a slave is appointed over you. When you make soup, put some extra water in it and look to the people in the neighboring house and give them a reasonable portion of it, and pray your prayers on time, for if you find the Imam praying then pray with him and your prayer will be safeguarded, otherwise it will be

voluntary for you." Source: Musnad Ahmad 20918 Grade: Sahih (authentic) according to Al-Albani

Juwairiya reported: The Prophet, peace and blessings be upon him, came out from her apartment as she was performing the dawn prayer. He returned in the forenoon and found her sitting there. The Prophet said, "Are you in the same position as I left you?" She said yes. The Prophet said, "I recited four words three times after I left you. If these are to be weighed against all you have recited since the morning, these words will be heavier. They are: Glory and praise to Allah as many as the numbers of His creation, in according with His pleasure, as the weight of the Throne, and as the ink for recording His words." Source: Sahih Muslim 2726 Grade: Sahih (authentic) according to Imam Muslim

Ubadah ibn As-Samit reported: We pledged allegiance to the Messenger of Allah, peace and blessings be upon him, pledging to listen and obey in hardship and in ease, in pleasure and displeasure even if someone is wrongly favored

over us, and pledging not to dispute the rule of

those in authority and that we should speak the truth wherever we are and not to fear those who blame us regarding Allah. Source: Sahih Muslim 1709 Grade: Sahih (authentic) according to Imam Muslim

Al-Qurtubi reported: Some scholars gave permission to initiate greetings of peace with the unbelievers. It was said to Sufyan bin Uyainah, "Do you give permission to greet an unbeliever with peace?" Sufyan said, "Yes, for Allah the Exalted said: Allah does not forbid you from those who do not fight you in religion nor expel you from your homes that you be righteous and fair to them. Verily, Allah loves those who are just." (60:8) Sufyan added, "Allah said: There has come to you the best example in Abraham, (60:4) and Abraham said to his father: Peace be upon you." (19:47) Source: Tafseer Al-Qurtubi, verse 19:41

Abdullah ibn Mas'ud reported: He stood upon a platform and he grabbed his tongue and he said, "O tongue! Speak goodness and be rewarded, or remain silent and be safe before you are regretful." Then he said: I heard the Messenger of Allah, peace and blessings be upon him, say, "Most of the sins of the children of Adam are on their tongues." [At-Tabarani, Mu'jam Al-Kabeer, Number 10300, Sahih]

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said three times, "May Allah have mercy on a person who spoke rightly and was rewarded, or who was silent and remained safe." Source: Shu'b Al-Iman Al-Bayhaqi 4579

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "The basis of reasoning, after faith in Allah, is loving kindness toward the people." Source: At-Tabarani, Al-Mu'jam Al-Awsat, Number 6067

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever believes in Allah and the Last Day, let him not harm his

neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him speak goodness or remain silent." Source: Sahih Muslim 47

Ibn Mas'ud reported: The Prophet, peace and blessings be upon him, said, "During the night journey, I met with Abraham, Moses, and Jesus and they were discussing the matter of the Hour. Their matter was referred to Abraham, who said, "I have no knowledge about it." So the matter was referred to Moses, who said, "I have no knowledge about it." So the matter was referred to Jesus, who said, "As for the conditions of the Hour, no one knows them but Allah. My Lord the Exalted has entrusted me that the False Messiah will appear and I will have with me two rods. When he sees me, he will melt away just as lead is melted in fire. Allah will destroy him to the point that the rock and the tree will say: O Muslims, beneath me is an unbeliever, so come slay him. Thus, Allah will destroy them and the people will return to their lands and their countries. When that happens, the nations of Gog and Magog will appear, eating and drinking everything in their lands. They will not come upon anything but that they will devour it and they will not pass by any water but that they will consume it. The people will complain to me about them, so I will supplicate to Allah and He will destroy them until their stench fills the earth. Then Allah will send rain which will wash their bodies into the sea. My Lord the Exalted has entrusted me that when all of this happens, the Hour is indeed near just as a woman is ready to give birth; her family does not know when she will give birth but it could be any day or night." [Musnad Ahmad, Number 3546, Sahih]

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "By Allah, the son of Mary will descend as a just ruler. He will abolish the cross, kill the swine, and annul the tribute, but he will leave the she-camel such that no one collects from it. He will cause rancor, hatred, and envy to disappear, and he will call people to give their wealth in charity but no one will need it." Source: Sahih Muslim 155

Prophet said, "By Allah, you must enjoin good and forbid evil and seize the hand of the oppressor and make him follow the truth and restrict him to what is just." Source: Sunan Abu Dawud 4336

It is this narrow definition of terrorism that implicates only individuals and groups, that has caused Muslims to be associated with acts of destruction and terror in the popular media. Often, the religion of Islam is held responsible for the acts of a fringe minority among Muslims.

Could it be possible that Islam, whose light ended the Dark Ages in Europe, now propound the advent of an age of terror? Could a faith that has over 1.2 billion followers the world over, and over 7 million in America, actually advocate the killing and maiming of innocent people? Could Islam, whose name itself stands for "peace" and "submission to God", encourage its adherents to work for death and destruction?

For too long, have we relied on stereotypical images in the news media and in Hollywood films, for answers to these pertinent questions. It is time now to look at the sources of Islam, and its history, to determine whether Islam does indeed advocate violence. Sanctity of human life

The Glorious Qur'an says: "...take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom." [Al-Qur'an 6:151]

Islam considers all life forms as sacred. However, the sanctity of human life is accorded a special place. The first and the foremost basic right of a human being is the right to live. The Glorious

Qur'an says:

"...if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people." [Al-Qur'an 5:32]

Such is the value of a single human life, that the Qur'an equates the taking of even one human life unjustly, with killing all of humanity. Thus, the Qur'an prohibits homicide in clear terms. The taking of a criminal's life by the state in order to administer justice is required to uphold the rule of law, and the peace and security of the society. Only a proper and competent court can decide whether an individual has forfeited his right to life by disregarding the right to life and peace of other human beings.

Ethics of WAR

Even in a state of war, Islam enjoins that one deals with the enemy nobly on the battlefield. Islam has drawn a clear line of distinction between the combatants and the non-combatants of the enemy country. As far as the non-combatant population is concerned such as women, children, the old and the infirm, etc., the instructions of the Prophet are as follows: "Do not kill any old person, any child or any woman" [1].

"Do not kill the monks in monasteries" or "Do not kill the people who are sitting in places of worship." [2]

During a war, the Prophet saw the corpse of a woman lying on the ground and

observed:

"She was not fighting. How then she came to be killed?" Thus non-combatants are guaranteed security of life even if their state is at war with an Islamic state.

Jihad

JIHAD While Islam in general

is misunderstood in the western world, perhaps no other Islamic term evokes such strong reactions as the word 'jihad'. The term 'jihad' has been much abused, to conjure up bizarre images of violent Muslims, forcing people to submit at the point of the sword. This myth was perpetuated throughout the centuries of mistrust during and after the Crusades. Unfortunately, it survives to this day.

The word Jihad comes from the root word jahada, which means to struggle. So jihad is literally an act of struggling, and this struggle can have various forms. The Prophet Muhammad (peace be upon him) referred to the struggle against the insidious suggestions of one's own soul as a form of jihad. Thus the inner struggle of being a person of virtue and submission to God in all aspects of life, is part of the essence of Islam.

Jihad also refers to struggle against injustice. Islam, like many other religions, allows for armed self-defense, or retribution against tyranny, exploitation, and oppression. The Glorious Qur'an says: "And why should ye not fight in the cause of God and of those who, being weak, are ill-treated (and oppressed)? - Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!" [Al-Qur'an 4:75]

Thus Islam enjoins upon its believers to strive utmost, in purifying themselves, as well as in establishing peace and justice in the society. A Muslim can never be at rest while there is injustice and oppression around her. Martin Luther King Jr., quite aptly said: "We will have to repent in this generation not merely

for the hateful words and actions of the bad people but for the appalling silence of the good people."

Islam enjoins upon all Muslims to work actively to maintain the balance in which God created everything. However, regardless of how legitimate the cause may be, the Glorious Qur'an categorically denounces the killing of innocent people. Terrorizing the civilian population, whether by small groups or by states, can never be termed as jihad and can never be reconciled with the teachings of Islam.
History of Tolerance

Even Western scholars have repudiated the myth of Muslims coercing others to convert. The great historian De Lacy O'Leary wrote: "History makes it clear, however, that the legend of fanatical Muslims, sweeping through the world and forcing Islam at the point of sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated." [3]

Muslims ruled Spain for roughly 800 years. During this time, and up until they were finally forced out, the non-Muslims there were alive and flourishing. Additionally, Christian and Jewish minorities have survived in the Muslim lands of the Middle East for centuries. Countries such as Egypt, Morocco, Palestine, Lebanon, Syria, and Jordan all have significant Christian and/or Jewish populations. This is not surprising to a Muslim, for his faith prohibits him from forcing others to see his point of view. The Glorious Qur'an says: "Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks. And God

heareth and knoweth all things.” [Al-Qur’an 2:256]
Islam- The Great Unifier
Far from being a militant dogma, Islam is a way of life that transcends race and ethnicity. The Glorious Qur’an repeatedly reminds us of our common origin: “O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things).” [Al-Qur’an 49:13]
Thus, it is the universality of its teachings that makes Islam the fastest growing religion in the world. In a world full of conflicts and deep schisms between human beings, a world that is threatened with terrorism, perpetrated by individuals and states, Islam is a beacon of light that offers hope for the future.

Science in Quran by Dr. Maurice Bucaille (Edited by Dr. A. A. Bilal Philips)

EDITOR’S FOREWORD

This booklet by Dr. Maurice Bucaille has been in circulation for the past nineteen years and has been a very effective tool in presenting Islam to non-Muslims as well as introducing Muslims to aspects of the scientific miracle of the Qur’an. It is based on a transcription of a lecture given by Dr. Bucaille in French. In this reprint, I decided to improve its presentation by simplifying the language and editing the text from an oral format to a pamphlet format. There were also passing references made by the author to material in his book, *The Bible, the Qur’an and Science*, which needed explanation. I took the liberty of including explanatory portions from his book where more detail was necessary. A few footnotes were also added for clarity and a hadeeth which the author mentioned was replaced due to its inauthenticity. There were also some corrections made to the historical material on the compilation

of the Qur’an.

It is my hope that these slight improvements will make this excellent work even more effective in presenting the final revelation of God to mankind.

Dr. Abu Ameenah Bilal Philips

Director/Islamic Information Center
Dubai

U.A.E.

May, 1995

INTRODUCTION

On the 9th of November, 1976, an unusual lecture was given at the French Academy of Medicine. Its title was “Physiological and Embryological data in the Qur’an”. I presented the study based on the existence of certain statements concerning physiology and reproduction in the Qur’an. My reason for presenting this lecture was because it is impossible to explain how a text produced in the seventh century could have contained ideas that have only been discovered in modern times.

For the first time, I spoke to members of a learned medical society on subjects whose basic concepts they all knew well, but I could, just as easily, have pointed out statements of a scientific nature contained in the Qur’an and other subjects to specialists from other disciplines. Astronomers, zoologists, geologists and specialists in the history of the earth would all have been struck, just as forcibly as medical doctors, by the presence in the Qur’an of highly accurate reflections on natural phenomena. These reflections are particularly astonishing when we consider the history of science, and can only lead us to the conclusion that they are a challenge to human explanation.

There is no human work in existence that contains statements as far beyond the level of knowledge of its time as the Qur’an. Scientific opinions comparable to those in the Qur’an are the result of modern knowledge. In the commentaries to translations of the Qur’an that have appeared in European languages, I have only been able to find scattered and vague references to them. Nor do commentators writing in Arabic provide a complete study of the aspects

of the Qur’an that deal with scientific matters. This is why the idea of a comprehensive study of the problem appealed to me. In addition to this, a comparative study of similar data contained in the Bible (Old Testament and Gospels) seemed desirable. Thus, a research project was developed from the comparison of certain passages in the Holy Scriptures of each monotheistic religion with modern scientific knowledge. The project resulted in the publication of a book entitled, *The Bible, the Qur’an and Science*. The first French edition appeared in May 1976. English and Arabic editions have since been published.

RELIGION AND SCIENCE

There is, perhaps, no better illustration of the close links between Islam and science than the Prophet Muhammad’s often-quoted statements:

“Seeking knowledge is compulsory on every Muslim.”

“wisdom is the lost property of the believer.”

“whoever follows a path seeking knowledge, Allah will make his path to paradise easy.”

These statements and many others are veritable invitations to humanity to enrich their knowledge from all sources. It comes as no surprise, therefore, to learn that in Islam religion and science have always been considered as twin sisters and that today, at a time when science has taken such great strides, they still continue to be associated. Nor is it a surprise to learn that certain scientific data are used for the better understanding of the Qur’anic text. What is more, in a century where, for many people, scientific truth has dealt a deathblow to religious belief, it is precisely the discoveries of science that, in an objective examination of the Islamic scripture, have highlighted the supernatural nature of revelation and the authenticity of the religion which it taught.

When all is said and done, scientific knowledge seems, in spite of what many people may say or think, to be highly conducive to reflection on the existence of God. Once we begin to ask ourselves, in an unbiased or

unprejudiced way, about the metaphysical lessons to be derived

from some of today's knowledge, (for example our evolving knowledge of the smallest components of matter or the questions surrounding the origin of life within inanimate matter), we indeed discover many reasons for thinking about God. When we think about the remarkable organization presiding over the birth and maintenance of life, it becomes clear that the likelihood of it being the result of chance lessens quite considerably.

As our knowledge of science in the various fields expands, certain concepts must seem increasingly unacceptable. For example, the idea enthusiastically expressed by the recent French winner of the Nobel prize for medicine, that living matter was self-created from simple chemical elements due to chance circumstances. Then from this point it is claimed that living organisms evolved, leading to the remarkably complex being called man. To me, it would seem that the scientific advancements made in understanding the fantastic complexity of higher beings provides stronger arguments in favor of the opposite theory: that the existence of an extraordinarily

methodical organization presiding over the remarkable arrangement of the phenomena of life necessitates the existence of a Creator.

In many parts of the Book, the Qur'an, encourages this kind of general reflection but also contains infinitely more precise data which are directly related to facts discovered by modern science. It is precisely this data which exercise a magnetic attraction for today's scientists.

The Qur'an and Science

For many centuries, humankind was unable to study certain data contained in the verses of the Qur'an because they did not possess sufficient scientific means. It is only today that numerous verses of the Qur'an dealing with natural phenomena have become comprehensible. A reading of old commentaries on the Qur'an, however knowledgeable their authors may have been in their day, bears solemn witness to a total inability to grasp the depth of meaning in such verses. I could even go so far as to say that, in the 20th century, with its compartmentalization

of ever-increasing knowledge, it is still not easy for the average scientist to understand everything he reads in the Qur'an on such subjects, without having recourse to specialized research. This means that to understand all such verses of the Qur'an, one is nowadays required to have an absolutely encyclopedic knowledge embracing many scientific disciplines.

I should like to stress, that I use the word science to mean knowledge which has been soundly established. It does not include the theories which, for a time, help to explain a phenomenon or a series of phenomena, only to be abandoned later on in favor of other explanations. These newer explanations have become more plausible thanks to scientific progress. I only intend to deal with comparisons between statements in the Qur'an and scientific knowledge which are not likely to be subject to further discussion. Wherever I introduce scientific facts which are not yet 100% established, I will make it quite clear.

There are also some very rare examples of statements in the Qur'an which have not, as yet, been confirmed by modern science. I shall refer to these by pointing out that all the evidence available today leads scientists to regard them as being highly probable. An example of this is the

statement in the Qur'an that life has an aquatic origin ("And I created every living thing out of water" Qur'an, 21:30).

These scientific considerations should not, however, make us forget that the Qur'an remains a religious book par excellence and that it cannot be expected to have a scientific purpose per se. In the Qur'an, whenever humans are invited to reflect upon the wonders of creation and the numerous natural phenomena, they can easily see that the obvious intention is to stress Divine Omnipotence. The fact that, in these reflections, we can find allusions to data connected with scientific knowledge is surely another of God's gifts whose value must shine out in an age where scientifically based atheism seeks to gain control of society at the expense of the belief in God. But the Qur'an does not need unusual characteristics like this to make its supernatural nature felt. Scientific statements such as these are only one specific aspect of the Islamic revelation

which the Bible does not share.

Throughout my research I have constantly tried to remain totally objective. I believe I have succeeded in approaching the study of the Qur'an with the same objectivity that a doctor has when opening a file on a patient. In other words, only by carefully analyzing all the symptoms can one arrive at an accurate diagnosis. I must admit that it was certainly not faith in Islam that first guided my steps, but simply a desire to search for the truth. This is how I see it today. It was mainly the facts which, by the time I had finished my study, led me to see the Qur'an as the divinely-revealed text it really is.

AUTHENTICITY OF QUR'AN

Before getting to the essence of the subject, there is a very important point which must be considered: the authenticity of the Qur'anic text.

It is known that the text of the Qur'an was both recited from memory, during the time it was revealed, by the Prophet and the believers who surrounded him, and written down by designated scribes among his followers. This process lasted for roughly twenty-three years during which many unofficial copies were made. An official copy was made within one year after the Prophet's death at the instruction of Caliph Abu Bakr.

Here we must note a highly important point. The present text of the Qur'an benefited in its original preparation from the advantage of having its authenticity cross-checked by the text recited from memory as well as the unofficial written texts. The memorized text was of paramount importance at a time when not everyone could read and write, but everybody could memorize. Moreover, the need for a written record was included in the text of the Qur'an itself. The first five verses of chapter al-'Alaq, which happen to constitute the first revelation made to the Prophet (S), express this quite clearly:

"Read: In the name of your Lord who created. Who created man from a clinging entity. Read! Your Lord is the most Noble, Who taught by the pen. Who taught man what he did not know." Qur'an, 96:1-5

These are surely words in “praise of the pen as a means of human knowledge”, to use Professor Hamidullah’s expression.

Then came the Caliphate of ‘Uthman (which lasted from the twelfth to the twenty-fourth year following Muhammad’s death). Within the first two years of Caliph ‘Uthman’s rule, seven official copies were reproduced from the official text and distributed throughout a large area of the world which had already come under Islamic rule. All unofficial copies existing at that time were destroyed and all future copies were made from the official seven copies.

In my book, *The Bible, the Qur’an and Science*, I have quoted passages from the Qur’an which came from the period prior to the Hijrah (the Prophet’s emigration from Makkah to Madeenah in the year 622) and which allude to the writing of the Qur’an before the Prophet’s departure from Makkah.

There were, moreover, many witnesses to the immediate transcription of the Qur’anic revelation.

Professor Jacques Berque has told me of the great importance he attaches to it in comparison with the long gap separating the writing down of the Judeo-Christian revelation from the facts and events which it relates. Let us not forget that today we also have a number of manuscripts of the first written versions of the Qur’an which were from a time period very close to the time of revelation.

I shall also mention another fact of great importance. We shall examine statements in the Qur’an which today appear to merely record scientific truth, but of which men in former times were only able to grasp the apparent meaning. In some cases, these statements were totally incomprehensible. It is impossible to imagine that, if there were any alterations to the texts, these obscure passages scattered throughout the text of the Qur’an, were all able to escape human manipulation. The slightest alteration to the text would have automatically destroyed the remarkable coherence which is characteristic of them. Change in any text would have prevented us from establishing their total conformity with modern knowledge. The presence of these statements spread throughout

the Qur’an looks (to the impartial observer) like an obvious hallmark of its authenticity.

The Qur’an is a revelation made known to humans in the course of twenty-three years. It spanned two periods of almost equal length on either side of the Hijrah. In view of this, it was natural for reflections having a scientific aspect to be scattered throughout the Book. In a study, such as the one we have made, we had to regroup the verses according to subject matter, collecting them chapter by chapter.

How should they be classified? I could not find any indications in the Qur’an suggesting any particular classification, so I decided present them according to my own personal one.

It would seem to me, that the first subject to deal with is Creation. Here it is possible to compare the verses referring to this topic with the general ideas prevalent today on the formation of the Universe. Next, I divided up verses under the following general headings: Astronomy, the Earth, the Animal and Vegetable Kingdoms, Humans, and Human Reproduction in particular. Furthermore, I thought it useful to make a comparison between Qur’anic and Biblical narrations on the same topics from the point of view of modern knowledge. This has been done in the cases of Creation, the Flood and the Exodus. The reason that these topics were chosen is that knowledge acquired today can be used in the interpretation of the texts.

CREATION OF THE UNIVERSE

From an examination of creation as described in the Qur’an, an extremely important general concept emerges: The Qur’anic narration is quite different from the Biblical narration. This idea contradicts the parallels which are often wrongly drawn by Western authors to emphasize the resemblance between the two texts. To stress only the similarities, while silently ignoring the obvious dissimilarities, is to distort reality. There is, perhaps, a reason for this.

- When talking about creation, there is a strong tendency in the West to claim that Muhammad copied the general outlines mentioned in the Qur’an

from the Bible.

- Certainly it is possible to compare the six days of creation as described in the Bible, plus an extra day for rest on God’s Sabbath, with this verse from chapter al-‘araaf.

“Your Lord is God who created the heavens and the earth in six days.”
Qur’an, 7:54

However, it must be pointed out that modern commentators stress the interpretation of the Arabic word *ayyaam*, (one translation of which is ‘days’), as meaning ‘long periods’ or ‘ages’ rather than periods of twenty-four hours.

What appears to be of fundamental importance to me is that, in contrast to the narration contained in the Bible, the Qur’an does not lay down a sequence for creation of the earth and heavens. It refers both to the heavens before the earth and the earth before the heavens, when it talks of creation in general, as in this verse of chapter Taa Haa:

“(God) who created the earth and heavens above.” Qur’an, 20:4

In fact, the notion derived from the Qur’an is one of a parallelism in the celestial and terrestrial evolutions. There are also basic pieces of information concerning the existence of an initial gaseous mass (*dukhaan*) which are unique to the Qur’an. As well as descriptions of the elements which, although at first were fused together (*ratq*), they subsequently became separated (*fatq*). These ideas are expressed in chapters Fussilat and al-Anbiyaa:

“God then rose turning towards the heaven when it was smoke” Qur’an, 41:11

“Do the disbelievers not see that the heavens and the earth were joined together, then I split them apart?”
Qur’an, 21:30

According to modern science, the separation process resulted in the formation of multiple worlds, a concept which appears dozens of times

in the Qur'an. For example, look at the first chapter of the Qur'an, al-Faatihah: ("Praise be to God, the Lord of the Worlds." Qur'an, 1:1). These Qur'anic references are all in perfect agreement with modern ideas on the existence of primary nebula (galactic dust), followed by the separation of the elements which resulted in the formation of galaxies and then stars from which the planets were born. Reference is also made in the Qur'an to an intermediary creation between the heavens and the earth, as seen in chapter al-Furqaan:

"God is the one who created the heavens, the earth and what is between them..." Qur'an, 25:59

It would seem that this intermediary creation corresponds to the modern discovery of bridges of matter which are present outside organized astronomical systems.

This brief survey of Qur'anic references to creation clearly shows us how modern scientific data and statements in the Qur'an consistently agree on a large number of points. In contrast, the successive phases of creation mentioned in the Biblical text are totally unacceptable. For

example, in Genesis 1:9-19 the creation of the earth (on the 3rd day) is placed before that of the heavens (on the 4th day). It is a well known fact that our planet came from its own star, the sun. In such circumstances, how could anyone claim that Muhammad, the supposed author of the Qur'an, drew his inspiration from the Bible. Such a claim would mean that, of his own accord, he corrected the Biblical text to arrive at the correct concept concerning the formation of the Universe. Yet the correct concept was reached by scientists many centuries after his death.

ASTRONOMY

Whenever I describe to Westerners the details the Qur'an contains on certain points of astronomy, it is common for someone to reply that there is nothing unusual in this since the Arabs made important discoveries in the field of astronomy long before the Europeans. But, this is a mistaken idea resulting from an ignorance of history. In the first place, science developed in the Arab World at a considerable time after the Qur'anic revelation had occurred. Secondly, the scientific

knowledge prevalent at the highpoint of Islamic civilization would have made it impossible for any human being to have written page23 statements on the heavens comparable to those in the Qur'an. The material on this subject is so vast that I can only provide a brief outline of it here.

The Sun and Moon.

Whereas the Bible talks of the sun and the moon as two lights differing only in size, the Qur'an distinguishes between them by the use of different terms: light (noor) for the moon, and lamp (siraa) for the sun.

"Did you see how Allah created seven heavens, one above the other, and made in them the moon a light and the sun a lamp?" Qur'an, 78:12-13

The moon is an inert body which reflects light, whereas the sun is a celestial body in a state of permanent combustion producing both light and heat.

Stars and Planets

The word 'star' (najm) in the Qur'an (86:3) is accompanied by the adjective thaaqib which indicates that it burns and consumes itself as it pierces through the shadows of the night. It was much later discovered that stars are heavenly bodies producing their own light like the sun.

In the Qur'an, a different word, kawkab, is used to refer to the planets which are celestial bodies that reflect light and do not produce their own light like the sun.

"We have adorned the lowest heaven with ornaments, the planets." Qur'an, 37:6

Orbits Today, the laws governing the celestial systems are well known. Galaxies are balanced by the position of stars and planets in well-defined orbits, as well as the interplay of gravitational forces produced by their masses and the speed of their movements. But is this not what the Qur'an describes in terms which have only become comprehensible in modern times. In chapter al-Ambiyaa we find:

"(God is) the one who created the night, the day, the sun and the moon.

Each one is traveling in an orbit with its own motion." Qur'an,21:33

The Arabic word which expresses this movement is the verb yasbahoon which implies the idea of motion produced by a moving body, whether it is the movement of one's legs running on the ground, or the action of swimming in water. In the case of a celestial body, one is forced to translate it, according to its original meaning, as 'to travel with its own motion.'

In my book, The Bible, The Qur'an and Science, I have given the precise scientific data corresponding to the motion of celestial bodies. They are well known for the moon, but less widely known for the sun.

The Day and Night

The Qur'anic description of the sequence of day and night would, in itself, be rather commonplace were it not for the fact that it is expressed in terms that are today highly appropriate. The Qur'an uses the verb kawwara in chapter az-Zumar to describe the way the night 'winds' or 'coils' itself around the day and the day around the night.

"He coils the night upon the day and the day upon the night." Qur'an, 39:5

The original meaning of the verb kis to coil a turban around the head. This is a totally valid comparison; yet at the time the Qur'an was revealed, the astronomical data necessary to make this comparison were unknown. It is not until man landed on the moon and observed the earth spinning on its axis, that the dark half of the globe appeared to wind itself around the light and the light half appeared to wind itself around the dark.

The Solar Apex

The notion of a settled place for the sun is vividly described in chapter Yaa Seen of the Qur'an:

"The sun runs its course to a settled place That is the decree of the Almighty, the All Knowing." Qur'an, 36:38

"Settled place" is the translation of the word mustaqarr which indicates an exact appointed place and time.

Modern astronomy confirms that the solar system is indeed moving in space at a rate of 12 miles per second towards a point situated in the constellation of Hercules (alpha lyrae) whose exact location has been precisely calculated. Astronomers have even give it a name, the solar apex.

Expansion of the UniverseChapter ath-Thaariyaat of the Qur'an also seems to allude to one of the most imposing discoveries of modern science, the expansion of the Universe.

"I built the heaven with power and it is I, who am expanding it." Qur'an,51:47

The expansion of the universe was first suggested by the general theory of relativity and is supported by the calculations of astrophysics. The regular movement of the galactic light towards the red section of the spectrum is explained by the distancing of one galaxy from another. Thus, the size of the universe appears to be progressively increasing.

Conquest of Space

Among the achievements of modern science is the "conquest" of space which has resulted in mans journey to the moon. The prediction of this event surely springs to mind when we read the chapter ar-Rahmaan in the Qur'an:

"O assembly of Jinns and men, if you can penetrate the regions of the heavens and the earth, then penetrate them! You will not penetrate them except with authority."

Qur'an,55:33

Authority to travel in space can only come from the Creator of the laws which govern movement and space. The whole of this Qur'anic chapter invites humankind to recognize God's beneficence.

GEOLOGY

Let us now return to earth to discover some of the many amazing statements contained in Qur'anic reflections about our own planet. They deal, not only with the physical phenomena observed here on earth, but also with details concerning the living organisms

that inhabit it .

As in the case of everything we have discussed so far, we shall see that the Qur'an also expresses concepts in the field of geology that were way ahead of those current at the time of its revelation.

At this point, we must ask ourselves the following question: How could an uneducated man in the middle of the desert accurately tackle so many and such varied subjects at a time when mythology and superstition reigned supreme? How could he so skillfully avoid every belief that was proven to be totally inaccurate many centuries later?

Water Cycle

The verses dealing with the earthly systems are a case in point. I have quoted a large number of them in my book, The Bible, The Qur'an and Science, and have paid special attention to those that deal with the water cycle in nature. This is a topic which is well known today. Consequently, the verses in the Qur'an that refer to the water cycle seem to express ideas that are now totally self-evident. But if we consider the ideas prevalent at that time, they appear to be based more on myth and philosophical speculation than on observed fact, even though useful practical knowledge on soil irrigation was current at that period.

Let us examine, for example, the following verse in chapter az-Zumar:

"Have you not seen that Allah sent rain down from the sky and caused it to penetrate the ground and come forth as springs, then He caused crops of different colors to grow..." Qur'an,39:21

Such notions seem quite natural to us today, but we should not forget that, not so long ago, they were not prevalent. It was not until the sixteenth century, with Bernard Palissy, that we gained the first coherent description of the water cycle. Prior to this, people believed that the waters of the oceans, under the effect of winds, were thrust towards the interior of the continents. They then returned to the oceans via the great abyss, which, since Plato's time was called the Tartarus .In the seventeenth century, great thinkers such as Descartes still believed in this

myth. Even in the nineteenth century there were still those who believed in Aristotle's theory that water was condensed in cool mountain caverns and formed underground lakes that fed springs. Today, we know that it is the infiltration of rain water into the ground that is responsible for this. If one compares the facts of modern hydrology with the data found in numerous verses of the Qur'an on this subject, one cannot fail to notice the remarkable degree of agreement between the two.

Mountains

In geology, modern science has recently discovered the phenomenon of folding which formed the mountain ranges. The earth's crust is like a solid shell, while the deeper layers are hot and fluid, and thus inhospitable to any form of life. It has also been discovered that the stability of mountains is linked to the phenomenon of folding. The process of mountain formation by folding drove the earth's crust down into the lower layers and provided foundations for the mountains.

Let us now compare modern ideas with one verse among many in the Qur'an that deals with this subject. It is taken from chapter an-Naba':

"Have We not made the earth an expanse and the mountains stakes?"

Qur'an, 78:6-7

Stakes (awtaad), which are driven into the ground like those used to anchor a tent, are the deep foundations of geological folds.

Here, as in the case of all the other topics presented, the objective observer cannot fail to notice the absence of any contradiction to modern knowledge.

BIOLOGYMore than anything else, I was struck by statements in the Qur'an dealing with living things, both in the animal and vegetable kingdoms, especially with regard to reproduction. We should really devote much more time to this subject, but, due to the limited scope of this presentation, I can only give a few examples.

I must once again stress the fact that it is only in modern times that scientific progress has made the hidden meaning

of some Qur'anic verses comprehensible to us. Numerous translations and commentaries on the Qur'an have been made by learned men who had no access to modern scientific knowledge. It is for this reason that scientists find some of their interpretations unacceptable.

There are also other verses whose obvious meanings are easily understood, but which conceal

scientific meanings which are startling, to say the least. This is the case of a verse in chapter al-Ambiyaa, a part of which has already been quoted:

“Do the unbelievers not realize that the heavens and the earth were joined together,

then I clove them asunder and I made every living thing out of water. Will they still not believe?” Qur'an, 21:30

This is a dramatic affirmation of the modern idea that the origin of life is aquatic.

Botany

Progress in botany at the time of Muhammad (S) was not advanced enough in any country for scientists to know that plants have both male and female parts. Nevertheless, we may read the following in the chapter Taa Haa:

“(God is the One who) sent down rain from the sky and with it brought forth a variety of plants in pairs.” Qur'an, 20:53

Today we know that fruit comes from plants that have sexual characteristics even when they come from unfertilized flowers, like bananas. In the chapter ar-Ra'd we read the following:

“... and of all fruits (God) placed (on the earth) two pairs.” Qur'an, 13:3

Physiology

In the field of physiology, there is one verse which appears extremely significant to me. One thousand years before the discovery of the blood circulatory system, and roughly thirteen centuries before it was determined that the internal organs were nourished by the process of

digestive, a verse in the Qur'an described the source of the constituents of milk, in conformity with scientific facts.

To understand this verse, it must first be known that chemical reactions occur between food and enzymes in the mouth, the stomach and the intestines releasing nutrients in molecular form which are then absorbed into the circulatory system through countless microscopic projections of the intestinal wall called villi. Blood in the circulatory system then transports the nutrients to all the organs of the body, among which are the milk-producing mammary glands.

This biological process must be basically understood, if we are to understand a verse in the Qur'an which has for many centuries given rise to commentaries that were totally incomprehensible.

Today it is not difficult to see why! This verse is taken from the chapter an-Nahl:

“Verily, in cattle there is a lesson for you. I give you drink from their insides, coming from a conjunction between the digested contents (of the intestines) and the blood, milk pure and pleasant for those who drink it.” Qur'an, 16:66

The constituents of milk are secreted by the mammary glands which are nourished by the product of food digestion brought to them by the bloodstream. The initial event which sets the whole process in motion is the conjunction of the contents of the intestine and blood at the level of the intestinal wall itself.

This very precise concept is the result of the discoveries made in the chemistry and physiology of the digestive system over one thousand years after the time of Prophet Muhammad (S).

EMBRYOLOGY

There are a multitude of statements in the Qur'an on the subject of human reproduction which constitute a challenge to the embryologist seeking a human explanation for them. It was only after the birth of the basic sciences which contributed to our knowledge of biology and the invention of the microscope, that humans were

able to understand the depth of those Qur'anic statements. It was impossible for a human being living in the early seventh century to have accurately expressed such ideas. There is nothing to indicate that people in the Middle-East and Arabia knew anything more about this subject than people living in Europe or anywhere else. Today, there are many Muslims, possessing a thorough knowledge of the Qur'an and natural sciences, who have recognized the amazing similarity between the verses of the Qur'an dealing with reproduction and modern scientific knowledge.

I shall always remember the comment of an eighteen-year-old Muslim, brought up in Saudi Arabia, commenting on a reference to human reproduction as described in the Qur'an. He pointed to the Qur'an and said, “This book provides us with all the essential information on the subject. When I was at school, my teachers used the Qur'an to explain how children were born. Your books on sex-education are a bit late on the scene!”

If I were to spend as long on all the details of reproduction contained in the Qur'an, as the subject merits, this pamphlet would become a book. The detailed linguistic and scientific explanations I have given in The Bible, The Qur'an and Science are sufficient for the person who does not speak Arabic nor know much about embryology to be able to understand the meaning of such verses in the light of modern science in more depth.

It is especially in the field of embryology that a comparison between the beliefs present at the time of the Qur'an's revelation and modern scientific data, leaves us amazed at the degree of agreement between the Qur'an's statements and modern scientific knowledge. Not to mention the total absence of any reference in the Qur'an to the mistaken ideas that were prevalent around the world at the time.

Fertilization

Let us now isolate, from all these verses, precise ideas concerning the complexity of the semen and the fact that an infinitely small quantity is required to ensure fertilization. In chapter al-Insaan the Qur'an states:

“Verily, I created humankind from a

small quantity of mingled fluids.”
Qur’an, 76:2

The Arabic word nutfah has been translated as “small quantity”. It comes from the verb meaning ‘to dribble, to trickle’ and is used to describe what remains in the bottom of a bucket which has been emptied. The verse correctly implies that fertilization is performed by only a very small volume of liquid.

On the other hand, mingled fluids (amshaaj) has been understood by early commentators to refer to the mixture of male and female discharges. Modern authors have corrected this view and note that the sperm is made up of various components.

When the Qur’an talks of a fertilizing fluid composed of different components, it also informs us that human progeny will be formed from something extracted from this liquid. This is the meaning of the following verse in chapter as-Sajdah:

“Then He made [man's] offspring from the essence of a despised fluid.”
Qur’an, 32:8

The Arabic word translated by the term ‘essence’ is sulaalah which means ‘something extracted, the best part of a thing’. In whatever way it is translated, it refers to part of a whole. Under normal conditions, only one single cell, spermatozoon, out of over 50 million ejaculated by a man during sexual intercourse will actually penetrate the ovule.

Implantation

Once the egg has been fertilized in the fallopian tube, it descends to lodge itself inside the uterus. This process is called the ‘implantation of the egg’. Implantation is a result of the development of villousities, which, like roots in the soil, draw nourishment from the wall of the uterus and make the egg literally cling to the womb. The process of implantation is appropriately described in several verses by the word ‘alaq, which is also the title of the chapter in which one of the verses appears:

“God fashioned humans from a

clinging entity.” Qur’an, 96:2

I do not think there is any reasonable translation of the word ‘alaq other than to use it in its original sense. It is a mistake to speak of a ‘blood clot’ here, which is the term Professor Hamidullah uses in his translation. It is a derivative meaning which is not as appropriate in this context.

Embryo

The evolution of the embryo inside the maternal uterus is only briefly described, but the description is accurate, because the simple words referring to it correspond exactly to fundamental stages in its growth. This is what we read in a verse from the chapter al-Mu’minoon:

“I fashioned the clinging entity into a chewed lump of flesh and I fashioned the chewed flesh into bones and I clothed the bones with intact flesh.”
Qur’an, 23:14

The term ‘chewed flesh’ (mudghah) corresponds exactly to the appearance of the embryo at a certain stage in its development.

It is known that the bones develop inside this mass and that they are then covered with muscle. This is the meaning of the term ‘intact flesh’ (lahm).

The embryo passes through a stage where some parts are in proportion and others out of proportion with what is later to become the individual. This is the obvious meaning of a verse in the chapter al-Hajj, which reads as follows:

“I fashioned (humans) a clinging entity, then into a lump of flesh in proportion and out of proportion.”
Qur’an, 22:5.

Next, we have a reference to the appearance of the senses and internal organs in the chapter as-Sajdah:

“... and (God) gave you ears, eyes and hearts.” Qur’an, 32:9

Nothing here contradicts today’s data and, furthermore, none of the mistaken ideas of the time have crept into the Qur’an. Throughout the Middle Ages there were a variety of

beliefs about human development based on myths and speculations which continued for several centuries after the period. The most fundamental stage in the history of embryology came in 1651 with Harvey’s statement that “all life initially comes from an egg”. At that time, when science had benefited greatly from the invention of the microscope, people were still arguing about the respective roles of the egg and spermatozoon. Buffon, the great naturalist, was one of those in favor of the egg theory. Bonnet, on the other hand, supported the theory of ‘the ovaries of Eve’, which stated that Eve, the mother of the human race, was supposed to have had inside her the seeds of all human beings packed together one inside the other.

BIBLE, QUR’AN AND SCIENCE

We have now come to the last subject I would like to present in this short pamphlet: it is the

comparison between modern knowledge and passages in the Qur’an that are also referred to in the Bible.

Creation

We have already come across some of the contradictions between scripture and science regarding the creation of the universe. When dealing with that topic, I stressed the perfect agreement between modern knowledge and verses in the Qur’an, and pointed out that the Biblical narration contained statements that were scientifically unacceptable. This is hardly surprising if we are aware that the narration of the creation contained in the Bible was the work of priests living in the sixth century BC, hence the term ‘sacerdotal’ (priestly) narration is officially used to refer to it. The narration seems to have been conceived as the theme of a sermon designed to exhort people to observe the Sabbath. The narration was constructed with a definite end in view, and as Father de Vaux (a former head of the Biblical School of Jerusalem) has noted, this end was essentially legalist in character.

The Bible also contains a much shorter and older narration of Creation, the so-called ‘Yahvist’ version, which approaches the subject from a completely different angle. They are both taken from Genesis, the first book of the Pentateuch or Torah. Moses is

supposed to have been its author, but the text we have today has undergone many changes.

The sacerdotal narration of Genesis is famous for its whimsical genealogies, that go back to Adam, and which nobody takes very seriously. Nevertheless, such Gospel authors as Matthew and Luke have reproduced them, more or less word-for-word, in their genealogies of Jesus. Matthew goes back as far as Abraham, and Luke to Adam. These writings are scientifically unacceptable, because they set a date for the age of the world and the time humans appeared on Earth, which most definitely contradicts what modern science has firmly established. The Qur'an, on the other hand, is completely free of dates of this kind.

Earlier on, we noted how perfectly the Qur'an agrees with modern ideas on the formation of the Universe. On the other hand, the Biblical narration of primordial waters is hardly, nor is the creation of light on the first day before the creation of the stars which produce this light; the existence of an evening and a morning before the creation of the earth; the creation of the earth on the third day before that of the sun on the fourth; the appearance of beasts of the earth on the sixth day after the appearance of the birds of the air on the fifth day, although the former came first. All these statements are the result of beliefs prevalent at the time this text was written and do not have any other meaning.

Age of the Earth As for the Biblical genealogies which form the basis of the Jewish calendar and assert that today the world is 5738 years old, these are hardly admissible either. Our solar system may well be four and a quarter billion years old, and the appearance of human beings on earth, as we know him today, may be estimated in tens of thousands of years, if not more. It is absolutely essential, therefore, to note that the Qur'an does not contain any such indications as to the age of the world, and that these are specific to the Biblical text.

The Flood

There is a second highly significant subject of comparison between the Bible and the Qur'an; descriptions of the deluge. In actual fact, the Biblical narration is a fusion of two descriptions in which events are

related differently. The Bible speaks of a universal flood and places it roughly 300 years before Abraham.

According to what we know of Abraham, this would imply a universal cataclysm around the twenty-first or twenty-second century BC. This story would be untenable, in view of presently available historical data. How can we accept the idea that, in the twenty-first or twenty-second century BC, all civilization was wiped off the face of the earth by a universal cataclysm, when we know that this period corresponds, for example, to the one preceding the Middle Kingdom in Egypt, at roughly the date of the first Intermediary period before the eleventh dynasty? It is historically unacceptable to maintain that, at this time, humanity was totally wiped out. None of the preceding statements is acceptable according to modern knowledge. From this point of view, we can measure the enormous gap separating the Bible from the Qur'an.

In contrast to the Bible, the narration contained in the Qur'an deals with a cataclysm that is limited to Noah's people. They were punished for their sins, as were other ungodly peoples. The Qur'an does not fix the cataclysm in time. There are absolutely no historical or archaeological objections to the narration in the Qur'an.

The Pharaoh

A third point of comparison, which is extremely significant, is the story of Moses, and especially the Exodus from Egypt of the Hebrews. Here I can only give a highly compressed account of a study on this subject that appears in my book. I have noted the points where the Biblical and Qur'anic narrations agree and disagree, and I have found points where the two texts complement each other in a very useful way.

Among the many hypotheses, concerning the historical time-frame occupied by the Exodus in the history of the pharaohs, I have concluded that the most likely is the theory which makes Merneptah, Ramesses II's successor, the pharaoh of the Exodus. The comparison of the data contained in the Scriptures with archaeological evidence strongly supports this hypothesis. I am pleased to be able to say that the Biblical narration contributes weighty evidence leading us to situate Moses in the history of the

pharaohs. Moses was probably born during the reign of Ramesses II. Biblical data are therefore of considerable historical value in the story of Moses. A medical study of the mummy of Merneptah has yielded further useful information on the possible causes of this pharaoh's death. The fact that we possess the mummy of this pharaoh is one of paramount importance. The Bible records that pharaoh was engulfed in the sea, but does not give any details as to what subsequently became of his corpse. The Qur'an, in chapter Yoonus, notes that the body of the pharaoh would be saved from the waters:

"Today I will save your dead body so that you may be a sign for those who come after you." Qur'an, 10:92

A medical examination of this mummy, has, shown that the body could not have stayed in the water for long, because it does not show signs of deterioration due to prolonged submersion. Here again, the comparison between the narration in the Qur'an and the data provided by modern knowledge does not give rise to the slightest objection from a scientific point of view.

Such points of agreement are characteristic of the Qur'anic revelation. But, are we throwing the Judeo-Christian revelation into discredit and depriving it of all its intrinsic value by stressing the faults as seen from a scientific point of view? I think not because the criticism is not aimed at the text as a whole, but only at certain passages. There are parts of the Bible which have an undoubted historical value. I have shown that in my book, *The Bible, The Qur'an and Science*, where I discuss passages which enable us to locate Moses in time.

The main causes which brought about such differences as arise from the comparison between the Holy Scriptures and modern knowledge is known to modern scholars. The Old Testament constitutes a collection of literary works produced in the course of roughly nine centuries and which has undergone many alterations. The part played by men in the actual composition of the texts of the Bible is quite considerable.

The Qur'anic revelation, on the other hand, has a history which is radically

different. As we have already seen, from the moment it was first commto humans, it was learnt by heart and written down during Muhammad's own lifetime. It is thanks to this fact that the Qur'an does not pose any problem of authenticity.

A totally objective examination of the Qur'an, in the light of modern knowledge, leads us to recognize the agreement between the two, as has already been noted on repeated occasions throughout this presentation.

It makes us deem it quite unthinkable for a man of Muhammad's time to have been the author of such statements, on account of the state of knowledge in his day. Such considerations are part of what gives the Qur'anic revelation its unique place among religious and non-religious texts, and forces the impartial scientist to admit his inability to provide an explanation based solely upon materialistic reasoning. Such facts as I have had the pleasure of exposing to you here, appear to represent a genuine challenge to human explanation leaving only one alternative: the Qur'an is undoubtedly a revelation from God.

Why Christianity and Judaism are corrupted and why their holy books are written by men? Proof that their books have changed because these can't be words of God!

He got drunk and impregnated his virgin daughters. Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their

father. Genesis 19:32-36

Religious tolerant :

Deuteronomy 13:6-10

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die.

2 Chronicles 15:13

Whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

And Moses said unto them, Have ye saved all the women alive? ... Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves. -- Numbers 31:15-18

APOSTASY: " . . neither shall thine eye pity him (the apostate), neither shalt thou spare him, neither shalt thou conceal him: "But thou shalt SURELY KILL HIM: thine hand shall be first upon him TO PUT HIM TO DEATH . . . DEUTERONOMY I 3 -8 9

Conclusion of the entire book : He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is. Al-Quran.

There is no God but Allah & Adam, Abraham, Noah, Moses, Jesus, Muhammad were all messengers & prophets of 1 God. The Quran is the final testament book of God's words only. The Quran proves God exists .Jesus was born without a father. There is no doubt in the evidences of history that Muhammad & Jesus existed & they were prophets of 1 true God Allah.

21. Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect. 22. Allah is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. 23 .Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him. 24 .He

is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise. {Al-Hashr- Al Quran}1. Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things. 2. He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving. 3. The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you:- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous: 4. That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous." 5. But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating. 6. And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise. (Saba 34 Al-Quran)

Surah 3. The Family Of 'Imran, The House Of 'Imran(Quran) 1. A. L. M. 2. Allah. There is no god but He,-the Living, the Self-Subsisting, Eternal. 3. It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong). 4. Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution. 5. From Allah, verily nothing is hidden on earth or in the heavens. 6. He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise. 7. He it is Who has sent down to

thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding. 8. "Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure. 9. "Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise." 10. Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah. They are themselves but fuel for the Fire. [Surah Baqarah Quran]284. To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things. 285. The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." 286. On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."

(ONLY GOD IS ALL KNOWN & SATAN,HUMANS,ANGELS,JINNS ARE NOT ALL KNOWN.THE QURAN'S INFORMATION IS ACCURATE BECAUSE IT'S THE FINAL, LAST BOOK OF THE TRUE 1 GOD LORD ALLAH.)

Allah (swt) Says : "Invite to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." [Quran 16:125]

Allah also says "Who is better in speech than one who calls to Allah, works righteousness, and says: I am of those who bow in submission?" (Quran 41:33) **Prophet Muhammad (PBUH) said:** "If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406). Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667)

"Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an)". 25.52 Quran Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the disbeliever is a helper (of Evil), against his own Lord! 25.55 Quran

And I have sent you only as a giver of good news and as a warner. 25.56 Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Allah." 25.57 Al-Quran

"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers." (Quran, al-Baqarah: 159)

Prophet Muhammad (PBUH) said: "For Allah to guide one man through you is better for you than all that the sun has shined over". **The Prophet (PBUH) has said:** "Whoever guides [another] to a good deed will get a reward similar to the one who performs it." [Saheeh Muslim]

God is not human, that he should lie, not a human being, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?

New Living Translation

God is not a man, so he does not lie. He is not human, so he does not change his mind. Has he ever spoken and failed to act? Has he ever promised and not carried it through?

English Standard Version

God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?

New American Standard Bible

"God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?

King James Bible

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Holman Christian Standard Bible

God is not a man who lies, or a son of man who changes His mind. Does He speak and not act, or promise and not fulfill?

International Standard Version

God is not a human male—he doesn't lie, nor is he a human being—he never vacillates. Once he speaks up, he's going to act, isn't he? Once he makes a promise, he'll fulfill it, won't he?

NET Bible

God is not a man, that he should lie, nor a human being, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not make it happen?

GOD'S WORD® Translation

God is not like people. He tells no lies. He is not like humans. He doesn't change his mind. When he says something, he does it. When he makes a promise, he keeps it.

Jubilee Bible 2000

God is not a man, that he should lie; neither the son of man, that he should repent; he said and shall he not do it? He spoke and shall he not execute it?

King James 2000 Bible

God is not a man, that he should lie; neither the son of man, that he should repent: has he said, and shall he not do it? or has he spoken, and shall he not make it good?

American King James Version

God is not a man, that he should lie; neither the son of man, that he should repent: has he said, and shall he not do it? or has he spoken, and shall he not make it good?

American Standard Version

God is not a man, that he should lie, Neither the son of man, that he should repent: Hath he said, and will he not do it? Or hath he spoken, and will he not make it good?

Douay-Rheims Bible

God is not a man, that he should lie, nor as the son of man, that he should be changed. Hath he said then, and will he not do? hath he spoken, and will he not fulfil?

Darby Bible Translation

God is not a man, that he should lie; neither a son of man, that he should repent. Shall he say and not do? and shall he speak and not make it good?

English Revised Version

God is not a man, that he should lie; Neither the son of man, that he should repent: Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?

Webster's Bible Translation

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoke, and shall he not make it good?

World English Bible

God is not a man, that he should lie, nor the son of man, that he should repent. Has he said, and will he not do it? Or has he spoken, and will he not make it good?

Young's Literal Translation

God is not a man -- and lieth, And a son of man -- and repenteth! Hath He said -- and doth He not do it? And spoken -- and doth He not confirm it?

Christianity teaches god is 3in1 and Jesus is son of god which makes it a polytheist religion similar to Hinduism since they believe god is 3million 33 thousand 300 in 1.And Christianity worships a man called Jesus just

like Buddhists worship a man called Buddha. Since Mariam is mother of Jesus and the father and son are 1 then Maryam is also the mother of god the father so Christianity is simply not logical and a false man made religion. Judaism believes in 1 god but you have to born from a Jew to be a Jew so it makes no sense because true religion of god should be for the whole of humanity not for just a group of people!. Some Jews don't even believe in heaven or hell.Torah teaches the earth has pillars corners which is false. True religion should teach it's for the whole of humanity so any race of people or any 1 can convert to it and it should teach god is only 1in1 and has no partners and Islam is the only religion which is for every1 who wants to convert its not Judaism and Islam also teaches god is simply and only 1 not 3in1. The holy ghost was no god maybe peter and Paul were possessed by Satan and thought it was god and called it holy ghost.so following the false illogical religions is like following the Satan and the ultimate goal of Satan is to take humankind towards hell & make people associate false partners with god like holy spirit etc. Torah and Bible are full of errors and god never errors only Satan and humans errors. Arabic Quran has no errors but translations and printings can have errors. Muhammad received the Quran through angel Gabriel from god. Quran is the last final revelation from god to Prophet Muhammad the last final seal of prophets. He received the Quran which completed the religion of god and with Quran all other previous holy books were cancelled by god and Quran is the only book to be followed and Islam is the complete religion from god for the whole of humanity. So there is no other god except 1 Allah alone and Moses, Jesus and Muhammad are only prophets and messengers of god.

"God is Kind and likes kindness in all things."Reporter: Hadhrat Ayesah (r) Source: Bukhari/Muslim (reported in Riyadhhus Saleheen,#633); Sunan Ibn Majah, #3684 The people will be resurrected (and judged) according to their intentions."Reporter: Hadhrat Aishah (r) Source: Sahih al-Bukhari, Vol. 3, Book of Fasting, Chapter 6, p. 69

"The best among you are those who have the best manners and character."Reporter: Hadhrat Abdullah ibn Amr (r) Source: Sahih al-Bukhari, Vol. 8: #566

"A person who goes in search of knowledge, he is in the path of God and he remains so till he returns."Reporter: Hadhrat Anas (r) Source: Sunan at-Tirmizi, Vol. 4, #2656

"Hell lies hidden behind evil (worldly desires) and paradise is screened behind hard labor."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih al-Bukhari, Vol. 8, #494

"Paradise is closer to you than your shoelace, and so is the (Hell) Fire."Reporter: Hadhrat Ibn Mas'ud Source: Sahih al-Bukhari, Vol. 8, #495

"The world is prison for the believers and paradise for the disbelievers."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih Muslim, Vol. 4, #7058

"To spend one morning or evening in the cause of God is better than the world and whatever is in the world."Reporter: Hadhrat Anas bin Malik Source: Sahih al-Bukhari, Vol. 4, #50

DID ISLAM EXIST BEFORE MUHAMMAD?

God does not born or die he is forever. Jesus, Moses, Mohammad & all other people of Bible, Quran & Torah were great messengers prophets of god not sons of god they were created by 1 true

god, creator, Allah. So any creation can't be the 1 creator Allah. So they were messengers, prophets of god. How can creator be part of what he has created Himself!!!So he is not part of any creation again he is not a creation & has no partners no father ,mother, daughter ,son, brother, sister ,wife & no gender simply unique beyond comparable & 1 & 1 only. From Adam to Jesus god sent his messages for every generation or period of time but it was always destroyed by mankind & the devils conspiracy to take mankind towards hell. Because all previous books were massed up by humans Allah sent his last messenger not son or god, but messenger Mohammad & sent him Quran & it's messages to guide humans towards Allah & heaven. Allah has promised to Keep Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't then surrender to your lord (the only way of peace&heaven).Majority of things science has discovered until now 80% of Quran had all those undiscovered answers from the last 1400years when science didn't have any answers. The other 20% answer was & is in Quran. Maybe it will take science another 1400years to find it. All 100% answers are in Quran. Science can't prove a single verse of Quran wrong. If you do a research on Quran, bible and science you will find facts. Facts are stranger than fiction. In the bible it says Jesus bowed his head on floor just like Muslims bow their head on floor while praying .You should do research on bible, Quran & science if you believe in god so you can find facts on Islam. If I teach a parrot a message & send it to someone & parrot tells the message to that person and leaves & that person starts saying that parrot is my son that would make no sense, because that was my messenger not son. Jesus was taken up alive & after that people

started calling him son of god. He came to establish Islam & was a messenger of 1 god. Christianity started after Jesus was gone, Jesus will comeback & die as a human& Muslim. Quran is the only accurate 100% words of god & word of god can't have errors then it would not be word of god & according to science bibles & Torahs has many errors but they can't prove a verse in Quran wrong. Muslims believe there is no god but Allah & Prophet Mohammad is the last & final prophet & messenger of Allah.

Adam, Abraham ,Noah, Moses ,Jesus , Muhammad were all messengers & prophets of 1 God Allah so Islam is the 1st religion & it's the last religion because God is Allah & God is forever so is God's religion which is only Islam & it is also forever. Finally Islam always existed even before Adam, Abraham ,Noah, Moses ,Jesus & Muhammad because it's the only true religion from God Allah.

Information arranged and organized by

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1 of The most recommended book of MR.FAISAL IS

("The Bible, the Qu'ran and Science: The Holy Scriptures Examined in the Light of Modern Knowledge: 4 books in 1") Authored by Mr. Faisal Fahim, Dr. Maurice Bucaille, Dr. Zakir Naik.

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